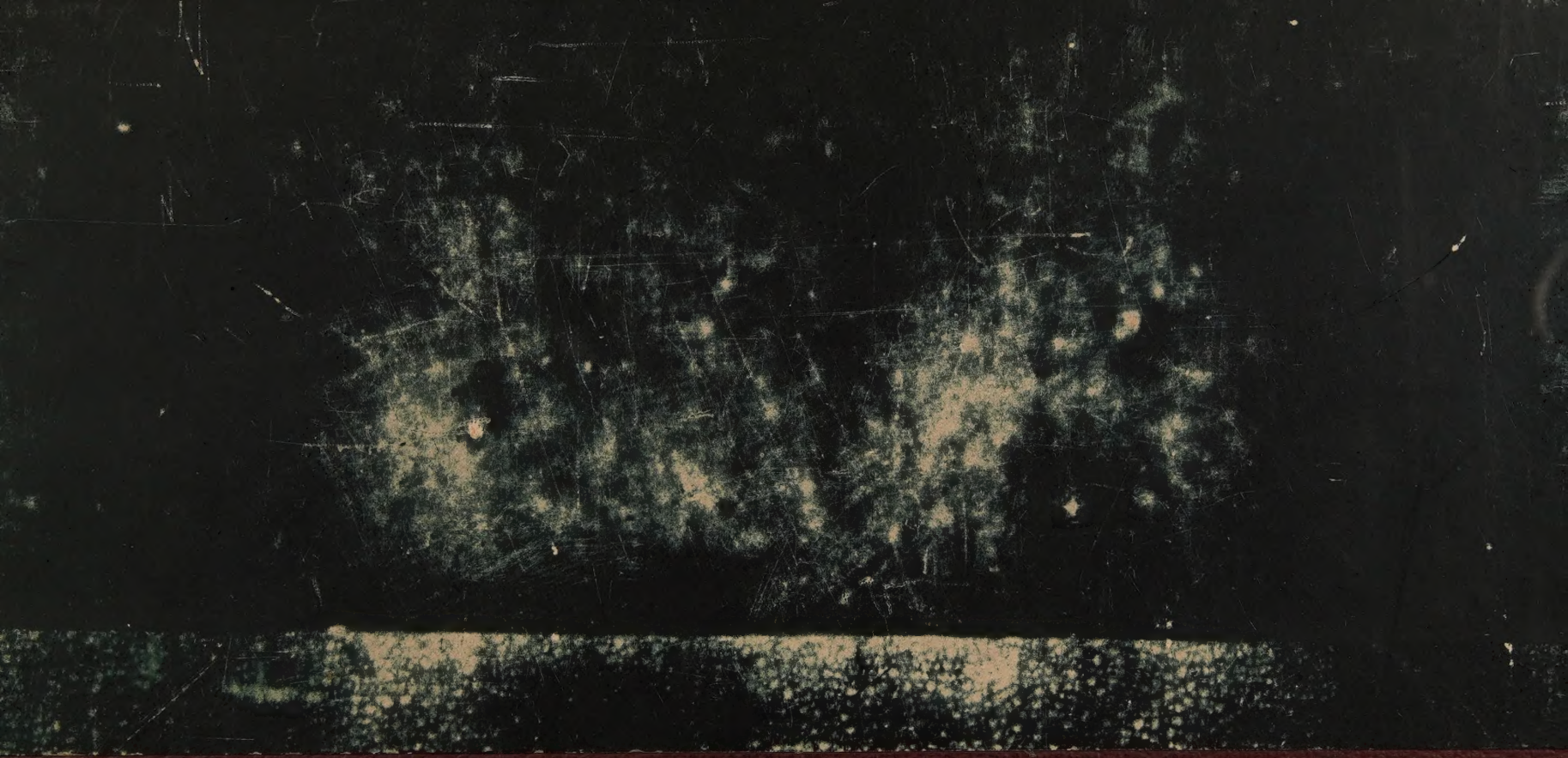

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THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

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COLLECTED AND EDITED

BY THE

REV. OSWALD COCKAYNE, M.A. CANTAB.

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PREFACE.

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PREFACE.

Saxon learning was mixed.

THIS third volume, now presented to the reader, contains some additions to the records of Saxon learning and study as exhibited in the two preceding volumes, showing that our forefathers, just as we do, made the better knowledge of Rome and Hellas a principal object of their pursuit. Some may decry the picture thus unveiled to view, as fetching up again the old sages, whose names and writings have been ringing in our ears ever since the days of childhood. They want something deep dyed in heathen lore, full of Thor and Woden and the goddess Hel. These more curious morsels, seasonings of the literary dish, have not been altogether absent before, and there is a savoury sprinkling of them now. Historic truth, however, offers us no unmingled colours, no whitewashed wall, no grey stucco, as its portraiture of the past, but a varied picture, such as might be drawn of the present day. For as now the general instruction in some Latin poetry and history, some Greek declensions and sentences, tinges with a foreign complexion the educated classes, and gives them a separate language and different associations from those of the more genuine Englishman; so also in Saxon times, the more inquisitive and leisured men went abroad for increase of knowledge, to the masters of philosophy and science.

Views of the Saxon vulgar.

It ought to be considered no small gain that in the collection now printed we are allowed an insight into the notions and prepossessions upon scientific subjects of the less instructed portion of Saxon society. The unfounded hopes, scruples, and alarms of the ignorant,

ignorant by comparison, are justly regarded by the wise with a copious contempt; but the ignorant thus possessed by alarms and scruples are by no means to be contemned; their terrors, prejudices, and passions are a power and an embarrassment to the politician, a problem to the historian, a prey to the agitator, a difficulty to the teacher.

Saxon mythology based on a true doctrine. Woden.

Even the heathenism of the Saxons, even their wild mythology had in it an element of truth. The greatest of their gods was Woden, whose chief characteristic was his search for wise men everywhere, his encounters of skill with them, and his victories in those conflicts. Coming down to a level with the ideas of simple folk, he is represented as solving riddles and hard questions, like a shepherd in Vergilius, or king Solomon in Iosephus. He rules the universe. His name is etymologically connected with far-spread terms for Wit and Wisdom. He therefore is a corrupted likeness of the Supreme Intelligence.

Friya.

Friya is the Saxon Venus, a personification of an instinct which seems to pervade The All. Taking her name from Frian, to love, whence we still retain Friend, a lover, she represents the ever active law of combination, which the Great Unslumbering Artificer has given to all elements, that they may never sink into inertness.

Thor.

Thor is the god of thunder, striking with his resistless hammer such blows as pass mortal sinew. The lightning bolt and the thunders roar have ever been powerful to remind the fretful insolence of mannikins that greater than they he is He who made the world.

Tiw.

Tiw was the god of slaughter, who taught the bold overriding forward warrior of the North to follow upon the footsteps of the victor of Babylon and give his severed head a satiety of blood: who with stratagem and retreat baffled the great invasion of Darius; who robbed the Kelt of his fair western territories, and armed Hors and Hengist against Britain.

The future life was the paradise of the brave: the Christian martyr looked not forward to his heavenly crown with a sincerer faith, than the Saxon, dying in desperate fight, to his endless life in the Hall of Slaughter. And here was at least a virtue encouraged and hoping a reward. Thus did the baptism of blood qualify for immortality, and religion led to victory. Valhalla.

Perhaps it was folly to put any faith in dreams. The copying out of dream books does not, however, imply an entire belief in their doctrines, but rather an experimental inquisitive spirit. Probably the Saxons were at least not slow to expect some glimpse into the future from these nightly visions. A book is still bought and sold and consulted by the less indoctrinated part of our countrymen, called Mother Shiptons Dream Book, which treats the subject much in the same manner as the Saxon. Upon matters of this kind it is often desirable to inquire what the great freethinkers of the philosophic age in Greece held and argued; for discussion in that age was hampered so little by institutions and interests, that their views often cast light upon modern questions. Aristoteles has a treatise on Divinations by dreams, in which he does not scoff and mock, as with three words he not rarely can, at the popular notions, but seems to be balancing his sense of the value of testimony against his foregone conclusions from his fixed opinions. He begins by saying that the choice of refusal of this divination with contempt, or its acceptance as true, is difficult, for that the general persuasion of its value seems the result of experience, but the want of a sufficient occasion for such revelation, and its being made to what men soever, and not to the best or wisest, is a reason for distrust. And in this tone he continues. These balanced expressions, indicating no distinct opinion, or, indeed, an entire denial of the significance of dreams, were no food for the restless readily alarmed mind of the people. Dreams.

Dream books.

There was, alongside of the sceptic and materialist philosopher, an early doctrine about dreams, and a copious literature. Artemon, Antiphon, Straton, Philochoros, Epicharmus, Serapion, Kratippos, Dionysios Rhodios, Hermippos, are named as authors on this subject, and patrons of the common superstition. There were established and frequented dreaming places, as the fanes of Asklepios at Epidauros, of Amphiaraos at Oropos, of Amphilochos at Mallos, of Sarpedon in the Troad, of Trophonios at Lebadea, of Mopsos in Kilikia, of Hermonia in Makedonia, of Pasiphae in Lakonia.[1] The writings of Hermippos of Berytos filled five volumes. Nowhere was dreaming more rife, nowhere more greedily listened to, than in Iudæa, about the Christian era, yet there many of the provocatives to folly had been banished by a pure worship of God. We may still look through a professed systematic treatise of Judging Dreams in the Oneirokritica of Artemidoros the Ephesian, whose work has been four times printed in the original, and translated into Latin, French, and Italian. The method of composition followed in these Saxon pieces is more like that of Achmet or Apomasar, who pretends to embody the experience of India, Persia, and Arabia. Thus, spite of freethinkers, spite of Moses and the prophets, spite of Gospel and Epistle, couched in the breasts of the people there still lies a strong awe and hope from the fantasms of sleep. Here too the Saxon is a fair parallel to the living Englishman. While his bookish men study their Greek and their Latin, their astronomy, cosmogony, and computus, he contents himself with an encylopædic dream literature, and feeds his fancy instead of loading his head. It is the way of the world.

Astrology.

The art of foretelling the event of a disease, death or restoration, is a branch of astrology. Ἀστρολογία, astrology, is an older name for astronomy, and the abuse of

[1] See Tertullianus de Anima.

the study of the stars has been closely connected with its legitimate use. Clemens of Alexandria gives some account of the tenets of the astrologers, making the stars indications only of celestial agencies, and attributing to them no power of themselves. By annulling the influence of fate after baptism, he makes astrology more reconcileable with a profession of Christianity.[1] St. Augustinus of Hippo tells us he in his youth devoted himself to this divination by the stars, and was recalled from the folly by the advice of one who had pursued it for a profession, and had fathomed the hollowness of it.[2] Favorinus[3] denied, and with truth probably, that this science of the Chaldæans was as old as they pretended, and that the founders and authors of it were such as the votaries would have supposed.

Books by Hermes Trismegistos.

The early centuries next after the Christian era produced a rank crop of literary forgeries; not a few of which left a progeny of falsehood, which lives even in our days, and secures a band of adherents given over to believe a lie. Some ingenious scribbler among those forgers constructed his medical book on astronomical principles, giving an account of diseases and their results as depending on planetary influences, and to secure a better respect for his wares inscribed them with the name of Hermes Trismegistos. This great name belonged to the god Θωυθ, who was the author of the Egyptian sacred books. Of them an interesting account is found in Clemens, who by his residence in Alexandria was qualified, and by his lively curiosity and greediness of reading was urged to become acquainted with their contents. The information we receive from him is in itself probable and sufficient. In the liturgical proces-

[1] Fragm. 70, 78. He taught a catechetical school at Alexandria, A.D. 188.

[2] Confessiones, IV. 3.

[3] M. Aulus Gellius, xiv. 1.

What the books of Hermes really were.

sion, says he, first advanced the chanter with two books from Hermes, one of hymns to the gods, and another of the method of the royal life. After him came the time observer, he is bound to have ready on his tongue the four books of Hermes of the arrangement of the fixed stars, of the conjunctions and illuminatory powers of the sun and moon, and of their risings. Next came the holy scribe, with wings upon his head, a book in his hands, and a hollow rule, in which is contained the reed for writing and the ink. He must know, what are called hieroglyphics, about the mapping of the universe and the earth, the positions of the sun, moon, and five planets, the chorography of Egypt and course of the Nile, preparation of holy instruments, and places appropriated to them, and about measures and articles of use in the temples. Then comes the robesman with the cubit of righteousness and the ladle of libation. He must know what are called the educational and sacrificial matters, ten in number, relating to divine offices, as sacrifices, firstfruits, hymns, prayers, processions, feasts, and the like. After all these comes the prophet, and behind him those that carry "the outsending of the loaves." The prophet learns by heart the ten hieratic books, about laws and gods and the instruction of the priests. There are then forty two books "necessary to Hermes," thirty six of which embrace the whole philosophy of the Egyptians, which the aforesaid learn by heart, and the remaining six of a medical nature about the treatment of the body, and diseases, and instruments, and drugs, and the eyes, and womens specialities the carriers of the portable chapels must know.

About all this there is a very practical air: a ritual[1] without which the public worship would be unduly performed, and an instruction for travelling doctors, that

[1] The ritual of the dead has been published and translated.

they might cure the ailing. There is no talk of prognostics nor horoscopes (γενεθλιακά.) And indeed one of the antient medical works of the Egyptians has been published by Brugsch; nor does it, we say on his authority, contain any such follies. But under the venerated name of Hermes were issued books of astronomical forecasts of diseases, setting forth the evil influence of malignant stars upon the unborn; telling how the right eye is under the sun, the left under the moon, the hearing under Saturn, the brain under Jupiter, the tongue and throat under Mercury, smelling and tasting under Venus, the parts that have blood under Mars. So that if any of these planets be in a bad aspect at conception or birth, the man will suffer some debility in the corresponding part of his body. "If a man take to his bed when the "moon is in Aries, Saturn being in opposition, quadrature, "or conjunction with it, especially if the moon is on the "wane, the beginning of the disease will be by a chill; "there will be heaviness of the head and eyes and tonsils, "and mucous runnings about the chest, and sobbings, and "nightly intensifications of the symptoms, inwardly much "heat, with a chilly surface and cold extremities, and "faintings, and want of appetite and unseasonable perspi-"rations. There are suitable cordials, and laxatives, and "purgatives; but bleeding is of no use. The patient, if no "beneficent planet is in company with, or in opposition "or quadrature, will not get over it, but will die. If, "however, a beneficent planet is in the scope of view, "after a considerable touch of disease the patient will re-"cover, or will out of the one disease drop into another, "and will be subject to nightly delirium. And if Mars be "in the same position (as was said above of Saturn) the "patient will inevitably die, and so till Mars is in oppo-"sition." Among the works attributed to Galenos has been preserved one to the same purpose as that just mentioned. It is intituled, Γαλήνου περὶ κατα κρίσεως προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης, where "mathematic" means

Forgeries under the name of Hermes.

" astrological." It opens with plausible words about inquiries conducted by the Stoics into the nature of life, and tells us that men following the medical art without a knowledge of physics roll about in the dark, and grow old in their stupidity. When it proceeds to its proper doctrine we learn that " If the patient takes to his " bed when the moon is in Aries, and in position with " Mars or the sun, the disease will be in the head with " inflammation, and pain of the meninx, or lining mem- " brane, and constant fevers and sleeplessness and burn- " ing and thirst and a roughened tongue, and inflam- " mation of the chest, and disorder of the liver, and " excited irregular pulses. In such cases depletion of " blood will be useful, and application of all that cools " and comforts."

Such was the origin of the dream theories and the prophecies about the event of diseases found in this volume.

When the proper astronomical signs ☾ and ♂ and ♀ and ♄ and □ are employed, talk of this kind is enough to captivate the imagination of many a man sober and prudent enough in his daily affairs, and capable of making money. The Greeks read, copied, and transmitted to us such scientific doctrine, and the Saxons should not be over much blamed for doing the like.

Upon evidence, which nothing contradicts, but which is not in itself very copious, the authorship of the translation or adaptation of the work of Beda de Temporibus has been attributed to the grammarian Ælfric.

Ælfric. Ælfric was so common a name, that to identify our man we should observe, he is often associated with the Ealdorman Æðelmær and his son Æþelweard by his own writings and cotemporary documents. They were his patrons and friends.

His friends. In the Chronicle at the date 1017 occurs the entry; On þyssum geare þæs Eadric ealdorman ofslagen . . . .

�

ȝ Æþelpeaꝛð Æþelmæꝛeꝛ sunu ȝꝛeatan. *In this year Eadric, an ealdorman, was put to death.* . . . . . and Æþelweard, son of *Æþelmær the great.* At the date 1013 Sweyn came to Bath, and there stationed himself, and to him came Æþelmær at the head of the western thanes and made his submission; ȝ com Æþelmæꝛ ealdoꝛman þýdeꝛ · ȝ þa peꝛtenan þeȝenaꝛ miþ him ȝ buȝon ealle to Speȝene · ȝ hi ȝiꝛludon. The two come again together in a charter as granting estates; Uiginti mansiones . . . . quas Æðelwerdus filio suo Æðelmaro longe ante mortem suam donavit. This Æðelweard seems to be the grandfather, a son in law of the gallant Birhtnoð, renowned in history and song, and the Æðelweard who is entered in the Chronicle as kings high reeve killed in Hampshire in attempting to repel a landing of the Northmen in 1001.

These are the men, or such as these, with whom Ælfric was on terms of affection.

His teacher.

The Latin preface to Ælfrics Homilies, already published, opens thus; "Ego Ælfricus alumnus Athelwoldi "beneuoli et uenerabilis præsulis:" the bishop Æþelwold of whom he here speaks, was the ally of Dunstan and king Eadgar in the reestablishment of the monastic system in England, bishop of Winchester. Further on in this volume, in the preface to the Historical Fragments, some account of him will be found. He occupied the episcopal throne from 963 to 984, and ruled with energy and success. He established or superintended a school at Winchester,[1] of which Ælfric here declares himself an alumnus. In the unpublished Homilies occur the following words: Uꝛ ꝛæde eac oꝛt aþelpolð ꝛe halȝa biꝛceop þe nu pyꝛcð punðꝛa ðuꝛh ȝoð · þ he cuðe anne mann miþ ælfeȝe biꝛceope · ꝛe polde ðꝛincan ou lenctene þonne hine lýꝛte · þa ꝛume ðæȝ bæð he þone biꝛceop ælfeh · blætꝛian hiꝛ ꝛul · he nolde · ȝ ꝛe ðyꝛiȝa ðꝛane

[1] See page 415.

butan blætſunge ⁊ eode him ût. Man ſlætte þa ænne ſeaþþ ſeþinga þæþ ute · ⁊ ſe ſeaþ aþn him togeaneſ · ⁊ hine ðyde þ he hiſ ſeoþh ſoþlêt · ⁊ gebohte ſpa ðone untiman ðrenc. *The saintly bishop Æþelwold also often said to us, he who now is working miracles* at his tomb, *that he knew a man with bishop Ælfheah who had a mind to drink in Lent whenever he pleased. So one day he requested bishop Ælfheah to bless his cup. The bishop refused, and the silly fellow drank without a blessing, and went out. Well, somebody suddenly set a dog upon a bull out there, and the bull ran at the man and gored him, so that he lost his life, and bought the untimely drink with that price.* In this passage "us" stands for the scholars in the abbey school at Winchester, Ælfric himself among them; and as Æþelwold frequently recited his story, tending to the due observance of lent and a proper appreciation of episcopal dignity, we may conclude that the alumni of Æþelwold were receiving an education to fit them for the priestly office. Ælfheah, who is mentioned, is the bishop of Winchester, 934 to 951, who gave Æþelwold the tonsure and ordained him priest.[1] Ælfric wrote a life of his master, and father in Christ, "patris nostri," as he says, and addressed it to bishop Kenulf, who occupied the see but a very short time, his accession and death being put both in the same year, 1006, by Florence of Worcester, confirmed by the Chronicle.

Ælfric not archbishop of Canterbury.

In many books it will be found set down for a fact, that Ælfric, our subject, the vernacular translator, was the same as the archbishop of Canterbury; but this is impossible, for as he wrote that life in 1006, and calls himself in the first words of it[2] "Ælfricus abbas," he could not be the man who was archbishop of Canterbury from 995 to 1005. There never was any passable authority for the misstatement.

[1] See page 407.

[2] HAB. Vol. II. p. 255.

In the second volume of his homilies, as yet unpublished, Ælfric tells another story off his own pen, and from the date assignable to it, it may have come to his knowledge while at Winchester. Sum unʒeþaḋ man þæȝ miḋ ælfȝtane biȝceope on pilcun ȝcipe on hiþeḋe · ȝe man nolde ʒan to ðam axum on þone poḋneȝ ðæʒ · ſpa ſpa oðþe men ðýðon þe þa mæȝȝan ʒeȝohcon · þa bæḋon hiȝ ʒeþeþan þ̄ he eoḋe to þam mæȝȝe þneoȝce · ȝ unḋeȝfænczе þa ʒenynu þe hi unḋeþfenʒon. He cpæð ic nelle. Hi bæḋon þa ʒic · he cpæð þ̄ he nolde · ȝ pealoḋe miḋ poþum · ȝ ȝæḋe þ̄ he polde hiȝ piþeȝ bȝucan on þam unalyfeḋum ciman. Hi leton þa ȝpa · ȝ hic ʒelamp þ̄ ȝe ʒeḋpola ȝáð on ðæþe pucan ýmbe ȝum æþenḋe · þa ʒeȝcoḋon hine hunḋaȝ · hetelice ſpýðe · ȝ he hine þeþoḋe oþ þ̄ hiȝ ȝceaft æcȝcoð æcfoþan him · ȝ þ̄ hoȝȝ hine bæþ foþð ȝpa þ̄ þ̄ ȝpeþe him eoḋe þuþh ūt · ȝ he feoll cpelenḋe. He peaþð ða beḃýȝʒeḋ · ȝ him læʒ on uppan fela býȝðena eoþðan binnon ȝeofon nihton · þæȝ ðe hē foȝȝ̄ōc þa feapa axan. On Palm Sunday branches of olives or other trees are burnt to ashes in the usual ecclesiastical service; and on the Ash Wednesday of the year following, a small portion is placed with benediction upon the forehead of each kneeling worshipper. "*An illconditioned man was one of the retinue of bishop Ælfstan in Wiltshire,* at Ramsbury; *this man would not go on Ash Wednesday to receive the ashes, as others did who went to mass. His companions urged him to go to the priest and receive the mysteries as they did. He said, I will not. They still urged him; he said he would not, and travelled beyond the subject, saying that he would enjoy his wife at the times not permitted. So they left it; and it happened that the heretic rode that week on some errand. So dogs made at him very savagely, and he defended himself till his staff stuck in the ground before him, and the horse carried him forward, so that the spear went right through him, and he fell adying. So he got buried, and many loads of earth*

Ælfric tells a story learnt at Winchester.

lay atop of him within seven days because he refused a few ashes. If with Professor Stubbs we suppose Ælfstan to have been bishop at Ramsbury from 974 to 981, we have here a story Ælfric perhaps heard at Winchester.

Ælfrics age: first approximation.

Before we fetch away Ælfric from Winchester we must observe that taking the words "Often said to us," in the widest sense, as if the relater were only in the position to be remotely a hearer, and drawing the dates to the strictest point, 984, we may at least suppose that Ælfric was fourteen at that date, and born not later than 970.

Ælfrics Homilies, as published.

His age.

The first of his works known to us are the published homilies. The first volume was finished in the archiepiscopate of Sigeric, 990 to 994, and dedicated to him. Now if Ælfric were born so late as 970, he shews a knowledge of the Latin language, a force of judgment, and a discretion beyond his years; we are induced now to put his birth back beyond 965. About the date and the dedication hangs no doubt whatever; here are his own words, "Ego Ælfricus alumnus Adelwoldi beneuoli "et uenerabilis præsulis salutem exopto domno archi-"episcopo Sigerico in Domino."

Ælfric goes to Cerne.

The Saxon preface to the same homilies tells us he had left Winchester, and gone to Cerne; that this move took place in the time of Ælfheah, successor of Æþelwold, and bishop of Winchester, 984 to 1005, after that archbishop of Canterbury, and slain by the Danes; that he was then a priest and had taken the monastic vows, and that he was selected and induced to leave by the ealdorman Æþelmær. Amongst these words occurs the expression on Æðelredes dæge *in the time of king Æðelred;* whence Mr. Thorpe has concluded that "he "speaks of king Æþelred's days as past," that is, that the homilies were published after 1016. But what is then to become of "salutem Sigerico?" In Ælfrics words nothing about past is to be found, and it is clear that he entered the new foundation at Cerne between 984 and 994. Ic ælfric munuc ⁊ mæſſepreoſt ſpa þeah paceſe

þonne ꝼꝓlcum haƀum ȝebyꝺuȝe peaꝛꝺ aꝛenƀ on æþelꝛeƀeꝛ ƀæȝe cynınȝeꝛ ꝼꝛaın ælꝿeaȝe bıꝛcope · aƀelpolƀeꝛ æꝛtexꝛenȝan ꝺo ꝛumum mynꝛtꝛe þe ıꝛ Ceꝛnel ȝehaꝺen · þuꝛh æƀelmæꝛeꝛ bene ƀæꝛ þeȝeneꝛ · hıꝛ ȝebyꝛƀ ꝵ ȝooƀnyꝛ ꝛınƀ ȝehꝿæꝛ cuþe. At the end of this preface Æþelweard is mentioned, as having wished for forty four, instead of forty, sermons in his copy.

Wanley[1] has copied for us the following words on the commemoration sermon for One Confessor: "Hunc ser- "monem nuper rogatu venerandi Episcopi Athelwoldi, "scilicet iunioris, Anglice transtulimus, quem huius "libelli calci inscribi fecimus, ne nobis desit, cum ipse "habeat." Æþelwold, the younger, so called to distinguish him from the saint, was bishop of Winchester after Kenulf, from 1006 till 1015. The proximity of Cerne to Winchester reminds us that the homilies were put forth while Ælfric was in Dorset, and as he says *nuper*, we may understand at least that this expression does not draw the composition of them down below 1006; but allows a considerable space in earlier years. The homily is at the end of the second book[2] of the printed edition.

Requested by Æþelwold, the younger, to translate one in particular.

Appended to this first volume or set of homilies we find the treatise on years and days, and the relation generally of the heavens to the earth, in one copy[3] only; and the evidence that the work is Ælfrics arises from this circumstance only, and a general probability from the method of handling the translation from the Latin, with the difficulty of assigning such a work to any other writer.

Author of the treatise on years, etc.

The two first books of homilies were immediately followed by another collection, a third and fourth book: "Hunc quoque codicem," says he, "transtulimus de Lati- "nitate ad usitatam Anglicam sermocinationem." These are yet unpublished. In the Latin preface he truly

[1] Page 125 a.

[2] Vol. II., p. 548 of the published copies.

[3] MS. Bibl. Cant. See Wanley, p. 160 a.

states that an English version did not admit, as it is the language of common sense, of the flourishes which were then the fashion among Latinizers. "Hoc sciendum "etiam quod prolixiores passiones breuiamus uerbis, non "adeo sensu, ne fastidiosis ingeratur tedium, si tanta "prolixitas erit in propria lingua, quanta est in Latina: "et non semper breuitas sermonem deturpat, sed mul- "totiens honestiorem reddit." His patrons Æðelweard dux and Æðelmær are mentioned here also; and as the title of dux is given to Æðelweard, it must be understood that the kings high reeve, killed in 1001, is meant, "Non mihi imputetur quod diuinam scripturam nostre "lingue infero· quia arguet me præcatus multorum "fidelium et maxime æþelpeapði ducis & æðelmeapi nostri "qui ardentissime nostras interpretationes amplectun- "tur lectitando." The English foreword also sounds in similar tones, and he greets humbly the man of rank, speaking of Æðelmær only as a friend. Ælfpic ȝpeƿ eaðmoðlice Æðelpeapð ealðoapman anð ðu leof fpiðoft ꝛ æðelmæp fpylceapa ȝeppita me bæðon.

Date of the third and fourth books of homilies.

In the passage here quoted, unless Ælfric turned upside down the relationship of father and son, this third book of homilies was published before 1001. On a former page it was evident enough that the two first of the whole number of four was published before the death of Sigeric in 994. Mr. Thorpe will not, without more weighty arguments, persuade me that none of these were written till after 1016. Shortly before and shortly after 994 seems a probable date.

Æþelweard his friend.

In a preface to his translation of the legend of St. Thomas, Ælfric expresses some hesitation: St. Augustinus of Hippo had offered a moral objection to the vengeful character of part of the story, and concluded to reject it; "licet nobis non credere, non enim est in "catholico canone," because it was not scripture. But Æþelweard had strongly entreated, and omitting the objectionable passage, Ælfric complied: he here calls him venerabilis dux. The Indian legend of St. Thomas is

mere fable from first to last, and it had been better left untouched.

Translates part of the Old Testament.

The abridgement of the Old Testament history was written by Ælfric after the Homilies in four books, say after 995 and before the death of Æþelweard in 1001. The preface to Genesis begins with a humble greeting from the monk Ælfric to the ealdorman Æþelweard; Ælfpic munuc ꝿlet Æþelpeapð ealdopman eadmodlice, and it ends with a declaration that he will translate no more books from the Latin. Ic cpeþe nu ꝑ ic ne deapf · ne ic nelle nane boc æfter þiffeþe of Lebene on Enꝿliſc apendan.

Not the translator of the Gospels.

It is scarcely probable that Ælfric was the translator of the Gospels. Other translations of parts of the Scriptures had been made before his time; Æþelweard had requested him to translate Genesis as far as Isaac son of Abraham, for some one else had provided him with a translation from Isaac to the end of the book: for þam þe rum opep man þe hæfde apend fram Iſaace þa boc oþ ende. A great horror of furnishing any food for mistaken opinions in morals or theology then prevailed among bishops and clergy: they treated men as children are treated now. Ælfric did not think it advisable to translate every chapter in Genesis: he says he once knew a priest, his own master at that time, who had a copy of Genesis, and could partially understand Latin; so said this man concerning the patriarch Jacob, that he had four wives, two sisters, and their two maid servants. Dpilon ic piſte ꝑ rum mæſſepneoſt · re þe min maꝿiſtep pæſ on þam time · hæfde þa boc Genefiſ · ⁊ he cuþe be dæle lyden undefiſtandan · þa cpæþ he be þam heahfeðefe Iacobe ꝑ he hæfde feopep piſ · tpa ꝿefpuſtpa ⁊ heopa tpa þinena. The citations in the Homilies from the Gospels are not verbally the same as the extant translation; but that bears little on the subject. Beda was at his death employed on a translation of the Gospel of St. John into our own tongue, "in

" nostram linguam."[1] It is of more import by far, that where we expect some mention of such a work from Ælfric himself we do not find it.

Translates the grammar.

The Excerpts from Priscianus and Donatus, called Ælfric's Grammar, were translated at least after his collection of the whole eighty homilies. Ic Ælfric polde þaſ lytlan bōc apændan to enzliſcum zeþeoþde oþ þam ſtæfcræfte ðe iſ zehaten zþammatica ſiððan ic þa tpa bēc apende on hundeahtatizum ſpellum. And it is pleasant to hear him again telling the praise of bishop Æþelwold. "Si alicui tamen displicuerit nos- " tra interpretatio, dicat quomodo uult, nos contenti " sumus sicut didicimus in schola aþelpoldi uenera- " bilis presulis, qui multos ad bonum imbuit." And he declares that a few years since, before the measures of Dunstan and Æþelwold had taken effect, no English priest could explain or dictate a Latin letter. ſpa ſpa pæſ zedon on anzelcynne nu ſoſ anum ſcapum zeapum · ſpa þ nan enzliſc pſeoſt ne cuþe diht an · oðde aſmeazan ænne piſtol on leden · oþ þ dunſtan aſcebiſcop ⁊ aþelpold biſcop æſt þa laſe on munuchſum apæſde.[2] This grammar is for "puerulis tenellis," the little boys of the monastic school, in whose behalf our writer shewed so much interest. The same purpose and the same date must be assigned to the Colloquium.

The Colloquium.

What he says to bishop Wulfsige.

A collection of rules or canons for the clergy is prefaced by some very outspoken words addressed to bishop Wulfsige, in whose diocese the monastery at Cernel we may presume to have been: for Ælfrics dimission by Alfheah no ways bears upon the question. Ælfricus humilis frater venerabili episcopo Wulfsino salutem in Domino. Obtemperavimus iussioni tuæ libenti animo, sed non ausi fuimus aliquid scribere de episcopali gradu, quia vestrum est scire, quomodo vos

[1] Vita in Smiths edition, p. 793.

[2] The variations from the printed text are taken from the MS. Somner used.

oporteat optimis moribus exemplum omnibus fieri et continuis admonitionibus subditos exhortari ad salutem, quæ est in Christo Jesu. Dico tamen, quod sæpius deberetis vestris clericis alloqui et illorum negligentiam arguere, quia pene statuta canonum et sanctæ ecclesiæ religio vel doctrina eorum perversitate deleta sunt: ideoque libera animam tuam et dic eis quæ tenenda sunt sacerdotibus et ministris Christi, ne tu pereas pariter, si mutus habearis canis. Nos vero scriptitamus hanc epistolam, quæ Anglice sequitur, quasi ex tuo ore dictata sit et locutus esses ad clericos tibi subditos.[1] Wulfsige or Wulfsinus was bishop of Sherborne, 992 to 1001.

Becomes abbot, 1005.

That Ælfric became abbot before 1006 had passed is certain. Others have supposed, and with every appearance of truth, that he was the first abbot of Eynesham on the Thames (now Isis), near Oxford. The foundation charter is printed by Kemble,[2] and in the New Monasticon;[3] it bears the date 1005; it recites that Æþelmær gives the endowment, and that he received some of the estates from his father Æþelweard a good while before his death; some had come to Æþelweard from his father in law Beorhtnoð, who was killed in defence of the coast in 991 at Maldon. Nothing was more likely than that Æþelmær should appoint his friend Ælfric to preside over the community. Accordingly he extracts from bishop Æþelwolds version of the Benedictine rule some part for his society, beginning in Latin thus, calling himself abbot among them, Ælfricus abbas Egneshamensibus fratribus salutem in Christo. Ecce uideo uobiscum degens, uos necesse habere, quia nuper rogatu Æþelmeri ad monachicum habitum ordinati estis, instrui ad monachicum habitum dictis aut scriptis.[4]

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[1] D.D. p. 141.
[2] C.D. 714.
[3] Vol. III.
[4] Wanley, p. 110.

Abbot again, 1006.

In 1006 again we find him introducing his life of Æþelwold to bishop Kenulf and the Winchester community with the proper words, Ælfricus abbas, Wintoniensis alumnus, and so on.

A different man from the archbishop of Canterbury.

Thus we trace from his own writings and contemporary authority the life of the grammarian to the date 1006, the year of the death of the Ælfric who was archbishop of Canterbury. No one of this age, in which we live, is a more careful scrutinizer nor a more widely read expounder of those early times of our domestic history than Sir Frederic Madden. He has just published his verdict in these words, "Notwithstanding all that has been written on the subject, "it seems impossible to identify Ælfric the gram-"marian with Ælfric the archbishop of Canterbury." He then tells us what the archbishop was, probably abbat of St. Albans, certainly bishop of Ramsbury and Wilton, and then archbishop.[1] These were two different men, each with a home and an abbey and a career of his own.

An epitaph.

To the glossary which goes by the name of Ælfric, and which may be his, are prefixed in the printed text some verses as follows;

Præsulis hic redolent Ælfrici lypsana summi,
Qui rector patriæ perstitit Angligenæ.
Inter pontifices rutilans ceu mystica lampas,
Defensor regni, necne salus populi.
Heu nostram fera mors extinxit nempe lucernam;
Heu nostri cecidit fons quoque consilii.
Hunc sexta decimaque kalendas namque Decembris
Assumpsit Michael seu dedit Emmanuhel.

It belongs to the archbishop of Canterbury.

This is the epitaph of the Archbishop. The Præsul summus, the Rector patriæ, the Pontifex, the Salus populi are due to his station; the Defensor regni, the Fons consilii to his vigour and wisdom; the Redolent

[1] Matthew Paris Hist. Angl. Pref., p. lx.

to the odour of sanctity in which he died; and the xvi. kal. Dec. to the 16th November, the day of his death.[1] If the glossary is the archbishops well and good. If it be the grammarians those verses are out of place: the original MS. is missing, and we possess only a transcript by Junius "ex membranis Rubenii," from a MS. the property of the painter Rubens. We cannot therefore examine the handwriting nor the position of this epitaph. It does not belong to the Grammarian, and the letter, as printed by Somner on the same page, belongs to the archbishop of York.

Our account makes him no more than abbot.

Whartons account of an affixed note on the Cambridge copy of the Saxon annals, and its defining the year of Ælfricns birth, has been exploded by Ingram; the word is Ælfred, and the hand that of archbishop Parker. In the year 1006 Ælfric the grammarian, monk and abbot, cannot have been less than forty one years of age. Beyond his abbacy of Eynesham I cannot carry him. The Præsul just examined was not he. His friends were gone; the submission of Æþelmær the great to Sweyn in 1013 did not save Æþelweard his son from death, 1017, by Cnut.

Not archbishop of York.

Some people want to make him archbishop of York, who was known for Ælfric Puttuc or Putta,[2] as much as to say, quite a different Ælfric, who came to the see in 1023 and died 1050, at which date the grammarian would be eighty five, and who was appointed by Cnut, who slew the grammarians friends and cared nothing for his vernacular; and this posthumous promotion the poor man is to obtain without one shred of evidence of any kind. Only somebody wrote an epitaph upon quite a different man and called him Præsul summus. Wharton shews that the death of the archbishop of York occurred ix. kal. Feb.

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[1] Wharton, Anglia Sacra, p. 127, cites a Canterbury martyrology for the day of the archbishop's death.

[2] F.W. some MSS.

Only abbot.

The volume of Homilies in the C.C.C.C. library, No. 198, has a rubric on the first page of the text, "Ælfricus abbas transtulit." Now he was not abbot when he wrote the homilies, that rubric is therefore by the transcriber, and it appears that he, whoever he were, could not raise him higher than an abbacy.

Malmsburys error.

Malmsbury in his fifth book De Pontificibus makes Ælfric abbot of Malmsbury, with the following erroneous identification; "Reliquit aliquantos codices non "exigua ingenii monimenta, vitam sancti Adelwoldi, "antequam eam Wlstanus operosius concinnaret, ab- "breviationem passionis sancti Edmundi, libros multos "ex Latino in patrium sermonem versos." Ælfric abbot of Malmsbury, as appears by the previous page of the same writer,[1] was appointed by Eadgar in 974, when the author of those sermons in his native tongue was a pupil at Winchester. By favour of N. E. S. A. Hamilton, Esq., I have collated Malmsburys autograph MS. at this passage, and just before these words appears a blank erasure of more than three lines, a proof that Malmsbury had found himself in error, and yet, as now is clear, had not entirely cancelled the mistake.

Matthew Paris correct.

Matthew Paris in his account of Ælfric abbot of St. Albans, afterwards archbishop of Canterbury, makes no allusion to such writings, but much more justifies the compliments Defensor patriæ necne salus populi, Fons quoque consilii.

Ælfric on the Old and New Testament.

The treatises on the Old Testament and on the New were written by Ælfric, after his rise to an abbacy. Ælfpic abbod zpet fpeondlice Sizpeard æt eapt Heolon. The writer identifies himself, for he says he translated the book of Joshua for Æþelweard ealdorman. Ðip ic apende eac on enzlirc hpilon æþelpeapde ealdopmen. He says the like concerning the book of Judges. Ðip man mæz pæðan pe þe hip pecð to zehipenne on þæpe

[1] In Caves Collection.

enɡlıſcan bec þe ıc apenðe be þıſum. The mention of his translation of the books of Kings is to be understood of a portion of the as yet unpublished third and fourth volumes of Homilies, which contain a summary of that part of Scripture. Four hides of land at East Heole, where Sigwerd lived, were granted in 963 to Abingdon,[1] and Abingdon is a very few miles from Eynesham.

Ælfric had imbibed the tenets of his teachers, and was a strong advocate of celibacy in the clerical order. We find him as abbot defending his position in a piece of which a small fragment remains to us. Ælfpıc abbod gnet Sıgefuꝛðꝛ: fneondlice. Ge ıf gefæð þ̄ þu fæðeſt beo me þ̄ ıc oðeꝛ tæhte on ænglıſcen gepꝛıten oðeꝛ eopeꝛ ancoꝛ æt ham mıð eop tæhð· foꝛ þan þe he ſputelice ſæɡð· þ̄ hıt ſeo aleꝛð þ̄ mæſſepꝛeoſteſ pel moten pıꝛıgen· ⁊ mine gepꝛıten pıðcpeðeð þẏſen. Nu ſecge ıc þe leoꝛe man þ̄ me ıf lað to tælen ægne[2] goðeſ fneondꝛ gẏꝛ he goðeſ mıht ðuꝛfð.[3] The writing is later than the age of Ælfric. For a contemporary Sigeferð murdered in 1015 see the Chronicle at that date.

Advocates clerical celibacy.

As abbot he greets Wulfgeat. Ic Ælfpıc abbod on ðıꝛum enɡlıſcum ɡepꝛıte fneondlice ɡnete mıð ɡoðeꝛ ɡnetınge Pulfɡet æt ẏlmanðune· be þam þe pıt nu heꝛ fꝛꝛæcon be þam enɡlıſcum ɡepꝛıtum þe ıc þe alænde· þ̄ þe pel lıcoðe þæꝛa ɡepꝛıta anðɡıt· ⁊ ıc ſæde þ̄ ıc polde þe ſum aſenðan ɡıt.[4] He had lent some English writings to Wulfgeat, who was well pleased with them. Ylmandun here mentioned may be certainly interpreted[5] as Ilmingdon, on the borders of Warwickshire and Gloucestershire, with the down close to it. Ilmingdon is the next parish to Mickleton, where one

His friend Wulfgeat.

[1] HAB., Vol. I, p. 327.
[2] For ænɡne.
[3] MS. Cott. Vesp. D. xiv. fol. 3 b.
[4] Wanley, p. 69; MS. Laud. E. 19.
[5] Tredington in C.D. 620 is the next parish eastward.

of the Eynesham foundation estates lay. We recognize a good probability that Wulfgeat of Dunnington, ten miles from Ilmington, and near Alcester, is closely connected with this Wulfgeat.

Abbot in another piece.

There is another piece by Ælfric abbot, addressed to Wulfstan, archbishop of York from 1003 to 1023, and the tokens of authorship cannot be mistaken. Ælfricus Abbas Wulfstano venerabili Archiepiscopo salutem in Christo. Ecce paruimus uestræ almitatis iussionibus · transferentes Anglice duas epistolas quas Latino eloquio descriptas ante annum uobis destinauimus · non tamen semper ordinem sequentes · nec uerbum ex uerbo · sed sensum ex sensu proferentes · quibus speramus nos quibusdam prodesse ad correctionem · quamuis sciamus aliis minime placuisse · sed non est nobis consultum semper silere · et non aperire subiectis eloquia diuina quia si præco tacet · quis iudicem venturum nuntiet. Uale feliciter in Christo.[1] He here also pronounces against marriage of the clergy.

Not archbishop of York.

I have now shewn that Ælfric was never archbishop of Canterbury, never abbot of Malmsbury, and two or three words will demolish Whartons grounds for clapping on his head the mitre of York. Wharton himself shews that the archbishop of York had been præpositus of Winchester. Ælfric quitted Winchester at an early age. But he might come back as provost or prior. Yes, but Wharton ought to have remembered that abbot, which Ælfric calls himself, was impossible at Winchester. Where a bishops see was placed, in that cathedral there was never an abbot.

Not abbot of Peterborough.

The author of the Dissection of the Saxon Chronicle has imagined Ælfric to have been abbot of Peterborough; but it seems to me that he views history as a subject to be operated on at will by a clever anatomist, who can put a little place like Eynesham into

[1] Wanley, p. 22; DD. 452.

his pocket without discovery. As I prefer being guided in matters of the past by written tradition, I cannot argue on surmises.

Ælfric accepted the spurious Epistle to the Laodiceans: a recent writer on the history of the canon, who rarely speaks without care, has, in mentioning the error, called him abbot of Cerne; this is, I suppose, a wholly conjectural statement, and, as I have shewn, a false one. Not abbot of Cerne.

In Lord Londesboroughs museum is a plate of lead arranged as for a cover of a book, with two lines of Runic letters, and the first six lines of the Saxon Preface to the first volume of Ælfrics Homilies, ending at þaȝ (ðas).[1] The Runes have not been deciphered. The book was supposed to have belonged to the abbey of Bury St. Edmunds, but Professor Stephens, whose noble work on Runes is now passing through the press, considers this leaden plate a forgery. A relic.

Whether all has been included in this collection which should have been admitted, seems somewhat doubtful. For various pieces on the Computus have so ecclesiastical an aspect that they hardly seemed to belong to the department of science; but since the Computus is essentially an endeavour to find a remedy for the incommensurability of two quantities, the periodic time of the earths rotation upon its axis, and of its revolution round the focal point of the solar system, it is in reality deeply involved in the intricacies of astronomical calculation. However, no known treatise nor account can be produced, the absence of which need be regretted, unless it be the Handbook of Brihtferð, of which Wanley[2] gives a much less attractive account than the book deserves. While I speak of it, it may

[1] Miscellanea Graphica, by Fairholt and Wright, p. 12.

[2] Page 103.

be well to add that it contains within itself its own date, 1011, and has some passages of interest.

Since page 418 of this volume was struck off, I have discovered the same passage about the deathbed of the saint in another manuscript, which gives the anecdote to Oidilwald, Æþelwald, or Æþelwold, of Lindisfarne, who is spoken of by Beda in more than one passage. He was bishop of Lindisfarne from 724 to 740 A.D., and in the note inscribed in the Durham Euangelarium it is said he hiᵹ uᵹa ᵹiðþyðe ⁊ ᵹibelðe, *pressed externally and adorned it.* This deathbed story is now first printed.

ADDITIONS AND CORRECTIONS.

For the botanical remarks signed E. G. we are indebted to the Rev. Edward Gillett, M.A., vicar of Runham, Norfolk, who enjoys a deserved reputation for his studies in old English dialects and for his knowledge of the varieties and uses of plants.

Vol. II.

Page 38, note 3, *for* þam̃ þe *read* þam þe. *For them who.*
Page 44, line 2, *for* þeccan *read* þeocan.
Page 46, line 4, aſꝛıhð is in the MS., but *read* aꝛıhð ?
Page 82, line 29, *for* na mıhꝛ *read* nanuhꝛ.
Page 174, supply in line 22, after ȝelome, from conjecture, bꝛıcð.
Page 254, line 23, thus the MS., but *read* þen þuȝlaȝ.
Page 262, line 4, *for* haꝛꝛe *read* haꝛꝛþe.

Vol. III.

Page 63, line 7. This collect may be compared with a *Benedictio domus noue* in a Sacerdotale ad consuetudinem sacrosancte Romane Ecclesie, Venetiis, MDLXVII., at fol. 203 b.

Page 76. An ancient calendar printed in Migne Patrol. C. Comp. Vol. xiii., col. 675, marks twenty five days in the years as Dies Ægyptiaci.

Page 313. Baldar herbe. The *Anthemis cotula* is still called Baldersbra in some parts of Sweden. (Mallet.) It is called Baldeyebrow in the north of England. E. G.

Page 314. Birdes tongue. In Norfolk the scarlet pimpernel, *Anagallis arvensis*, is called Birds tongue. E. G.

Page 315. Boðen. In Norfolk the *Chrysanthemum segetum* is called Buddle or Boodle. Tusser says—

> "The mayweed doth burn and the thistle doth fret;
> The fitches pull downward both rye and the wheat;
> The brake and the cockle be noisome too much,
> Yet like unto boodle no weed there is such."

Mays Husbandry, 11. It would seem to be the Boyul or Bothul of the Promptorium Parvulorum. E. G.

Page 317. Keer, *sorbus aucuparia*, in Norfolk. E.G.

Page 319. Cneopholen; the Victoriola, commonly called Victory Laurel, is

a distinct species, not a native of England, the *Ruscus Alexandrinus*. E. G. By all means now; the *R. racemosus*, but the books of the middle ages give the name to our species, which has the nectaries or flowers on the upper side of the leaves. O. C.

Page 320, col. b. The indecent word is the name in Norfolk of all the fumitories. E. G.

Page 321. Cuslyppe; from slupan, *to paralyze;* called in Brunfels and Camerarius and elsewhere Herba Paralysis, Herba Paralytica. The flowers are slightly sedative; in Northamptonshire the power of cowslip to cause sleep is well known. E. G.

Dindle, in Norfolk, *the sow thistle, sonchus oleraceus*. E. G.

Page 324. Colhxsecg; "I have no doubt this is *Cladium mariscus*. It "grows in water; if it be incautiously drawn through the hand, it cuts "fearfully, and the wound is bad to heal. The eryngo grows in sand and "does not at all resemble a sedge." E. G. I adhere to *Eryngium;* the *Cladium mariscus* will bear handling and is used for lighting fires in Cambridge; it is not at all a holly. O. C.

Page 327. Ganclre; the agrimony is a burred plant, and derives the latter part of its name thence. E. G.

Page 328. Geopmenleap may be connected with Copmen, found as a prefix in the sense of *noble*.

Page 328. Gescadwyrt; the skirewit or skirret was an umbelliferous plant, *Sium*. The skirret cultivated for its eatable roots is *Sium sisarum*, from China, but there are species of *Sium* indigenous to England. Norfolk folk lore recommends mustard for improving bad memories. E. G.

Page 329. Grig, various species of Erica, Calluna in Norfolk. E.G.

Page 329, col. a. *Add* Þæg, masc., *a haw*, the berry of the hawthorn, still called in the plural Hagas, and Hagals in the Isle of Wight.

Page 333. Hundes miege; "Exhaling a strong fœtid odour resembling "that of mice, or as some say, the urine of dogs." (Sir J. E. Smith.) E. G.

Lid. Camden, speaking of the fens, says, "It strangely abounds in grass "and a sort of rank hay by them called Lid." In Cambridgeshire *Poa aquatica* is called Leed or White Leed. E. G.

Page 335, col. a. *Add* Lærel, pronounced Level, it is any sword bladed plant, *Iris, Sparganium*, or *Gladiolus;* as still in use at Whitwell, Isle of Wight.

Page 337. Maidenhair, usually *Adiantus capillus Veneris*, but in Norfolk *Briza*. E.G.

Page 341. Pinrush, *Iuncus effusus*, used for wicks for candles. E. G.

Page 344. Shavegrass, *Equisetum*, used by cabinet makers to polish with. E. G.

Page 345. Sparrow tongue, so in Norfolk. E. G.

Page 347. Wealwyrt; is this wealh, *foreign?* In Norfolk it is called Danewort or blood hilder (blood elder), and is believed to have been brought over by the Danes and planted on the battle fields and graves of their countrymen. E. G.

Page 348. Wintreow; the vine is called Winetree in Norfolk. E.G.

Page 347. Weberwind; the Saxons seem to have noticed that this plant

twists itself from right to left, in the direction contrary to that of the sun. E. G.

Wirwivvle, or Wywivvle, the Norfolk name for *Hippophae rhamnoides*. E. G.

Page 362. *Add as follows* under ȝeþealðen: ðæt ȝe moſton ðrincan ȝeþealðen þinej þon eopþej maȝan mettþymnejre, *that ye may drink a little wine for your stomachs ailment.* P.A. 60 b., a half quotation from St. Paul to Timothy.

Page 371. Tohlıðan, præt. hlad, part. hlıðen ; *yawn, dehiscere*, of the earth. Æfter þeoſan on þæm ılcan ȝeare tohlaþ ſeo eorðe binnan ſome byrıȝ . . . ⁊ heo ſþþan toȝæðere behláð. O.L. p. 64 = O.T. p. 330, line 21. *After this in the same year within the city of Rome the earth opened, ... and it afterwards again closed up.* Tohlaþ ſeo eorþe. O.L. p. 98 = O.T. p. 380, line 2. Spılce ſe heſon þære tohlıðen. O.L. p. 114 = O.T. p. 412, line 9, *as if the sky were rent.*

Page 397, col. b. Ehwald. *See* Beda Martyrologium. Oct. V. Nonas.

CONTRACTIONS.

To those given in Vol. II. p. 365, add

HAB. = the History of Abingdon.

O.L. = the Lauderdale MS. of Orosius, which is far older than the Cottonian. By the favour of John Tollemache, Esq., M.P., I am able to cite from my own collation.

RECIPES.

[LACNUNGA.]

Harl. f. 130. ÞITH HEAFOD ÞRÆLE ȝenim hamoꝛþýꝛt ⁊ eꝛenlaſtaN nýðopeaꝛðe · cnuca leȝe on clað ȝniþ in pætep ȝniþ ꝛpiðe þæt heo ꝛý eall ȝeleðꝛeþ þpeah miþ þý leaðꝛe þæt heaꝛoþ ȝelome. Þiꝛð heaꝛoþpꝛæce hinðhæleða ⁊ ȝꝛunde ꝛpýlȝean ⁊ pæn · cýnꝛan · ⁊ ȝiðꝛuꝛan pýl in pætepe[1] læt ꝛeocan in þa eaȝan þa hꝛile hý hate sýnþ ⁊ ymb ða eaȝan ȝniþ miþ þam pyꝛtum ꝛpa hatum. Þiꝛð heaꝛoþ pæꝛce betan pýꝛtꝛuman cnuca miþ hunigȝe appinȝ ðo þæt ꝛeap on þæt neb ȝelicȝe
fol. 130 b. uppeaꝛþ piþ hatꝛe sunnan · ⁊ ahoh þæt heaꝛoþ nýþep peaꝛþ · oððæt ꝛeo ex ꝛý ȝeꝛoht · hæbbe him æꝛ on muðe buteꝛan · oððe ele aꝛitte þonne uplanȝ hnigȝe þonne ꝛoꝛð læte ꝛlopan · oꝛ þæn nebbe þa ȝilſtꝛe ðo þæt ȝelome oððæt hyt clæne ꝛý. To heaꝛoþ ꝛealꝛe ⁊ to ehꝛealꝛe alupan ȝeȝniþ · in eceþ ꝛmýꝛe þæt heaꝛoþ miþ · ⁊ in þa eaȝan · ðo. Eahꝛealꝛ þin ⁊ pipeꝛ ðo in hoꝛn · ⁊ in þa eaȝan þonne · þu ðe neſtan pille.

Eahꝛealꝛ ȝenim ſcꝛeapbeꝛian · nýþepeaꝛðan ⁊ pipoꝛ
fol. 131 a. ðo in clað bebinð leȝe on ȝeꝛpeteð pín ðnýpe oꝛ þan claðe ænne ðnopan in æȝðeꝛ eaȝe. Liꝛ eaȝan ꝛoꝛnsetene beoð ȝenim hnæꝛneꝛ ȝeallan ⁊ hꝛit mæꝛinȝe puðu lehtꝛic ⁊ leaxeꝛ ȝeallan ðo to ꝛomne ðnyp on þ eaȝe þuꝛh linhæpenne clað ⁊ ȝehpæde aꝛoðeꝛ poꝛeꝛ þonne pacað þ eaȝe þiꝛ iꝛ[2] ꝛeo ꝛeleſte eahꝛealꝛ nim ðoꝛan hunig ⁊ ꝛoxeꝛ ꝛmeꝛo ⁊ naheoꝛeꝛ meaꝛh mænȝ to ꝛomne.

[1] þæ þætepe, MS. | [2] þuꝛ, MS.

MS. Harl. 585.

RECIPES.

Against head wark; take hammerwort and everlasting, let it be the netherward part *of it*, pound it, lay on a cloth, rub it up in water, rub strongly, so that it may be all lathered, wash the head frequently with the lather. For head pain, boil in water hind heal and groundsel and fencress and githrife, make them reek into the eyes while they are hot, and rub about the eyes with the worts so hot. For head wark; pound roots of beet with honey, squeeze them, put the juice upon the face, let the man lie supine against a hot sun, and hang his head down till the (vertical) axis be reached. Let him have before that in his mouth some butter or oil, then let him sit up straight, and then lean forward, let the mucus flow off his face; do that frequently till it be clean. For a head salve and for an eye salve; rub up aloes into vinegar, smear the head therewith, and put it into the eyes. An eye salve; put into a horn wine and pepper, and into the eyes when you wish to go to bed.

2. An eye salve; take the nether part of strawberry and pepper, put them into a cloth, bind them up, lay them in sweetened wine, drop from the cloth a drop into either eye. If eyes are stopped up, take a crabs gall and white mint, wood lettuce, and a salmons gall, collect them, drip into the eye through a coloured linen cloth and a little of the ooze of arum, then the eye recovers. This is the best eye salve, take dumbledores honey, foxes grease, and a roebucks marrow,

Ad maculam. Gif poc fý on eagan nim mærc fapan[1] ⁊ hinðe meolc mænig tofomne ⁊ fpingc læt ftandan oð hit fý hluttor nim þonne þ hluttre do on ða eagan mið godef ful-
fol. 131 b. tume he fceal apeg. Þif if feo æðelefte eahfealf við
Ad omnes pestilentias oculorum. eahfýfce ⁊ við mifte ⁊ við pænne ⁊ við peorfmum ⁊ við gicðan ⁊ við týfendum eagan ⁊ við ælcum uncuðum gefpelle genim fefefifugian blofman ⁊ ðunof claffan blofman ⁊ ðýlef blofman ⁊ hamorfýrte blofman ⁊ tpegra cýnna fýrmoð ⁊ pollegian ⁊ neoðepeafðe hlian ⁊ hæpene hyðelan[2] ⁊ lufeftice ⁊ ðolhfunan ⁊ gepofta ða fýfta tosomne ⁊ apýll on heoftes meafige · oððe on hif fmefre ⁊ menge do ðonne on tela micel in ða eagan ⁊ fmefre utan ⁊ fýfm to fýre ⁊ ðeof fealf ðeah við æghpýlcum gefpelle to ðicganne ⁊ to fmef-
fol. 132 a. genne on fra hpýlcum hime fra hit on bið.

Ad tussim. Þið hpoftan nim hunigef teaf ⁊ mefcef fæð ⁊ ðilef fæð cnuca þ fæð fmale mænig ðicge við ðone teaf ⁊ pipefa fpiðe nim ðrý fticcan fulle on niht nihftig.[3] Þið eagena ðýmneffe nim pulfef camb neoðepeafone ⁊ lege on hunig ðreo niht nim þonne ⁊ pipa þ hunig of cnuca þonne an fticce ðæfe pýft fpinig þonne ðurh linhæpenne clað on þ eage.

Gif eagan týfan genim gfene fuðan cnuca fmale ⁊ pef mið ðofan hunige oððe mið ðunhunige fpinig þurh
fol. 132 b. linenne clað on þ eage fra lange spa him ðeaff sý. Se man fe ðe bif on healfoman nime healfpýft ⁊ puða mefce[4] ⁊ puða fillan ⁊ ftfeapbefgean pifan ⁊ eofor þfotan ⁊ gafclifan ⁊ ifenheafðan butan ælcan ifene genumen ⁊ æðelfefðþincpýft ⁊ cneopholen ⁊ bfað bifceoppýft ⁊ bfunpýft gefomnige ealle þaf

[1] The MS. writes mærcrapan as one word, *marrowsoap*.

[2] The same pen altered hyðelan, by a caret mark, to hnyðelan.

[3] on nihftig, MS., with a p, for *wrong*.

[4] In margin, in a hand of about 1150, puðe mefche · Senicle · Siþaþef port.

mingle them together. If there be a pock on the eye, take marrow, soap, and a hinds milk, mingle together, and whip up, let it stand till it be clear, then take the clear liquor, put it into the eyes; with Gods help *the pock* shall go away. This is the noblest eye salve against eye wark and against mist and against wen and against worms and against itch, and against bleared eyes, and against all strange swellings. Take feverfue blossoms and thunder clover blossoms and dill blossoms and hammerwort blossoms and two sorts of wormwood and pennyroyal and the lower part of lily and brittanica and lovage and pellitory, and bring the worts together and boil them in harts marrow or harts grease, and mingle; then put a good much into the eyes and smear on the outside and warm at the fire; and this salve is good for every swelling, to swallow and to smear with, be the swelling on whatsoever limb it may.

3. Against cough, take virgin honey and seed of marche and seed of dill, pound the seed small, mingle it thick with the honey, and pepper it smartly; take three spoons full at night fasting. For dimness of eyes, take the netherward part of wolfscomb and lay it for three nights in honey, then take it and wipe the honey off, then pound one piece of the wort, and wring through a coloured linen cloth into the eye.

4. If eyes are bleared, take green rue, pound it small and wash with dumbledores honey or with down honey, wring through a linen cloth on the eye as long as the man needeth it. Let the man who hath ill humours on his neck take halswort and woodmarch and wild chervil and strawberry plants and everthroat, and garclife, and ironhard gathered without *use of* any iron, and stitchwort, and knee holly and broad bishopwort and brownwort, let him gather all these worts together

pýrta tozæderre þrim nihtan · æri rumor on tun za ælcre eren micel ⁊ zeþýrce to þrænce on þýliycan ealaþ ⁊ þonne onihт þonne rumor on tun zæð on merzen þonne rceal re man pacýan ealle þa nihт þe
fol. 133 a. ðone þrenc þrincan pille ⁊ þonne coccaf[1] cnapan þorman rýðe þonne þrince he æne orre riðe þonne ðæz ⁊ nihт rcade þriddan riðe · þonne runne upza ⁊ neſte hine rýþþan. Þiſ ir reo zrene realf[2] betonica rude lufeſtice · rinol · ralue · æðelfenþincpýrt · Sauine helde zallucef morran rlafize merce cēarirille · hræmnef[3] for muzpýrt · orizana melde · quinque folium : ualeriane · clate · medepýrt dpeorze dporlan · pipeneale rolfe-
fol. 133 b. quíum · birсuppýrt hæfel qince ·[4] hezecliue :· zrundeyrylie briocminte ⁊ orre mintan cicena mete · zazel · hezehýmele :· coſt · eorð nafala · hnutbeamef leaf · laubenze · cýmen ele · peax. ¶ Þið able nim þre leaf zazelef on zepýlledre mealtre[5] meolce rýle þrý morizhenaf drincan.

Cap[ut]. Þið heafod ece rude ⁊ dpeorze dporle ⁊ betan more ⁊ pudufoue nim ealra euenmicel rpa ðu mæze mid þinan rcitefinzre to þinum ðuman befon cnuca hý
fol. 134 a. rmale ⁊ mýlt butefan ⁊ do of eall þ̄ rule ⁊ do on clæne pannan ⁊ apýl ða pýrta þæf on pel ⁊ prinz ðurh clað do ele to zif ðu bezýtan mæze ⁊ rmýre hif heafod mid þæf hit acý :·

Ad uenenum. Sealf pið fleozendum attre ⁊ fæf rprýnzum nim hamorpýrte handfulle ⁊ mæzeðan handfulle ⁊ pezbræðan handfulle ⁊ eadoccan morran rece ða þe fleotan pille þære ðeah læft · ⁊ clænef hunizef ane æzfcýlle fulle nim þonne clæne butefan þrýpa zemýlte ðe þa realfe midpeorncean pile rinze man ane mærran ofef
fol. 134 b. ðam pýrtum æf man hý to romne do ⁊ þa realfe

[1] þone coccaf, MS.
[2] In margin, Vnguentum uiride.
[3] For hpæfnef. The labial mutes and the labial liquid are near akin. The same spelling occurs again.
[4] So MS. I would read quice, *quitch*.
[5] mealtre must be struck out.

for three nights, before summer come to town,[a] of each one equally much, and let him work them to a drink in foreign ale, and then on the night when summer cometh to town in the morning, then shall the man who will drink the drink stay awake all the night, and when cocks crow the first time, then let him drink one, and another time when day and night divide,[b] and a third time when the sun upgoeth, and after that let him rest himself. This is the green salve; betony, rue, lovage, fennel, sage, stitchwort, savine, tansy, roots of comfrey, sclarea, marche, chervil, ravens foot, mugwort, origanum, orache, cinqfoil, valerian, burdock, meadwort, pennyroyal, pimpernel, turnsol, bishopwort, hazel, quince, hedgecliver, groundsel, brookmint, and other mints, chicken meat, sweet gale, hedge hop plant, costmary, earth navel *or asparagus*, nut beams leaves, laurel berries, cummin, oil, wax. Against . . . disease; take three leaves of sweet gale in boiled milk, give it *the man* for three mornings to drink.

[b] Cf. vol. II. p. 347.

5. For head ache, rue and dwarf dwostle and a root of beet and woodroffe; take of all equally much, *as much namely* as with thy fore finger *set* to thy thumb, thou mayst take hold of, pound them small, and melt butter and remove all the foul part, and put into a clean pan and boil the worts therein well, and wring through a cloth, add oil if thou art able to get it, and smear *the mans* head where it acheth.

6. A salve for flying venom[c] and for sudden pustules; take a hand full of hammerwort and a hand full of maythe and a hand full of waybroad and roots of water dock, seek those which will float, of that however, least, and one eggshell full of clean honey, then take clean butter, let him who will help to work up the salve, melt it thrice: let one sing one mass over the worts, before they are put together and the salve is wrought up.

[c] Epidemics.

[a] An expression found frequently in the Calendar. Menolog. 30, etc.

pýnce. ¶ pið ðone bleðende fíc • nim murnan ða pýrt
ȝ ceorf nýȝan peneȝaf ȝ do on ælcne hunig ȝ ðiȝe ða
on æfen ȝ eft oðre nýȝan on merȝen ȝ do rpa nýȝon
daȝaf ȝ IX. niht butan ðe naðor bot cume.

Oleo noreo • sic racir oleo libnam unam rlor hnoreo
uinide uncium hunum commixcis in ampulla uitnia
sub ȝipsos • et suspendir ad solem dies xl. ut uinrur
eius epit ftiptica et rnigida racis eum ad plurimas
fol. 135 a. passiones maxime ad dolorem capitis quod ȝnece
ænceurir uocant hoc est emignanecum capitir :—

Cardiaca. Lanbiacus hatte reo adl ðe man spiðe spæte on hý
man rceal pýncean utýnnende bnænceaf ȝ him pýncean
cliðan toforan hir heafde ȝ to hir bneoftan • ȝenim
ȝnene nudan leaf rceanfa smale ȝ cnuca rpiðe ȝ beren
meala ȝefýft do ðænto ȝ rpetebne [1] ete • pýnc to
cliðan ȝ do on bicne clað ȝ bind on bneo niht ȝ bry
daȝaf do eft nipne to ȝ dnince [2] reoca of bnæmel berian
fol. 135 b. ȝeprunȝene oft. ¶. Sinȝ ðir pið toð ece rýðdan
runne beo on retle ppiðe oft • caio laio • quaque uoaque
ofer ræloficia rleah manna pýrm • nemne her bone
man ȝ hir fæd [3] cpeð bonne hlumenne æceð þæt ofer
eall bonne alið coliað bonne hit on eorðan hatoft
býrneð rintamen.

Pið ðone dropan • iue • ȝ firfleafe næddenpýrt ȝ
hlæddenpýrt ȝ eorð ȝeallan • pýnc ða pýnta on hæn-
feftе ȝ rceanfa [4] hý rmale ȝ dniȝe hý • ȝ realð [5] hý
ofer rintер ȝ nýtta hý bonne ðe ðeanf rý pylle hý on
fol. 136 a. ealað. Pið ȝerpel ȝenim lilian moran ȝ ellener rpnýt-
Ad raucedi- tinȝe ȝ porleacer leaf ȝ rceanfa rpiðe rmale ȝ cnuca
nem. rpiðe ȝ do on ðicne clað ȝ bind on : — Sinȝ ðir ȝebeð
Carta. on ða blacan bleȝene VIIII. rýþðan [6] æneft patep $\overline{\text{nr}}$ •

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[1] rpetebne ete, is corrupt.
[2] Read dnince re reoca dnenc of bnæmel berian ȝeprunȝene [or -enne] oft. In dnince a b was written, and half erased.
[3] Read rædep.
[4] reanfa, MS.
[5] Read healð.
[6] Read rinan, or rinum.

For a bleeding "fig," take the wort myrrha and carve up nine penny*weight*, and on each one put honey, and swallow them of an evening; and again other nine of a morning, and so do for nine days and nine nights; except amends come to thee sooner.

7. *It was not necessary either to amend or translate the Latin.*

8. Cardiacus hight the disease in which a man sweateth excessively; on it one must work up purgative drinks and work him a poultice for the front of his head and for his breast. Take green leaves of rue, scrape them small and pound them thoroughly, and sift barley meal, add it thereto, and sweetened oat, work it into a poultice, and put it on a thick cloth and bind on for three nights and three days, again apply a new one, and let the sick man drink from wrung bramble berries often. Sing this for tooth ache after the sun hath gone down . . . . . then name the man and his father, then say, " lilumenne, it acheth beyond everything, when it lieth " low it cooleth, when on earth it burneth hottest: " finit: amen."

9. For the wrist drop, ivy and cinqfoil, adderwort and ladderwort and earth gall; work up the worts at harvest and scrape them small and dry them, and keep them over winter and use them; when thou hast need of them boil them in ale. Against a swelling; take root of lily, sprouts of elder, and leaves of leek, and scrape them very small and pound them thoroughly, and put them on a thick cloth, and bind on. Sing this prayer upon the black blains[a] nine times; *but* first of

[a] " Black blain " translates carbunculus in Gl. R. p. 64, for the true reading in that place will be ɣeo blace blegne.

tigað[1] tigað tigað calicet · aclu cluel ſedeſ adcloclef · acre eancre ærnem · nonabiuð æſ æſnem niðſen aſcum cunað aſcum aſctua ſligaſa uflen binchi cuteſin · nicupaſam naſ aſð egal uflen aſta · aſta · aſta tſauncula · tſauncula quefite et inuenietiſ adiuſo te peſ patſem et ſilium et ſpm̄ scm̄ non amplius · cſefcaſ ſed aſefcaſ ſuſeſ aſſidem et baſillifcum ambulabiſ et conculcabiſ leonem et dſaconem cſux matheuſ cſux maſcuſ cſux lucaſ cſux iohanneſ.

Matth. vii. 7. fol. 136 b. Psalm xci.

Dið ðon þe mon oððe nyten þyſm gedſince gyf hyt ſy pæfned cynneſ ſing ðiſ leoð in þæt ſpiðre eaſe þe heſ æftef aſſiten iſ gif hit ſy piſcynneſ ſing in þ pynſtre eaſie. Lonomil oſgomil maſbumil maſbſai. namum toſeðtengo docuillo biſan cuiðæſ cæfmuil fcuiht cuillo ſcuiht cuib duill maſbſiſamum ſing nygon ſiðan in þ eaſe þiſ galdoſ ⁊ pateſ n̄ſ æne. Þiſ ylce galdoſ mæg mon ſingan pið smeogan pyſme ſing gelome on ða dolh ⁊ mid ðinan ſpatle ſmyſe ⁊ genim gſene cuſmeallan cnuca lege on þ dolh · ⁊ bede mid hattre cumicgan. Þið ðon ðe mon attoſ gedſince nim maſubian ſæd · mængc pið pine syle dſincan.

A head is drawn. fol. 137 a.

Þiſ iſ ſe halga dſæenc pið ælfſiðene ⁊ pið eallum ſeondeſ coſtungum ſpit on husl diſce. In ſpincipio erat uerbum uſque non compſehendeſunt et pluſa, et cirſcum ibat ihs̄ totam galileam docenſ uſque et ſecuti ſunt eum tuſibe multe. Ds̄ in nomine tuo uſque in ſinem Ds̄ miſeſeatuſ nobiſ uſque in ſinem · Dn̄e ds̄ in adiutoſium uſque in ſinem. Nim cſiſtallan ⁊ diſman ⁊ ſiðepaſan ⁊ caſſuc ⁊ ſinol ⁊ nim ſeſtef ſulne gehalgodeſ pineſ ⁊ hat unmælne mon geſeccean ſpi-

fol. 137 b.

[1] Tigað · Tigað · Tigað · calic& ac locluel ſedeſ adcloclef arcre encrere erernem Nonabaioth arcum cunat arcum arcua fligata ſoh piþni necuteſ cuterii rafaf þegal uflen binchni · arta · arta · arta · tnxuncula · tnxuncula · tnxuncula · Querite & inuenietis · pulſate & aperietur uobiſ · Crux matheuſ · crux marcuſ · crux lucaſ · crux Iohanneſ. Adiuro

all Paternoster; and repeat the words of the charm as given on the opposite page, drawing equilateral triangles as emblems of the Trinity, and before each of the names of the evangelists set a cross.

10. In case a man or a beast drink an insect, if it be of male kind sing this lay in the right ear, which *lay* is hereinafter written; if it be of female kind, sing it in the left ear. *Though the word* Toꝛeð *occurs in this charm, it is not in Hebrew words.*

Sing this charm nine times in the ear, and a Paternoster once. This same charm a man may sing against a penetrating worm, sing it frequently upon the wound and smear with thy spittle, and take green centaury, pound and lay it on the wound and bathe with hot cow stale. In case a man drink venom, take seed of marrubium, mingle it with wine, administer to be drunk.

11. This is the holy drink against one full of elfin tricks and for all temptations of the devil. Write upon the housel dish *several texts and psalms.*

Take *the herb* crystallium and tansy and zedoary and cassuck and fennel, and take a sextarius full of hallowed wine, and bid an immaculate person fetch in silence

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te pestiferum uiruſ per patrem & filium & ſpm̄ ſcm̄ · vt ampliuſ nón noceaſ neque creſcaſ ſed areſcaſ. Amen. (*MS. Bodley.* 163, *fol.* 227.) The initial word of this charm is again mentioned further on, as representing, doubtless, the entire text of it. Nabaioth looks like Hebrew, and the middle words are triangula, thrice repeated.

ȝende onȝean ſtȝeame healſne feſtep ẏnnendeȝ pæteneȝ nim þonne ꝛ leȝe ða pẏꝛta ealle in þ pæten ꝛ þpeah þ ȝeppit oꝑ ðan husl. diſce þæꝛ in ꝛpiðe clæne ȝeot þonne þ ȝehalȝade pin upon on ðæt oþep bep þonne[1]
fol. 138 a. to cinicean læt ꝛinȝan mæꝛꝛan oꝑep · ane omnibuꝛ · oðꝛe Contꝛia tꝛibulatione þꝛiddan sc̄a maꝛian Sinȝ ðaꝛ ȝebed ꝛealmaꝛ · Miꝛepepe mei deus · Deus in nomine tuo Dn̄ miꝛepeatuꝛ nobiꝛ · Dn̄e deus Inclina dn̄e ꝛ cpedo ꝛ Gloꝛia in excelꝛiꝛ deo · ꝛ letaniaꝛ · Pat̄ n̄ꝛ ꝛ bletsa ȝeoꝛne in ælmihtiȝes dꝛihtneȝ naman ꝛ cpeð in nomine patꝛis et ꝛilii · et sp̄s sc̄i sit benedictum bꝛuc sẏþþan.

Wen. To penꝛealſe nim elenan · ꝛ pædic · cẏꝛꝛillan · ꝛ hꝛæmneȝ ꝛot · ænȝliȝene næp · ꝛ ꝛinul · ꝛ saluian ·
fol. 138 b. ꝛ ꝛuþeꝛne puda · ꝛ cnuca to ꝛomne · ꝛ nim ȝaꝛleaceȝ ȝodne dæl · cnuca ꝛ ꝛtinȝ · þuꝛh cladˇ · on ȝemeꝛed hunig · þonne hit ꝛpiðe ȝeꝛoden ꝛy · þonne do ðu pipoꝛ · ꝛ ꝛidepaꝛe · ȝallenȝaꝛ · ꝛ ȝinȝiꝛꝛe · ꝛ ꝛinde · ꝛ laꝛeꝛ beꝛȝean · ꝛ pẏꝛetꝛan · ȝodne dæl ælceȝ be ðæꝛe mæðe · ꝛ ꝛẏðdan hit ꝛꝛa ȝemænȝed · þa pẏꝛta poꝛ ꝛ þ hunig þonne ꝛeoð ðu hit tꝛa ꝛꝛa ꝛpiðe ꝛꝛa hit æꝛ pæꝛ · þonne hæꝛꝛ þu ȝode ꝛealſe pið pennaꝛ ꝛ pið nẏꝛꝛet. ¶. to ȝoðne banꝛealſe þe mæȝ pið heaꝑod
fol. 139 a. ece ꝛ pið ealꝛa lẏma tẏddeꝛnẏꝛꝛe ꝛceal ꝛude pædic ꝛ ampꝛe uane ꝛeueꝛꝛuȝe æꝛcðꝛote eoꝑoꝛðꝛote cilðeniȝe bete · ꝛ betonican ꝛibbe ꝛ ꝛeade hoꝛe elene alexandꝛian moꝛan cluꝑðunȝ ꝛ clate liðpẏꝛt ꝛ lambeꝛ ceꝛꝛe · hẏlpẏꝛt hæꝛel cꝛice puduꝛoꝛe ꝛ ꝛnætteꝛ cið · ꝛꝛꝛinȝpẏꝛt ꝛꝛeꝛepẏꝛt pezbꝛæde ꝛ peꝛmod ealhtꝛan ꝛ hæꝛeꝛðan heȝecliꝛe ꝛ hẏmelan ȝeaꝛꝛan ꝛ ȝeaceꝛ ꝛuꝛan belenan ꝛ bꝛadeleac nim ealꝛa ðẏꝛꝛa pẏꝛta eꝛenꝛela do on moꝛteꝛe cnuca eall toꝛomne ꝛ do ðæꝛ to iꝛiȝ

[1] þon, MS.

[a] These collects are inserted in the usual office. "Ne despicias," "Suscipe, Domine," and "Tribulationen nostram."

against the stream half a sextarius of running water; then take and lay all the worts in the water and wash the writing off the eucharistic dish into it very clean, then pour the hallowed wine from above upon the other, then bear *this* to church, get masses sung over it, one Omnibus *sanctis*, another Contra tribulationem,[a] a third of St. Mary. Sing these psalms of prayer, Miserere mei, dominus, Deus in nomine tuo, Deus misereatur nobis, Domine Deus, Inclina domine, and the Credo and the Gloria in excelsis domino, and some litanies; a Paternoster and bless the man earnestly in the name of the Lord Almighty, and say "In the name of the Father "and of the Son and of the Holy Ghost be it blessed." Then use it.

12. For a wen salve; take helenium and radish and chervil and ravens foot, English rape and fennel and sage, and southernwood, and pound them together, and take a good deal of garlic, pound and wring these through a cloth into spoilt honey: when it is thoroughly sodden, then add pepper and zedoary and galingale and ginger and cinnamon and laurel berries and pyrethrum, a good deal of each according to its efficacy; and when the juice of the worts and the honey are so mingled, then seethe thou it twice as strongly as it was before *sodden;* then wilt thou have a good salve against wens and tightness of the chest. For a good bone salve, which shall be efficient against head ache and against tenderness of all limbs, shall serve rue, radish and dock, flower de luce, feverfue, ashthroat, everthroat, celandine, beet and betony, ribwort and red hove, helenium, alexanders roots, cloffing and clote, lithewort and lambs cress, hillwort, hazel, quitch, woodroffe and a sprout of crosswort, springwort, spearwort, waybroad and wormwood, lupins and æferth, hedgeclivers and hop plant, yarrow and cuckoosour, henbane and broadleek, take of all these worts equal quantities, put them in a mortar, pound them all together, and add thereto

cnoppaſ ⁊ nim æſc ſunde ⁊ pelizeſ tpiza ⁊ acſunde ⁊
fol. 39 b. piſſunde ⁊ ſuſſe apoldſunde ⁊ ſealeſ ſunde ⁊ ſudu-
bundan leaf ðaſ ealle ſculan beon zenumene on neðo-
peardan ⁊ on eaftepeardan ðan tpeopan ſceaſſize ealle
ðaſ ſunda to zædepe ⁊ ſylle on haliz pætepe · oððæt
hý pel hnexian · do ponne to ðan[1] sýttum on mon-
tepe cnuca eall toſomne nim ponne heoptef ſmeda ⁊
hæfeneſ ſmeda ⁊ ealð moſoð ⁊ feaſneſ ſmedu · ⁊
baneſ ſmedu ⁊ ſammeſ ſmedu mýlte mon ealle to-
ſomne ⁊ zeote to tpundan ſomnize mon ponne ealle
fol. 140 a. ða ban toſomne ðe man zezadepian mæze ⁊ cnocie
man ða ban mið æxſe ýſe ⁊ ſeoðe ⁊ fleote ꝥ ſmedu
sýnce to tpundan nime ponne ealde butepan ⁊ sylle
ða sýtta ⁊ ða sunda don[2] eall to ſomne ponne hit beo
æne aſylleð ſette ponne ſceaſſa ponne eall ꝥ ſmeda
on pannan ſpa micel ſpa þu fealfe haban pille ⁊ þu
zetýſſan mæze ſete ofeſ fýſ læt ſocian næſ to ſpiðe
peallan oððæt hýo zenoh ſý ſeoh ðuſh clað ſete eft
ofeſ fýſ nim ponne nýzon cluſa zaſleaceſ zehalzoðeſ
fol. 140 b. cnuca on pine ſpinz þuſh clað ſcaſ on mýſſan þa
sýtt ⁊ fant halig pex[3] ⁊ bſimne ſtoſ ⁊ hſitne ſýcelſ
zeot ponne innan ða fealfe ſpa micel ꝥ ſý .III. æzſcylla
zepýſðe nim ponne ealde ſapan ⁊ ealdeſ oxſan meaſh
⁊ eaſneſ meaſh do ponne ða týſſan ond mænz · ponne
mið cſicbeamenum ſticcan oð heo bſun ſý ſinz ponne
þæſofeſ benedictus · dñs deus meus ⁊ pone ofeſne
benedictuſ dñs deus iſſael ⁊ manznificað ⁊ cſiedo in
unum ⁊ ꝥ zebeð matheus maſcuſ lucaſ iohanneſ · sý
ꝥ saſ þæſ hit ſý ſmite mon ða fealfe · æſneft on ꝥ
heafod.

fol. 141 a. Liſ poc ſý on eazan nim aſſapan ⁊ hinde meoluc
mænz to ſomne ⁊ ſpýnz læt ſtandan oð hit ſý hlut-

[1] Read þa sýtta.
[2] Read do.
[3] Read ſanthaliz pætep ⁊ pex.

bunches of ivy berries, and take ash rind and twigs of willow and oak rind and myrtle rind and crabtree rind and rind of sallow and leaves of woodbind, all these rinds shall be taken from the lower and eastward parts of the trees, scrape all these rinds together, and boil in holy water till they become pretty nesh; then put the worts into a mortar, pound them all together, then take harts grease and bucks grease and old wine boiled down, and bulls grease and bears grease and rams grease, let one melt them all together, and pour them into a round lump; then let one collect together all the bones, which can be gathered, and beat the bones with an iron axe, and seethe and skim off the grease, work it down to a round lump, then let him take old butter and boil the worts and the rinds, all put together, when it is enough boiled, then set it down, then scrape all the grease into a pan, as big as the quantity of salve thou mayst wish to have, and thou canst reduce to a tar, set it over the fire, let it soak, not boil too much, till it be enough, strain through a cloth, set it again over the fire, then take nine cloves of hallowed garlic, pound in wine, wring through a cloth, shive the wort myrrhis into it, and holy water from the fount, and wax and burning styrax and white incense, then pour the salve in, as much as may make three eggshells full, then take old soap and marrow of an old ox, and marrow of an eagle, then put in the gums *above named*, and mingle, then *stir* with a spoon of quickbeam till it be brown, then sing over it Benedictus Dominus Deus meus, and then the other Benedictus Dominus Deus Israel and the Magnificat and the Credo in unum, and the prayer, Matthæus, Marcus, Lucas, Iohannes. Be the sore where it may, let one smudge on the salve, especially on the head.

13. If there be a pock in the eyes, take verdigris and a hinds milk, mingle together and whip up, let it

ꝺoꝛ nim ꝑonne ꝑæꝺ hluꝺꝛe ꝺo on ꝺa eaȝan miꝺ ȝoꝺeꝛ ꝼulꝺume heo[1] ꝛceal apeȝ. ¶. nim claꝺan moꝛan cnuca ꝛꝛiꝺe ꝝ ꝑyl on beoꝛe ꝛyle ꝺꝛincan pel peaꝛm ꝑonne ꝺu ȝeꝛeo ꝑ hẏ uꝺꝛlean miꝺ ȝoꝺeꝛ ꝼulꝺume ne ꝑyꝛꝺ him nan oꝛne.

ꝑaꝛ ꝑyꝛꝺe ꝛculon ꝺo lunȝen ꝛealꝼe banꝑyꝛꝺ ꝝ bꝛunꝑyꝛꝺ beꝺonican ꝝ ꝛꝺneapbeꝛnan piꝛe [ꝛuþeꝛne ꝑuꝺa ꝝ ıꝛopo ꝛaluie ꝝ ꝛauine ꝝ ꝑuꝺe][2] ȝaꝛclıꝼe ꝝ hæꝛel cpice
fol. 141 b. meꝺepẏꝛꝺ ꝺolhꝛune. ꝑiꝺ heaꝼoꝺ ece ꝑẏl ın pæꝺeꝛe polleȝian ꝝ leac mınꝺan ꝼenmınꝺan ꝝ ꝑ ðꝛıꝺꝺe cẏn mınꝺan ꝑ blopeꝺ hꝛıꝺe ꝑpeah ꝑ heaꝼoꝺ miꝺ ꝑẏꝛ[3] poꝛe ȝelome. ꝑiꝺ hꝛneoꝼum lice aꝺelꝼ ampꝛon ꝝ ȝelꝺoꝑẏꝛꝺ ꝺeon uꝺ lanȝe cnuca ealle pel ꝑẏll ın buꝺeꝛan ꝺo hꝑon ꝛealꝺeꝛ ın ꝑ biꝺ ȝoꝺ ꝛealꝼ piꝺ hꝛneoꝼum lice ꝑpeah ꝑone man miꝺ haꝺe ꝝ miꝺ ðaꝛe ꝛealꝼe ꝛmẏꝛe ··

ꝑiꝺ cneoꝑæꝛce ȝenim peoꝺe piꝛan ꝝ heȝeꝛıꝼan ȝecnuca pell toꝛomne ꝝ ꝺo mela læꝺ ꝛtanꝺan nẏhteꝛnum on ꝑæm ꝑẏꝛꝺum ꝛẏle ꝺꝛincan :·

fol. 142 a. To eahꝛealꝼe nim̃ alupan ꝝ ꝛíꝺepaꝛan lapeꝛbeꝛ̃ian ꝝ ꝑíꝑoꝛ ȝeꝛcaꝼ ꝛmale ꝝ cu buꝺeꝛan ꝼeꝛꝛce leȝe on pæꝺeꝛ nim̃ ꝑonne hpeꝺꝛtan bꝛaꝺne ꝝ ȝnm̃ ða buꝺeꝛan · on ðæm hpeꝺꝛtane mim̃ copoꝛe ꝑ heo beo pel ꝺoh ꝺo ꝑonne ꝛumne ꝺæl ꝑaꝛa ꝑẏꝛta ꝑæꝛꝺo clæm ðonne on apꝼæꝺ læꝺ ꝛtanꝺan nẏȝon nim̃ht penꝺe man ælce ꝺæȝe · mẏlte ꝛẏꝑꝑan on ðæm apꝼæte ꝛẏlꝼan aꝛeoh ꝑuꝑh claꝺ ꝺo ꝛẏꝑðan on ꝛꝑẏlc pætelꝛ ꝛꝑẏlce ðu ꝑılle nẏ̆ttíȝe ꝑonne
fol. 142 b. ꝑe ðeaꝛꝼ ꝛẏ · ꝑeoꝛ ꝛealꝼ mæȝ piꝺ ælceꝛ cẏnneꝛ untꝛumnẏꝛꝛe ðe eaȝan eıȝliaꝺ.

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[1] In Lacn. 2. poc was masc.

[2] The words in [ ] are interlined in the same ink as the rest, and by the same hand.

[3] For ꝺıꝛum, as frequently.

stand till it be clear, then take the clear stuff, put it into the eyes, with Gods help *the pock* shall pass away. Take roots of clote, pound thoroughly and boil in beer, give it *the man* to drink pretty warm, when thou seest that they break out, with Gods help no harm will come.

14. These worts shall serve for a lung salve, bonewort and brownwort, betony and a strawberry plant, southernwood and hyssop, sage and savine and rue, agrimony and hazel, quitch, meadwort, pellitory. Against head ache, boil in water pulegium and leek, mint, fenmint, and the third kind of mint that hath white blooms; wash the head frequently with this ooze. For a leprous body, delve up sorrel and silverweed *so as to* draw it out long, pound all well, boil in butter, add a somewhat of salt; that will be a good salve for a leprous body, wash the man with hot *water* and smear with the salve.

15. For knee wark, take "weed plants" and hedgerife, pound them well together and add meal, let it stand for some nights space on the worts; administer it to be drunk.[a]

16. For an eye salve, take aloes and zedoary, laurel berries and pepper, shave them small, and lay fresh cows butter in water, then take a broad whetstone and rub the butter "on the whetstone with copper so "that it may be pretty tough," then add some part of the worts thereto, then put the paste into a brass vessel, let it stand for nine days, and let some one turn it every day; afterwards melt it in the same brass vessel, strain it through a cloth, afterwards put it into whatever vessel thou wilt, use it when need be. This salve is good for infirmity of every sort which aileth the eyes.

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[a] I would amend þaþ þran, *woad plants.*

Þiꝺ uꝺſihte ȝenim hænne æȝ leȝe ꝺpa nihꝺ on eceꝺ ȝiſ hiꝺ ne ꝺocine ꝺoſleah hpon leȝe eꝼꝺ in ꝺone eceꝺ nyhꝺeſne ȝeſleah ꝺonne in buꝺeſan leȝe in ele aꝺo ꝺonne hpon oꝼeſ ꝼyſ ſyle eꝺan.

Eꝼꝺ piꝺ ꝺon[1] huniȝ ꝺ hpæꝺe ſmeꝺman ꝺ unſylꝺ ſmeoſu ꝺ pex pyl eall ꝺo ſomne ſyle eꝺan ȝelome pyll piꝺ ꝺon miclan eoſnaꝼolan ꝺ leaꝼan[2] ꝺ ȝyhhoꝼan ꝺ ȝeaſpan ꝺ eꝼeſꝺon ꝺ eoꝼoſ ꝼeaſn ꝺ moldꝺ coſn ꝺ meꝺepyꝺꝺ
fol. 143 a. neoꝺepeaſꝺe ꝺſinc ȝelome ſcæꝼ eꝼic piꝺ ꝺonne bol in meolc ꝺ ꝺiȝe pæſlice ꝺ ſeoꝺ ealle ꝺa in meolce ꝺ hpilum ꝺa meolc ȝeſen miꝺ cyſlybbe[3] ꝺ ꝺiȝe hy. Þyſc uꝺyſnnenꝺne ꝺſænc ȝenim ꝼiꝼ ꝺ hunꝺ eahꝺaꝺiȝ lybcoſna neoȝon piꝼoſcoſn · ꝼiꝼꝺene ſunꝺcoſn[4] pel beſenꝺeꝺ cnuca ſmale ꝺo ſealꝺ in · ꝺ pyſmelo mænȝ ꝺoſomne ȝniꝺ ſpiꝺe ꝑ hiꝺ ſy ꝑ ſmælſte ȝepoſhꝺ ꝺo ꝺuſce ȝenim ſcænc bollan ꝼulne leohꝺeſ beoſeſ oꝺꝺe hluꝺꝺoſ eala pel ȝeſpeꝺeꝺ oꝺꝺe ȝeſpeꝺeꝺ pin mænȝc ꝺa pyſꝺa ꝼæſpiꝺ · ȝeoſnlice læꝺ ſꝺonꝺan nihꝺeſne hſeſ hine eꝼꝺ
fol. 143 b. on meſiȝen ꝺonne he hine ꝺſincan ſcyle ſpiꝺe pel ꝺ ꝺa pyſꝺe ȝeoſnlice piꝺ ꝺone pætan ȝemenȝce ꝺſince ꝺonne.

Liꝼ he ſy ꝺo unſpiꝺ pyl meſce in pæꝺeſe ſyle ꝺſincan ȝiꝼ he ꝺo ſpiꝺ ſy pyl cuſmeallan. Oþeſ uꝺ ynyꝺe ꝺſænc ȝenim meꝺmicle moſan ȝlædenon ꝼædme[5] lonȝe ꝺ ſpa ȝheaꝺe ſpa ꝺin ꝺuma · ꝺ ſpylc ꝺu hampyꝺꝺe ꝺ celꝺenian moſan ꝺ hele leaꝼeſ moſan ꝺ ellenꝺinꝺe neoꝺepeaſꝺe ꝺ pæſc ꝺa moſan ealle ſpiꝺe pel ꝺ beſcæꝼ uꝺan ſpiꝺe clæne ꝺa moſan · ꝺ ꝺa ꝺinꝺe ȝecnuca ealle ꝺa pyꝺꝺe ſpiꝺe aꝺo in hluꝺꝺoſ eala beſen[6]

[1] þon̄, MS.
[2] Read .v. leaꝼan.
[3] cyſbybbe, MS.
[4] Glossed ſaxifragia · in a later hand.
[5] ꝼæðme better?
[6] For beſenꝺ, beſinꝺe, *strip off rind or skin.* Rine=Rind in English.

17. For diarrhœa, take a hens egg, lay it for two days in vinegar, if it doth not show a chink, give it a slight blow, lay it again in the vinegar for a nights space, then beat it up in butter, lay in oil, put it then for a time over a fire; give *to the man* to eat.

18. Again for that; honey and wheaten smede and unsalted fat and wax; boil all together; give *to the man* to eat frequently, boil with it the great earth navel and cinqfoil and githrife, and yarrow and æferth, and everfern and dust corn, and the nether part of meadwort, drink frequently, shave up some ivy with it; then boil in milk and partake warily, and seethe all the *worts* in milk, and at whiles turn the milk with rennet and eat the curds. Work a purgative draught *thus;* take eighty five libcorns, nine pepper corns, fifteen granules of saxifrage, well stript of rind, pound them small, add salt, and marjoram,[a] mingle together, rub it thoroughly that it may be the smallest possible, wrought to dust, take a full skink bowl of light beer or some clear ale well sweetened, or sweetened wine, mingle the worts therewith carefully, let it stand for a nights space, shake it up very thoroughly again in the morning, when *the man* is to drink it, and mingle earnestly the worts with the drink, then let him drink.

19. If this be too ineffectual, boil marche in water, give the man this to drink; if it be too strong, boil centaury. Another purgative potion; take a "moderate" root of gladden, a fathom long, and as big as thy thumb, and also homewort and celandine root, and root of oleasder, and the netherward part of elder rind, and wash all the roots very well, and shave the roots very clean on the outside, and pound all the rinds thoroughly, and put the worts into clear ale, and shell and rub

[a] So gl. *Meal of myrtle berries?*

fol. 144 a. ⁊ ȝeȝnıð ꝑeopꝑtıȝ · lẏbcopna[1] aðo þonne ın ðæm pẏꝑtum læt ſtanðan þꝛeo nıht ꝑẏle ðꝛıncan æꝛ uhton lẏtelne ꝛcænc ꝑulne ꝓ ꝛe ðꝛænc ꝛẏ ðe æꝛ ȝeleoꝛeð :·

Þꝛıðde utẏꝛnende ðꝛænc pẏl ꝛecȝ ⁊ ȝlædenan neoðepeaꝛde ın ꝛuꝛan ealað aꝛıh þonne leȝe eꝛt ın nıpe læt ane nıht ınne beon ꝑẏle ðꝛıncan.

Þẏꝛc ꝛꝑıꝛ ðꝛænc pẏl hpeꝛhpettan ın pætepe læt peallan lacnȝe[2] aꝛıh þonne healꝛne bollan ȝeȝnıð hunð eahtatıȝ lıbcopna ın þone[3] ðꝛænc :·

fol. 144 b. Þẏꝛc oðeꝛne oꝑ beopе ⁊ oꝑ ꝑeopeꝛtıȝ lẏbcopna aðo ꝛeoꝑontene pıpeꝛcopn[4] ȝıꝑ ðu pılle :·

Spıpðꝛænc aðo ın beoꝛ oððe ın pın ꝓınul læt ſtanðan ane nıht ꝑẏle ðꝛıncan :· Þẏꝛc ꝛealꝑe pıð heaꝑoð pæꝛce ⁊ pıð lıðpẏꝛce ⁊ pıð eah pẏꝛce ⁊ pıð penne ⁊ pıð ðeopе ȝenım eolonon ⁊ ꝓæðıc peꝛmoð ⁊ bıꝛceop pẏꝛt cꝛopleac ȝaꝛleac ⁊ holleac ealꝛa eꝛen ꝑela ȝecnuca pẏl ın butepan ⁊ celleðenıan ⁊ ꝓeaðe netelan aðo ın æꝛen ꝓæt læt ðæꝛ ın oþ ꝓ hıt hæpen ꝛẏ aꝛıh ðuꝛh clað ꝛmẏꝛe mıð ꝓ heaꝑoð · ⁊ ða leome þæꝛ hıt ꝛaꝛ

:oi. 145 a. ꝛẏ :· Þıð ꝛıðpæꝛce betonıcan bıꝛceoppẏꝛt eolonan ꝓæðıc oppꝛan[5] ða ðe ꝛpẏmman maꝛuꝑıan ȝꝛunðeꝛpẏhe · cꝛopleac ȝaꝛleac ꝓuðe hæleðe[6] ealhtꝛe hune ꝛeoð ın butepan ꝛmẏꝛe mıð ða ꝛıðan hım bıð ꝛel.

Þẏꝛc bꝛıꝛ pıð lunȝen able pẏll ın butepan þaꝛ pẏꝛte ⁊ ꝛceaꝛꝑa ꝛmale cꝛopleac æꝛneſt pẏl hꝛıle aðo ðonne hꝛæðıc ın ⁊ eolonan ⁊ bepen mela ⁊ hꝛıteꝛ ꝛealteꝛ ꝑela pẏl lonczе ⁊ hatne ete. ¶ Þẏꝛc oðeꝛne pẏl ın butepan ȝıðhꝛoꝑan attoꝛlaðan betonıcan mænc ealle tosomne aðo ꝛyððan oꝑeꝛ ꝑẏꝛ.

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[1] lybcopna Ƚ, MS.
[2] lanȝe with c inserted after a, MS.
[3] þonne, MS.
[4] pıpeꝛcoꝛ, MS.
[5] For omppan.
[6] Hınðhæleþe ? Ehhæleþe ?

down forty libcorns, then put them along with the worts, let them stand for three nights, give to be drunk before sunrise a little cup full, that the drink may be the sooner evacuated.

20. A third purgative drink; boil sedge and the netherward part of gladden in sour ale, then strain, lay *them* again in new *ale*, let them be in it one night, administer to drink.

21. Work a spew drink thus; boil a cucumber in water, let it boil long, then strain a half bowl, rub down a hundred libcorns into the drink.

22. Work another out of beer and out of forty libcorns, put in seventeen peppercorns if thou will.

23. A spew drink; put into beer or wine, fennel, let it stand one night, administer it to be drunk. Work *thus* a salve for head wark and for joint pain and for eye wark and for a wen and for the "dry" rot disease; take helenium and radish, wormwood and bishopwort, cropleek, garlic, and radix cava, of all equal quantities, pound them, boil them in butter and celandine and red nettle; put them into a brazen vessel, leave it therein till it be turned colour, strain through a cloth, smear the head with it, and the limbs where it is sore. For side wark, betony, bishopwort, helenium, radish, dock, that namely which will swim, marrubium, groundsel, cropleek, garlic, rue, *hind*heal, lupin, *hore*-hound, seethe *these* in butter, smear the sides therewith, it will be well with *the man*.

24. Work a gruel for lung disease *thus;* boil in butter these worts *above mentioned*, and scrape them small, boil the cropleek first for a while, then put in the radish and helenium and barley meal, and plenty of white salt, boil long and let *the man* eat it hot. Work another thus; boil in butter githrife, attorlothe, betony, mingle all together; subsequently put over a fire.

fol. 145 b. Þýſc þriddan briſ pýl in buteſan meſce eolonan ꝑædic þa cluſehton penpýſt hoc peſmod læſt cnuca ealle ſpiðe pel ſýle peaſm etan · ⁊ on uſan ðrincon þiſpa on ðæg æſ þonne he ete:· Feoſða briſ pýl in hunigе beton oððe maſubian ſýle etan peaſme.

Þýſc æſ ðrænc oſ ðæſe beton anſe pýll in pine oððe on ealað he ðrince æſ he ðone briſ ete. Ðrænc pið lungen able pýl maſubian in pine oððe in ealað gefpet hpon mið hunigе ſýle ðrincan peaſme on niht nicſtig · ⁊ þonne hicge on ða ſpiðſan ſiðan gode hpile fol. 146 a. æſteſ ðæm ðrænce ⁊ þænne þone ſpiðſan eaſm ſpa he ſpiþaſt mæge. Genim betan ſeoð on buteſan ſýle hate etan mið ðæſe buteſan a bið ſpa ſelſe ſpa he ꝑættſon mete ete ⁊ gif he mæge gedrincan hpilum ge ðæſe buteſan:· Eft ðrænc genim maſubian ⁊ þa lancge cliton ⁊ peſmod ⁊ boden geaſpan · betonican gode dæl · do ealle in eala ſýle ðrincan on nýht nicſtig. Genim ſelðmoſan · gecnuca ſpiðe lege in pin oððe in eala læt ſtandan aniht oððe tpa ſýle ðrincan on niht nicſtig:·

fol. 146 b. Eft pið þon genim gagel ⁊ maſubian ⁊ acſrimonian pýl in ealað gefpet mið hunigе:·

Þýſc briſ pýll ýſopon in buteſan ⁊ ꝑædic ⁊ eolonan ⁊ beſenmela meſt[1] pel longe[2] ſýle peaſm etan. Briſ ſeoð in buteſan ⁊ in hunigе beton ſpiðe oððæt he ſpa ðicce ſý ſpa briſ ete on niht nicſtig ðſeo ſæða[3] ſpa hateſ. Slæp ðrænc ꝑædic hýmlic peſmod belone · cnuca ealle þa pýſte do in ealað læt ſtandan ane niht ðrince ðonne.

fol. 147 a. To haligſe realſe Sceal betonican ⁊ benedicte ⁊ hind hæleðe · ⁊ hænep ⁊ hind briſ ſenheaſde Salſige ſaſine · biſceoppýſt ⁊ boden ſinul ⁊ ſiſleaſe healſpýſt hune

[1] neſt, MS.

[2] In the MS., pell on ge, and here the line ends; perhaps supply ſpettum pætepe.

[3] Read ſnæða.

25. Work a third *thus;* boil in butter marche, helenium, radish, the cloved wenwort, hollyhock, a very little wormwood, pound all very well, give them warm *to the man* to eat, and besides to drink thrice in a day before he eat. A fourth brewit; boil in honey beet or marrubium, give to eat warm.

26. Work previously a drink of the beet alone, boil it in wine or in ale, let the man drink this before he eat the brewit. A potion for lung disease, boil marrubium in wine or ale, sweeten a little with honey, give it warm *to the man* to drink at night fasting; and then let him lie on his right side for a good while after the drink, and stretch the right arm as strongly as he is able. Take beet, seethe it in butter, give it hot *to the man* to eat with the butter; it is the better, the fatter meat he eateth, and if he be able to drink at whiles also the better. Again, a drink; take marrubium and the long cleet and wormwood and thyme, yarrow, a good deal of betony, put them all in ale, give them *to the man* to drink at night fasting. Take fieldmore, pound effectually, lay it in wine or ale, let it stand one night or two, administer it, at night, fasting.

27. Again for that, take sweet gale and marrubium and agrimony; boil in ale; sweeten with honey.

28. Work a brewit *thus;* boil hyssop in butter, and radish and helenium and barley meal, a large quantity, boil long, give it warm to eat. A gruel; seethe beet in butter and honey thoroughly till it is as thick as porridge, let *the man* eat at night fasting three bits of it hot. A sleeping draught; radish, hemlock, wormwood, henbane, pound all the worts, put them into ale; let it stand a night; let *the man* then drink.

29. For a holy salve shall serve betony, and herb bennet, and hindheal, and hemp and raspberry, ironhard, sage, savine, bishopwort and rosemary, fennel and cinqfoil, halswort, *hore*hound, mugwort, meadwort,

mucpyrt mebepyrt merzelle · azrimonir ⁊ æbelfeŋðing pyrt ·[1] præðic ⁊ ribbe ⁊ reo reaðe zearupe ðile oporcanie ðracanre carroc ⁊ caplic · cyleðenie ⁊ pyir rind peax · pudorore ⁊ prættef cið · Saturezе · ⁊ rizel hpeorfa brune pyrt ⁊ rude ⁊ berbene ftreapbeŋan rire · ⁊ blæcef rnezlef ðuft · ealhtre fanan mefce pol-
fol. 147 b. lezian attorlaðe hafan rpicel puðurille permod eoror-
þrote ænczlire coft hæpene hnýbele uica peruica feuef-
fuze[2] hore cymen · ⁊ lilize leuaftica alehfanðrie petre-
rilize zrundefpýlize · þýrfa feor pýrta man rceal
mæft ðon to ⁊ eallfa oðfa ælcre efenfela ⁊ ðuf man
rceal ða butefan zepýrcean to ðære halizan fealfe ·
æt anef heore[3] cy · þ heo fý eall neoð oðde hpit ⁊
unmæle mon ða butefan aðpere ⁊ zif ðu næbbe bute-
ran zenoze apærc rpiðe clæne mænzc oðre pið ⁊ ða
pýrta ealle zefceafra rpiðe rmale toromne ⁊ pætef
fol. 148 a. zehalza font halzunze ⁊ do ceac innan in ða butefan
zenim þonne ænne fticcan ⁊ zepýrc hine feðor býrfte
pmit onforan ðaf halzan naman · Matheuf · marcuf
lucaf · iohannef · fcýre þonne mið ðy fticcan ða bute-
ran eal þ fæt ðu rinz ofef ðaf fealmaf · beati im-
maculati ælcne ðrira ofef ⁊ zlofia in excelrif ðeo ·
⁊ credo in ðeum patrem ⁊ letaníaf aðme ofef þ
if[4] ðafa halizra naman ⁊ ðeuf meuf et patef ·
⁊ In principio þ pýrm zealdor ⁊ þif zealdor rinz
ofef.

Acre[5] arcre arnem nona æfnem beoðor æfnem:
fol. 148 b. niðren · arcun cunað ele hafaffan fiðine. Sinz ðif ný-
zon riðan ⁊ do ðin rpatl on · ⁊ blap on ⁊ leze ða pýrta
be ðæm ceace · ⁊ zehalza hý fyððan mæffepreoft.

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[1] Æðelfeŋðinz pýrt is glossed Auis lingua, MS.

[2] Feuefruze is glossed centaurea minor in MS.

[3] Read heofef.

[4] hif, MS.

[5] See vol. II. p. 112, where the variations suggest that this charm was in its original form capable of interpretation.

maregall, agrimony and birds tongue, radish and ribwort, and the red yarrow, dill, abrotanon, dragons, hassuck and colewort, celandine and myrtle rind, *wood* wax, woodroffe, and a sprout of crosswort, savoury, and turnsol, brownwort and rue and vervain,[a] a strawberry plant, and dust of a black snail, lupin, flower de luce, marche, pennyroyal, attorlothe, vipers bugloss, wild chervil, wormwood, everthroat, English costmary, brittanica, periwinkle, feverfue *or the lesser centaury*, hove, cummin, and lily, lovage, alexanders, parsley, groundsel, of these *last* four worts one must put in the most, and of all the others equal quantities; and thus must one work the butter for the holy salve; *it must be taken* from a cow *all* of one colour, so that she may be all red or white and without spots; let one make the butter come,[b] and if thou have not butter enough wash very clean and mingle other *butter* with it, and scrape all the worts very small together, and hallow some water with the hallowing of the baptismal font, and put the butter into a jug, then take a spoon and form it into a bristle brush, write in front these holy names; Matthew, Mark, Luke, John; then stir the butter with the spoon, the whole vat *of it*, sing over it the psalms Beati immaculati and . . . (*omitted*) . . . . each one thrice, and Gloria in excelsis Domino and the Credo in deum patrem and numerous litanies, that is, the names of the saints, and Deus meus et pater and In principio, the worm chant,[c] and sing this incantation over it. Acre, etc. Sing this nine times, and put thy spittle on *them*, and blow on them, and lay the worts by the jug, and afterwards hallow them; let a mass priest sing over them these orisons: *here follow some prayers.*

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[a] Hence it appears that the present author, at least, did not take ironhard for vervain.

[b] Dairymaids sometimes complain when they have to churn the cream long in vain, that "the butter won't "come."

[c] As in art. 10.

Sinze ðaſ oſationiſ oſeſ · domine ſancte pateſ omnipotenſ eteſne deus · peſ inpoſitionem man[u]um meaſum feſuziat inimicuſ diaboluſ a capillis a capite · ab oculis a naſibuſ a lab[i]is a linzuis a ſublinzuis a collo a pectoſe a pedibuſ a calcaneis · ab uniuerſis conſaziníb: membroſum eis ut non habeat poteſtatem diaboluſ
fol. 149 a. nec loquendi nec tacendi nec doſmiendi · nec reſurzendi · nec in die nec in nocte nec in tanzendo nec in somno · nec in zheſſu · nec in uiſu · nec in ſiſu · nec in lezendo ſed in nomine domini ihu xpi qui noſ ſuo · scō ſanzuine redemit qui cum patre uiuit et reznat deus · in ſecula ſeculoſum · amen.

DOMINE mi rozo[1] te pateſ te deprecoſ · ſihi[2] obſecro te domine et ſpſ scs ex totis uisibus sca trinitaſ · ut del[e]aſ omnia opeſa diaboli · ab isto homine
fol. 149 b. inuoco ſcām trinitatem in adomini[cu]llum meum · id est patſem et filium et ſpm scm · conuerte domine istiuſ hominis[3] cozitationeſ et coſ ut conſiteatuſ[4] omnia mala ſua et omneſ iniquitateſ · que [h]abet ut uenit omnia bona ſua et uoluntatem eiuſ unde eſzo maledicte recoznoſce rent[ent]iam tuam et da honoſem deo et recede ab [h]oc ſamulo dei ut puſa mente deſeruiat · conſecutuſ zratiam.

Dne scē pateſ omnipotenſ eteſne deus tu feciſti celum et teſſam et omneſ oſnatuſ eoſum et omneſ

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[1] siso, MS.
[2] sihi, MS.
[3] hominesſ, MS.
[4] consiteantuſ, MS.

ꝑc̄ ꝑp̄ꝯ anꝛeloꝝum ex[eꝝ]cituꝯ de ꝓeciſti ꝓolem et lunam et omni[a] aꝯꝛa celi tu ꝓeciſti adam de limo teꝝꝛe • fol. 150 a.
et dediſti ei adiutoꝝium euam • uxoꝝem ꝓuam •[1] it eſt mateꝝ uiuoꝝum tu domine uiuiꝑicaſti noꝯ • ꝓupeꝝ nomen ꝑc̄m̄ tuum et libeꝝaſti noꝯ a peꝝiculiꝯ maliꝯ ꝓupeꝝ nomen ꝑili ihu xp̄i dn̄i n̄ꝝi libeꝝa domine animam ꝓamuli tui • ñ • et ꝓedde ꝓanitatem coꝝꝑoꝝi ꝓamuli tui • ñ • peꝝ nomen ꝑc̄m̄ tuum • Domine ꝑc̄ pateꝝ omniꝑotenꝯ eteꝝne deus ꝓoꝛamuꝯ te domine deus nosteꝝ ꝑꝓopteꝝ maꝛnam miꝯeꝝicoꝝdiam tuam ut libeꝝeꝯ[2] ꝓamulum tuum • et da honoꝝem nomini tuo[3] domine fol. 150 b.
in ꝓecula ꝓeculoꝝum amen.

Benedictio[4] et sanctiꝑicata omnia atque benedicta depulsi • atque obꝯectiꝯ uetustati hoſtiꝯ adque ꝑꝛetium ꝓacinoꝝa ꝓincentoꝝiꝯ inꝯidiꝯ ꝓalubꝝiteꝝ et uniꝯ deum ueꝝꝯaꝑia ꝯolemnitate diueꝝꝯiꝯ teꝝꝛe ebendiꝯ ꝛeꝝminibuꝯ ꝓummanuꝯ • peꝝ.

Sanctiꝑica domine hunc ꝑꝛuctum aꝯboꝝum ut qui ex eo uiuim[uꝯ] ꝓimuꝯ ꝓanctiꝑicati •[5] peꝝ.

In the MS. at folio 152, *follows the glossed piece of mixed Latin, Greek, and Hebrew, called the Lorica; see* Preface, vol. I. p. lxviii., *where it is printed.*

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[1] ꝓuum, altered to ꝓuuam, MS.
[2] libeꝝaꝯ, MS.
[3] tui, MS.
[4] Sense no longer remains in this paragraph.
[5] ꝑcīꝑicate, MS.

fol. 157 a. Wið fæflicre adle fie clufehte fenfýft clate bifceopfýft finul fædic fýl in ealað fýle drincan.

Wið lænden fýfce · finol fæd betonican leaf grene acfimonian nýoðefeafde gmid to dufte fef mid gefpettan ealað geflece fýle hat drincan in ftalle ftonde gode hfile.

Wið feofe genim cicfinde ⁊ æfcfinde ⁊ befie halm fel in fætefe genim alomalt mid ðý fætefe gebfeof
fol. 157 b. mid gfýt cumb fulne ealað mid ðý fætefe geclænfa ðonne læt ftandan ane niht gefpeted mid hunige drince nýgon mofgenaf ⁊ ete fecgleac ⁊ cfopleac ⁊ cýmen tofomne ⁊ nænigne ofefne fætan ne ðige.

Lif ðeof fý in men fýfc dfænc nim faf fýfte nýofofeafde finul ⁊ bifceoffýft æfeðfote ealfa efen micel fýfga tfiga mæft ufonfeafde fudan ⁊ betonican ofgeot mid .iii. mædfum ealoð ⁊ gefinge .iii. mæfgan
fol. 158 a. ofef drince ymbe tfa niht fæf ðe hý ofgoten fie fýle drincan æf hif mete ⁊ æftef.

Dfænc fið ðeofe nim ðaf fýfte neoðofeafde ceaftef æfc ontfe neoðofeafð ðaf ufonfeafde betonican fude fefmod acfemonia fel tefe fude fiftel fefeffuge afelfefðingcefýft ofgeot mid ealað læt ftondan ane nih drince .viiii. mofgenaf lýtle bollan fulle ffiðe æf ⁊ ete fealtne mete ⁊ no fiht fefgcef.

Fýfc ðeof dfænc godne genim fefmod ⁊ boden acfimonian pollegan ða fmalan fenfýft fel tefie ægfýft
fol. 158 b. ðýofffýft ceaftef axfan[1] tfa fnada eofolan.[2] fheo fnada cammucef .iiii. fudupeaxan · godne dæl ⁊ cufmeallan · gefceafa ða fýfta in god hluttof eala ł in

[1] Read æsces. | [2] Read, I presume, eolonan.

35. For a sudden illness; the cloved wenwort, clote, bishopwort, fennel, radish, boil them in ale, give *the man* to drink.

36. For loin wark, reduce to dust fennel seed, betony leaves, green, the netherward part of agrimony, wash with sweetened ale, make it warm, give it hot to drink to him in his place; let the man stand a good while.

37. For the "dry" rot disease, take quickbeam rind and ash rind and barley halm, boil in water, take malt for ale along with the water, brew with the grout and water a cup full of ale, cleanse it, then let it stand one night, sweeten with honey, let *the man* drink for nine mornings, and eat sedgeleek and cropleek and cummin together, and touch no other liquid.

38. If the "dry" rot disease be in a man, make *him* a draught; take these worts, the nether part of them, fennel and bishopwort, ashthroat, of all equally much, and most of these two, the upward part of rue and betony, souse them with three measures of ale, and let one sing three masses over them, let *the sick* drink them about two days after they were immersed; give them *to him* to drink before his meat and after.

39. A drink against the "dry" disease; take these worts, the netherward part of green hellebore, the nether part of ontre, *also* the upper part of these, betony, rue, wormwood, agrimony, earthgall, wood thistle, feverfue, birds tongue, cover them with ale, let them stand one night; let the man drink for nine mornings a little bowl full, very early, and eat salt meat and naught fresh.

40. Work a good draught for the "dry" disease *thus;* take wormwood and rosemary, agrimony, pennyroyal, the small wenwort, earthgall, eggwort, drywort, of green hellebore two pieces, of helenium three pieces, of cammock four, of woodwaxen a good deal, and some centaury, scrape the worts into good clear ale, or good

ȝoð • pylıȝc eala læt ſtanðan .III. nıht bepȝoȝen ȝýle ðȝıncan ȝcænc ƿulne tıðe æȝ oþȝum mete.

Ƿıð þeoȝe ȝ ȝıð ȝceotenðum penne ȝenım boðen ȝ ȝeaȝȝan ȝ peoðupeaxan ȝ hȝæƿneȝ ȝot ðo ín ȝoð eala ȝýle ðȝıncan • on ðæȝe .III. ðȝænceaȝ :—

fol. 159 a. Lıƿ ðeoȝ ȝý ȝepunaþ ın anȝe ſtoppe pýȝc ȝoðe beð-ıngce ȝenım ıȝıȝ ðe on ſtane pýxð on eoȝþan ȝ ȝeaȝȝan ȝ puðubınðan leaƿ ȝ cuȝlyppan ȝ oxȝanȝlýppan ȝecnuca hý ealle ȝȝıðe pel leȝe on hatne ſtan ın tȝoȝe ðo hpon pætenep ın læt ȝeocan on þ hıc ȝpa hım ðeaȝƿ ȝý oððæt col ȝý ðo oþenne hatne ſtan ın • beþe ȝelome ȝona hım bıð ȝel:·

Ƿıð ðeoȝe ealhtȝe pælþýȝt peoðupeaxe æȝcȝınð ın eoȝþan cneopholen peȝmoð ȝe haȝa ȝæðıc ceaſteȝ æȝc lýtel ȝauınan.

fol. 159 b. Lıƿ ȝe uſc peoȝðe on mannep ȝetle ȝeȝeten þonne nım ðu clatan moȝan þa ȝȝeatan .III. oððe .IIII. ȝ beȝec hý on hate æmeȝȝean ȝ ateoh þonne ða ane oƿ ðan heoȝðe • ȝ cnuca ȝ pýȝc ȝȝýlc án lýtel cicel[1] ȝ leȝe to þæm ȝetle ȝȝa ðu hatoſt ȝoȝbeȝan mæȝe þonne ȝe cicel colıȝe þonne pýȝc þu ma ȝ leȝe to ȝ beo on ſtılneȝȝe • ðæȝ oððe tpeȝen þonne þu þıƿ ðo hıt ıȝ aƿandaþ læcecȝæȝt ne ðelƿe hý nan man þa moȝan mıð ıȝene • ȝ mıð pæteȝe ne þpea ac ſtȝıce hý mıð claðe

fol. 160 a. clæne ðo ȝȝıþe þýnne clað betpeonan þ ȝetl ȝ ðone cicel.

Lemýne ðu mucȝpýȝt
hpæt þu ameldodeſt
hpæt þu ȝenadeſt
æt ȝeȝen melde
una þu hatteſt
ýldoſt pýȝta
ðu mıht ȝıð .III.
ȝ ȝıð XXX.

[1] Cicel is glossed curtel, MS.

foreign ale; let them stand for three nights, wrapped up; give the man a cup full to drink an hour before other meat.

41. Against "dry" rot, and against a shooting wen, take rosemary and yarrow, and woodwaxen and ravens foot, put into good ale, administer three draughts a day.

42. If the dry rot be lodged in one place, work *thus* a good fomentation; take ivy which waxeth on a stone on the earth, yarrow, and leaves of woodbine, and cowslip and oxlip, pound them all very well together, lay on a hot stone in a trough, put a little water in, make them reek upon the body as need may be, till *the water* is cool, put another hot stone in, beathe frequently, soon it will be all right with *the man*.

43. Against the "dry" disease; lupins, wallwort, woodwaxen, ash rind in the earth, butchersbroom, the hoary wormwood, radish, green hellebore, a little savine.

44. If the "fig" swelling become lodged on a mans rump, then take thou three or four of the great roots of clote, and smoke them on the hot embers, and then draw the one from the hearth and pound it, and work it up like a little cake, and lay it to the rump as hot as thou may endure it; when the cake cools, then work more, and apply, and be in quiet for a day or two; when thou doest this (it is a proved leechcraft), let no man delve up the roots with iron, and wash not with water, but wipe them clean with a cloth; put a very thin cloth between the rump and the cake.

45. (i.) Have a mind, mugwort,
What thou mentionedst
What thou preparedst
At the prime telling.
Una thou hightest
Eldest of worts:
Thou hast might for three
And against thirty;

þu mihꞇ þiþ aꞇꞇre
�

 þið onfliȝe
þu mihꞇ þiþ þa laþan
ðe ȝeond lond færeð.
 Ond þu peȝbraðe
þýrꞇa modor
eaſꞇan opone
innan mihꞇiȝu
ofer ðý cræꞇe curran
ofer ðý cpene neodan
fol. 160 b. ofer ðý briðe briodedon
ofer þy feafras fnærdon
eallum þu þon riðſtode
ꝝ riðſtunedeſꞇ
rra ðu riðſtonde
aꞇꞇre ꝝ onfliȝe
ꝝ þæm laðan þe
ȝeond lond feried·
ſtime[1] hæꞇꞇe þeor þýrꞇ
heo on ſtane ȝepeox·
ſtond heo rið aꞇꞇre
ſtunað heo pærce
ſtiðe heo haꞇꞇe
riðſtunað heo aꞇꞇre
freceð heo fraðan
peorfeð uꞇ aꞇꞇor
✝ þir ir reo þýrꞇ
reo þiþ þýrm ȝefeahꞇ
þeor mæȝ rið aꞇꞇre
heo mæȝ rið onfliȝe
heo mæȝ rið ða laþan
fol. 161 b. ðe ȝeond lond ferieþ·

[1] This word may also be read ſtune.

For venom availest,
For flying vile things;[a]
Mighty gainst loathed ones
That through the land rove.

(ii.) And thou, waybroad,
Mother of worts,
Open from eastward,
Mighty within;
Over thee carts creaked,[b]
Over thee queens rode,
Over thee brides bridalled,
Over thee bulls breathed,
All these thou withstoodst,
And with stound[c] stayedst
As thou withstoodest
Venom and vile things
And all the loathly ones,
That through the land rove.

(iii.) Steem[d] hight this wort,
On stone she grew,
Standeth she gainst venom,
Stoundeth she head wark;
Stiff hight she also,
Stoundeth she venom,
Wreaketh on the wrath one,
Whirleth out poison.

(iv.) This[e] is the wort which
Fought against worm,
This avails for venom,
For flying vile things.
'Tis good gainst the loathly ones
That through the land rove.

---

[a] Epidemic disorders.

[b] The waybroad takes half its name from growing by waysides.

[c] stound, (*a stunning noise*; ȝeȝrun,) is used by Drayton.

[d] Water cress; the fiery pungency of its flavour is, perhaps, the origin of the name; for Stiem is *conflagration*.

[e] Attorlothe.

ꝼleoh þu nu aττoꝛlaðe ·
ꝛeo læꝛꝛe ðа maꝛan ·
ꝛeo maꝛe þa læꝛꝛan
oððæτ hım beıʒna boτ ꝛý.
ʒemýne þu mæʒðe ·
hpæτ þu ameldodeſτ
hpæτ ðu ʒeændadeſτ ·
æτ aloꝛꝼoꝛða.
þ̄ næꝼꝛe ꝼoꝛ ʒeꝼloʒe
ꝼeoꝛh ne ʒeꝛealde
ꝛýþðan hım mon mæʒðan
τo meτe ʒeʒýꝛede.
Þıꝛ ıꝛ ꝛeo þýꝛτ ðe
peꝛʒulu haττe ·
ðaꝛ onꝛændе ꝛeolh [1]
oꝼeꝛ ꝛæꝛ hꝛýʒc
ondan aττꝛeꝛ
oþꝛeꝛ τo boτe.
ðaꝛ .VIIII. onʒan ·
ꝑıð nýʒon aττꝛum
fol. 161 b. ✝ þýꝛm com ꝛnıcan
τo ꝛlaτ he nan · [2]
ða ʒenam poden ·
VIIII. puldoꝛ τanaꝛ
ꝛloh ða þa næddꝛan
þ̄ heo on VIIII. τoꝛleah
þæꝛ ʒeændade æppel
�collation aττoꝛ þ̄ heo næꝼꝛe
ne polde on huꝛ buʒan
✝ ꝼılle ꝃ ꝼınule [3]
ꝼela mıhτıʒu τpa
þa þýꝛτe ʒeꝛceop
ꝑıτıʒ ðꝛıhten

---

[1] Obscure.
[2] Read man.
[3] So MS.

(v.) Flee now, attorlothe,
The less from the greater,[a]
The greater the less,
Till boot from them both be.
(vi.) Have in mind, thou maythen,
What thou mentionedst,
What thou accomplishedst
At Alderford.[b]
That never for flying ill
Fatally fell man,
Since we to him maythen
For medicine mixed up.
(vii.) This is the wort which
Wergule [c] hight;
This sent the seal
Over seas ridge
Of other mischief
The malice to mend.
These nine can march on
Gainst nine ugly poisons.
A worm sneaking came
To slay and to slaughter;
Then took up Woden
Nine wondrous twigs,
He smote then the nadder
Till it flew in nine bits.
There ended it the crab apple
And its venom, that never it
Should more in house come.
(viii., ix.) Chervil and fennel
Two fair and mighty ones,
These worts the Lord formed,
Wise he and witty is,

---

[a] The blind nettle.
[b] This allusion is dark. There is a place of the name in Norfolk.
[c] The crab apple.

halıȝ on heoforum
þa he honȝode ſette
ȝ ſænde on VII. porulde
fol. 162 a. eaſmum ȝ eadıȝum
eallum to bote
ſtond heo þıð þæſce
ſtunað heo þıð attre ·
ſeo mæȝ þıð .III.
ȝ þıð XXX.
þıð ſeondeſ hond
ȝ þıð þæſ hond [1]
þıð ſnea beȝde
þıð malſcrunȝe
minſa pihta.

✝ nu maȝon þaſ .VIIII. pýrta þıð nýȝon puldor ȝe-
ſlozenum þıð .VIIII. attrum ȝ þıð nýȝon cnıſlýȝnum· þıð
ðý neadan attre þıð ða [2] nunlan attre· þıð ðý hpitan
attre þıð ðý pedenan attre þıð ðý ȝeolpan attre · þıð
fol. 162 b. ðý ȝnenan attre · þıð ðý ponnan attre þıð ðý pedenan
attre þıð ðý bրunan attre · þıð ðý baſepan attre ·
þıð pýrm ȝeblæd þıð pætel ȝeblæd þıð þorn ȝeblæd
þıð þýrtel [3] ȝeblæd · þıð ýr [4] ȝeblæd þıð attor ȝeblæd ȝıſ
æniȝ attor cume [5] eaſtan ſleozan oðde æniȝ nor̃ðan [6]
cume oðde æniȝ peſtan oſel pe̅ðeode cnıſt ſtod oſel
alde [7] ænȝancunðeſ · ıc ana pat eaſınnende ȝ þa nýȝon
nædran behealdað motan ealle peoda nu pyrtum
fol. 163 a. aſſrınȝan ſæſ torlupan eal realt pætel ðonne ıc þıſ
attor oſ ðe ȝeblape · muȝc pyrt peȝbnade þe eaſtan
open ſý · lombeſ cýrre attorlaðan maȝeðan netelan
puduſur æppel rille ȝ ſınul ealde ſapan ȝepýnc ða pýrta
to duſte mænȝc pıþ þa ſapan ȝ pıþ þæſ æppleſ ȝor.

---

[1] ȝ þıð þæſ hond should, it seems, be erased.

[2] Read ðý, probably.

[3] þýſ, MS.

[4] ýr had been þýr in MS., but corrected by erasure.

[5] cume is interlined before eaſtan, it is better, for the rhythm, omitted.

[6] The omission of the South is probably an error of the transcriber.

[7] Perhaps we should correct able.

Holy in heaven,
Them he suspended
And sent to the seven[a] worlds,
For the poor and the rich,
Panacea for all.
It standeth against pain
It stoundeth at venom,
Strong it is gainst three
And against thirty;
Gainst the hand of the fiend,
(To the Lord low it louted)
Gainst foul fascination
Of farm stock of mine.

Now these nine worts avail Gainst nine exiles from glory,[b] Gainst nine venoms, and nine flying vile things, Gainst the red venom, Gainst the stinking venom, Gainst the white venom, Gainst the watchet venom, Gainst the yellow venom, Gainst the green venom, Gainst wan livid venom, Gainst watchet venom, Gainst the brown venom, Gainst the purple venom, Gainst worm blister, Gainst water blister, Gainst thorn blister, Gainst thistle blister, Gainst ice blister, Gainst poison blister, if any ill come flying from east, or any come from north, Or any from west, Over the human race Christ stood over men opposingly. I alone know *Him* beaming and the nine adders behold *Him*. All weeds now may Give way to worts. Seas may dissolve, All salt water, when I this venom from thee blow.

46. Mugwort, waybroad which spreadeth open towards the east, lambscress, attorlothe, maythen, nettle, crab apple, chervil, fennel, and old soap; work the worts to a dust, mingle with the soap and with the verjuice of the

[a] The seven spheres in which the seven planets revolve, the earth being the centre of observation.

[b] Glory banished ones; devils. The alliterative measure continues, with some error at North.

Þýſc ſlýpan oꝼ pæteꝛe ⁊ oꝼ axꝼan ȝenim ꝼinol pýl on þæꝛe ſlýppan ⁊ beþe miþ aaȝemoȝc[1] þonne he þa
fol. 163 b. ſealꝼe on þe[2] ȝe æꝛ ȝe æꝛteꝛ. Sinȝ þ̄ ȝaldoꝛ on ælcꝛe þaꝛa pýꝛta: III. æꝛ he pýꝛce ⁊ on þone æppel eal ſpa· onþ ſinȝe þon men in þone muð ⁊ in þa eaꝛan buta ⁊ on ðа punde þ̄ ilce ȝealdoꝛ æꝛ he þa ſealꝼe onde[2]:—

Liꝼ ſe pýꝛm ſý nýþeꝛ ȝeþenþ oððe ſe bleþenda ꝼic beþelꝼ ænne ꝑniþ cileþeniȝan moꝛan ⁊ nim miþ þinum tpam handum uppepeaꝛþneꝛ[3] ⁊ ſinȝ þæꝛ oꝼeꝛ VIIII.
fol. 164 a. pateꝛ noſtꝛa æt þam niȝeðan æt libeꝛa noꝼ a malo bꝛeþ hý þonne up ⁊ nim oꝼ þam ciðe ⁊ oꝼ oþꝛum þ̄ þæꝛ ſý an lýtel cuppe ꝼul ⁊ þꝛinc hý þonne ⁊ beðiȝe hine mon to peaꝛman ꝼýꝛe him biþ ſona ſel.

Eꝼt piþ þon ýlcan læt níman ænne ȝꝛeatne cpuꝛnſtan ⁊ hætan hine ⁊ lecȝan hine unþeꝛ þone man ⁊ niman pælpýꝛt ⁊ leomucan ⁊ muȝcpýꝛt ⁊ lecȝan uppan þone ſtan ⁊ on unþeꝛ ⁊ þo þæꝛto cealþ pæteꝛ ⁊ læt ꝑeocan þone bꝛæð upon þone man ſpa hat ſpa he hatuſt ꝓoꝛbeꝛan mæȝe;
fol. 164 b. Liꝼ ꝓot oððe cneop oððe ſcancan ſpellan nim neoðepeaꝛþe betonican oððe elehtꝛan cnuca hý ſpiþe mænȝc piþ ſmale hpætenan meolupe clæme on þ̄ ȝeſpel.

Þið micclum hice[4] ⁊ bꝛínȝc able þýꝛce ſealꝼe þýll in buteꝛan þaꝛ þýꝛta elenan moꝛan ⁊ heȝeꝛꝼan upepeaꝛþe ⁊ ſauſ́nan ⁊ cuꝛmeallan ⁊ ꝓeꝓeꝛꝼuȝean ⁊ þolhꝑunan ⁊ bꝛunpýꝛt appinȝc ðuꝛh claþ haꝼa þonne ȝeȝniþen ⁊ ȝebæꝛneþ ſealt ⁊ an peniȝ peoꝛð ſpeꝼleꝛ.[5]

fol. 165 a. Þꝛit ðiꝛ onþlanȝ ða eaꝛmaꝛ piþ þpeoꝛh + t + w̄ ⁊ ⁊ ȝniþ cýleðeniȝean on ealað· s̄ macutuꝛ sc̄e uic-

[1] For æȝȝemancȝ, I presume.
[2] For þo.
[3] Read uppepeaꝛþeꝛ.
[4] In margin, Contra Lepram. See Glossary, vol. II.
[5] Glossed br̄ſtō, *brimstone*.

apple; form a slop of water and of ashes, take fennel, boil it in the slop, and foment with egg mixture, when the man puts on the salve, either before or after. Sing the charm upon each of the worts; thrice before "he" works them up, and over the apple in like manner; and sing into the mans mouth and into both his ears the same magic song, and into the wound, before he applies the salve.

47. If the worm or the bleeding "fig" turn downwards,[a] delve round a plant of celandine root and take it with thy two hands turned upwards, and sing over it nine Paternosters; and at the ninth, at "Deliver us "from evil," snap it up and take from that plant and from others that may be there a little cup full, and then *let the man* drink it; and let one beathe him at a warm fire; it will soon be well with him.

48. Again, for the same; have a great quern stone taken and heated and laid under the man, and have walwort and brooklime and mugwort gathered, and laid upon the stone, and under it, and apply cold water, and make the steam reek upon the man, as hot as he can endure it.

49. If foot or knee or shanks swell, take the netherward part of betony or lupins, pound them thoroughly mingle with small wheaten meal; clap it on the swelling.

50. For elephantiasis and epilepsy, work a salve thus; boil in butter these worts, roots of helenium and the upper part of heyriffe and savine and centaury and feverfue and pellitory and brownwort; wring through a cloth, then have some powdered burnt salt and a pennyworth of brimstone.

51. Write this along the arms *for convulsions or* against a dwarf, *three crosses, T for the Trinity and*

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[a] Expressions of this sort are frequent in the medical treatises of the age; even the viscera move up and down in the cavities of the body.

ꝺoꝼıcı. Þꝼıꝺ þıꝼ onꝺlanȝ ðа eaꝼmaȝ þıð ðpeoꝼh + ꝺ + p + ꝺ + N + ꝏ + ꝺ + m + ꝏ + ꝯ + ⁊ ȝnıꝺ cẏle-þenıȝean on ealaꝺ sc̄s macuꝺuȝ • sc̄e uıcꝺoꝼıcı.[1]

Þıð pennaȝ æꝺ manneȝ heoꝼꝺan nım hpeꝼꝼeꝺꝺan ⁊ þæꝺıc ⁊ ꝼmælneam[2] næp ⁊ ȝaꝼleac ⁊ ꝼuþeꝼne puꝺa ⁊ ꝼıꝼleaꝼan ⁊ þıpoꝼ on unꝼoꝺenan hunıȝe ⁊ þꝼınȝ ðuꝼh
fol. 165 b. claꝺ ⁊ þıpeꝼa þonne ⁊ þẏlle þonne ꝼꝼıꝺe.

Þıꝼ ȝebeꝺ man ꝼceal ꝼınȝan on ða blacan bleȝene[3] .ıx. ꝼıðum • ꝺıȝaꝺ. Þẏꝼc þonne ȝoꝺne chðan ȝenım aneꝼ æȝeꝼ ȝepẏꝼꝺe ȝꝼeateꝼ ꝼealꝺeꝼ ⁊ bæꝼn on anan claꝺe þ hıꝺ ꝼı þuꝼh buꝼnen ȝeȝnıꝺ hıꝺ þonne ꝺo ꝺuꝼꝺe ⁊ nım þonne þꝼeoꝼa æȝꝼa ȝeolcan ⁊ ȝemænȝc ꝺo þam ꝺuꝼꝺe þ hıꝺ ꝼẏ ꝼꝼa ꝼꝺıð þ hıꝺ þılle pel clẏꝼıan ⁊ ȝe-openıȝe mon þonne þone ꝺoꝺꝺ ⁊ bınꝺe þone chðan ꝺo þan ꝼꝼẏle þe ðe þeaꝼꝼ ꝼẏ. Þẏꝼc hım þonne ꝼealꝼe ðæꝺ
fol. 166 a. hıꝺ halıȝe ȝenım æðelꝼeꝼðınȝcpẏꝼꝺ ⁊ elehꝺꝼan ⁊ þeaꝺe þıllan ⁊ meꝼce ȝecnuca ealle ꝺoꝼomne ⁊ pẏll on ꝼepꝼcꝼe buꝺeꝼan.

Eıꝼ men eȝlaꝺ ꝼeo blace bleȝen[4] þonne nıme man ȝꝼeaꝺ ꝼealꝺ bæꝼne on lı̄nenum claðe ꝼꝼa mıcel ꝼꝼa a̅n æȝ ȝꝼınꝺe þonne þ ꝼealꝺ ꝼꝼıþe ꝼmæl nıme þonne þꝼeoꝼa æȝꝼa ȝeolcan ꝼꝼınȝe hıꝺ ꝼꝼıðe ꝺoȝæðeꝼe ⁊ leȝe hıꝺ .vı. nıhꝺ þæꝼꝺo nım þonne eoꝼð naꝼelan ⁊ ȝꝼunꝺe
fol. 166 b. ꝼꝼẏhan ⁊ capel leaꝼ ⁊ ealð ꝼmeꝼa cnuca þ eal ꝺo ꝼomne ⁊ leȝe hıꝺ þꝼeo nıhꝺ þæꝼꝺo nım þonne ȝeaꝼꝼan ⁊ ȝꝼunꝺeꝼꝼẏhan ⁊ bꝼæmbelleaꝼ ⁊ clæne ꝼꝼıc cnuca ꝺo ȝæðeꝼe ⁊ leȝe þæꝼꝺo hım bıð ꝼona ꝼel oððæꝺ hıꝺ hal ꝼẏ ⁊ ne cume þæþ æꝺ nan þæꝺa buꝺan oꝼ þan þẏꝼꝺan ꝼẏlꝼan.

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[1] This repetition, with variety, is from MS.

[2] Read ꝼmælne.

[3] Glossed Ad Carbunculum.

[4] Glossed Ad carbunculum.

Alpha and Omega, and rub down celandine into ale. St. Machutus, St. Victricius. Write this along the arms *as protection* against a dwarf, *some crosses and letters,* and powder celandine into ale.

52. For wens at a mans heart, take cucumber and radish and the small rape and garlic and southernwood and cinqfoil and pepper in honey unsodden; wring through a cloth and then pepper it, and then boil strong.

53. This prayer shall a man sing upon the black blain *or carbuncles,* Tigaƀ, *and so forth,*[a] nine times. Then work a good poultice *thus,* take the content of one egg of rock salt, and burn it on a cloth so that it may be burnt through, then rub it to dust, and take then the yolks of three eggs and mingle with the dust, so that it may be so stiff that it will stick well, and let the head of the boil be then opened and the poultice be bound to the swelling as thou needest; then make *the man* a salve so that it may heal, take stichwort and lupins and red chervil and marche, pound them all together, and boil in fresh butter.

54. If the black blain annoy a man, then let one take a lump of salt, burn in a linen cloth as much of it as is as big as an egg, then grind the salt very small, then take the yolks of three eggs, whip it well up together, and lay it for six nights to the blain, then take asparagus and groundsel and leaves of colewort and old grease, pound all that together, and lay it for three nights to the blain, then take yarrow and groundsel and bramble leaves and clean lard, pound together and apply to the blain, (it will soon be well with the man) till it be healed, and let no liquid come near, except that of the worts themselves.

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[a] As in page 10.

Ðiſ þin heoꝛte ace[1] nim ꝛubban ꝛ pýl on meolce ðꝛinc nýȝon moꝛȝenaꝛ þe bið ꝛona ꝛel. 7

fol. 167 a. Þið peoꝛh man ꝛceal niman .vii. lytle oꝛlætan ꝛpýlce man miþ oꝛꝛaþ ꝛ ꝛnittan þaꝛ naman on ælcꝛe oꝛlætan maximianus malchuꝛ · iohanneꝛ · Maꝛtinianuꝛ · þioniꝛiuꝛ · conſtantinuꝛ · Seꝛaꝛion · þænne eꝛt þ ȝaldoꝛ þ heꝛ æꝛteꝛ cpeð man ꝛceal ꝛinȝán · æꝛneſt · on þ pýnſtꝛe eaꝛe · þænne on þæt ꝛpiðꝛe eaꝛe þænne uꝛan[2] þæꝛ manneꝛ moldan · ꝛ ȝa þænne an mæden man to
fol. 167 b. ꝛ ho hit on hiꝛ ꝛpeoꝛan ꝛ do man ꝛꝛa þꝛý daȝaꝛ · him bið ꝛona ꝛel heꝛ com in ȝanȝan · in ꝛpiðeꝛ pihт hæꝛde him hiꝛ haman on handa cpæð þ þu hiꝛ hænc-ȝeſt pæꝛe leȝe þe hiꝛ teaȝean ꝛpeoꝛan onȝunnan him oꝛ þæm lande liþan · ꝛona ꝛꝛa hý oꝛ þæm lande coman þa onȝunnan him þa͂[3] cohan þa com inȝanȝan deoꝛeꝛ ꝛpeoſtaꝛ þa ȝeændade heo · ꝛ aðaꝛ ꝛpoꝛ ðæt næꝛꝛe þiꝛ ðæm[4] adleȝan deꝛnan ne moſte ne þæm þe þiꝛ ȝaldoꝛ beȝýtan mihte · oððe þe þiꝛ ȝaldoꝛ onȝalan cuþe · amen
fol. 168 a. ꝛiað. ¶. Deꝛ ꝛýndon læcedomaꝛ þið ælceꝛ cýnneꝛ omum ꝛ onꝛeallum bancoþum · eahta ꝛ tpentiȝe.

Gꝛeneꝛ meꝛceꝛ leaꝛ ȝecnucuþe miþ æȝeꝛ þ hpite ꝛ eceðeꝛ ðꝛæſtan ꝛmýꝛe on þa ſtoꝛe þæꝛ þ ꝛaꝛ ꝛý. ¶. Þið omum ꝛ bleȝnu[m] · cꝛiꝛtuꝛ natuꝛ á͂uiꝛ[5] s̄c̄s̄ a xꝛꝛ paꝛꝛuꝛ á͂uiꝛ[5] · a xp̄̄ ꝛ̄ ꝛeꝛuꝛꝛexit a moꝛtuiꝛ á͂uiꝛ[5] s̄c̄s̄ á͂á͂ ꝛuꝛtaꝛe poteꝛiꝛ. ¶ þið omum ꝛ ableȝ-neðum ꝛuꝛ meolc pýꝛce cealꝛe ꝛ beþe miþ cealꝛe eꝛt · ȝenim beoꝛ ðꝛæſtan ꝛ ꝛapan · ꝛ æȝeꝛ þ hpite ꝛ ealde
fol. 168 b. ȝꝛut leȝe on þið omena ȝeꝛꝛelle. ¶ Eꝛt þið omena ȝebeꝛſte ꝛitte on cealðum pætepe oððæt hit adeaðað ꝛý teoh ꝛonne up ꝛleah ꝛonne ꝛeoꝛeꝛ ꝛceaꝛꝛan ymb þa

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[1] Glossed Ad cardiacos.
[2] huꝛan, MS.
[3] Interlined ðah.
[4] ðæ is interlined.
[5] Here ááuiꝛ represents ἅγιος.

55. If thy heart ache, take ribwort and boil it in milk, drink it for nine mornings, it will soon be well with thee.

56. Against a warty eruption, one must take seven little wafers, such as a man offereth with, and write these names on each wafer, Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serafion; then again one must sing the charm which is hereinafter mentioned, first into the left ear, then into the right ear, then above the mans poll, then let one who is a maiden go to him and hang it upon his neck, do so for three days, it will soon be well with him. *The incantation.* "Here came entering:[a] a spider "wight: he had his hands upon his hams: he quoth "that thou his hackney wert: lay thee against his "neck: they began to sail off the land: as soon as "they off the land came, then began they to cool: then "came in a wild beasts sister: then she ended: and "oaths she swore, that never this could harm the sick, "nor him who could get at this charm, or him who "had skill to sing this charm; amen, fiat." Here are leechdoms against erysipelata of every sort and fellons *and* leg disorders, eight and twenty.

57. Smear on the place where the sore is, leaves of green marche pounded with the white of an egg and lees of oil. Against erysipelata and blains; *a christian charm.* For erysipelata and blained body, work sour milk into jelly and foment with the jelly. Take beer dregs and soap and the white of an egg and old groats, lay on for erysipelatous swelling. Again, for erysipelatous eruption; let *the man* sit in cold water till *the part* be deadened, then draw him up, then strike four scarifying scores about the pocks on the outside, and

[a] The colons mark where the lines of this rough music end.

poccaſ utan ⁊ læt ỳrnan þa hrīle þe he rille ⁊ rỳrc þa realre bրunepỳrt mereրcmerȝýllan ⁊ neade netlan· pel on butenan rmỳre mid ⁊ bere mid þam ryrtum ert angeltræccan ȝegnid rriþe do eced to· ⁊ onbind ⁊ rmỳre mid. ¶ Ert raրnan ȝegnid to dufte· ⁊ mænȝc[1] riþ hunige ⁊ rmỳre mid.

fol. 169 a. ¶ Ert rið þon[2] ylcan ȝenim ȝebրædde æȝru menȝ rið ele leȝe on· ⁊ berrebe mid betan leaրum. ¶ Ert cealրer rceaրn oðde ealder hրýberer peaրm ⁊ leȝe on. ¶ Ert heoreter rceaրeþan oր relle aրcaրen mid pumice ⁊ pere mid ecede ⁊ rmỳre mid. ¶ Ert ȝenim eorորer ȝeallān· oðde oþerer rրýner ⁊ rmỳre mid þæր hit rar rı. ¶ rið þon ỳlcan ȝenim rրolրan nert ⁊ ȝebրæc mid ealle ⁊ ȝebæրne mid rceaրne mid ealle ⁊ ȝegnid to dufte ⁊ mænȝ riþ eced ⁊ rmyրe mid;

¶ Ert ȝehæt cealð pæter mid ırene ⁊ beþe mid
fol. 169 b. ȝelome. ¶ Rið hրoրtan ⁊ neoրunỳre pỳl realuian ⁊ rinol on ȝerրettum ealoð ⁊ rup hat do rրa rրa oրt rրa þe þeaրր rıe; ¶ Rið moրȝen plætunȝa pyl on pætre eorþȝeallan rpet mid hunige rele him ȝoðne bollan rulne on moրȝenne. ¶ Rið þon þe mon blode pealle þurh hir muð ȝenim betonican þրeoրa trỳmerրa[3] ȝepæȝe ⁊ cole ȝate meoloc þրeo cuppan rulle ⁊ ðrince þonne bið he rona hal. ¶ Rið ælcer monner tỳdեr-
nerրe ınnepeaրðe ȝenime peȝbրæðan do on pin rup þ
por ⁊ ete þa pỳrta þonne deah hit rið æȝhpỳlcրe
fol. 170 a. ınnancunðրe unhælo. ¶ ȝir man rceoրրe on þone ınnað ȝalluc hatte . . delr . . . . . rið eaȝena teaրa heoրter hoրner axan do on ȝerրet pin þa moրan do to dufte do ȝoðne cucelerе rulne æȝrcỳlle rulle rinef oðde ȝoðef ealað ⁊ hunıȝ rỳle ðrıcan[4] æր

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[1] mæȝc, MS.
[2] þoñ, MS.
[3] trỳmerրr, MS.
[4] A frequent form.

let them run as long as he will, and make the salve *thus*, boil in butter brownwort, marsh maregall, and red nettle, smear therewith and foment with the worts; again rub thoroughly up an earthworm, add vinegar, and bind *this* on, and smear with it. Again, rub savine to dust, and mingle with honey, and smear therewith.

58. Again, for that ilk; take roasted eggs, mingle with oil, and apply, and swathe up with leaves of beet. Again, warm and apply the sharn *or dung* of a calf or of an old ox. Again, *take* shavings from the fell of a hart, shiven off with pumice stone, and soak in vinegar, and smear therewith. Again, take gall of a boar or other swine, and smear therewith where it is sore. For that ilk, take a swallows nest and break all up together, and burn it with sharn all together, and rub to dust and mingle with vinegar, and smear therewith.

59. Again, heat cold water with iron and bathe therewith frequently. Against cough and asthma, boil sage and fennel in sweetened ale, and sup it up hot, do so as often as need be. For morning qualms, boil in water earthgall, sweeten with honey, give the man a good bowl full of a morning. In case blood gush through a mans mouth, take three tremisses[a] weight of betony and cold goats milk, three cups full of it, and let *the man* drink, then he soon will be hale. For any mans inward tenderness, let him take waybroad, let him put it into wine and sip the ooze, and eat the worts: it is valid for every inward disease. If a man have irritation in the inwards, there is a wort called galluc, *comfrey*, delve . . . . . For tears of eyes; put ashes of hartshorn into sweetened wine, reduce "the roots" to dust, put *in* a good spoon full, an eggshell full of wine or of good ale and some honey, give it *the man* to drink early in the morn-

[a] A tremissis in the lower empire was a third part of a solidus, and its weight was twenty two grains.

on morgen. ¶ wið eahton æþele drænc genim hwæðic nýþepeardne ⁊ elenan · þa bradan bircoppýrt ⁊ cassúc leaf rudan ⁊ rofan safenan · fefenfuzan gebeat ealle tosomne ofgeat mid ænne sester fulne ealoð æt þu mete þicge. ¶ wið lungen adle breost prǽce genim
fol. 170 b. mercef fæd ⁊ dilef · fæd gnid syl ⁊ gemæng wið hunigef teare · do sumne dæl pipores ⁊ do him ete[1] þreo snæda[2] on niht nystig; ¶ wið healf omena smyrna hý sona mid hrýþeref geallan ⁊ sriþost mid oxan · him bið sona sel. ¶ Wið lænden ece genim betonican . x. pænega gefæge do þæs gefretteg pineg to tpegen bolan fulle mæng wið hat pæteg sýle hit nistigum drincan. ¶ Wið utgihte genim[3] lemocan sýl hý on gemetlice[4] mid smale hwætenan melope do hrýþeref smera to · oððe scearef sýle him etan peasm.

fol. 171 a. Gif hors gefcoten sý oððe ofer neat · nim ompran fæd[5] ⁊ scýttirc pex gefinge mæssepneost . xii. mæssan ofer ⁊ do halig pæteg ón · ⁊ do þonne on þ hors oððe on sra hýlc neat sra hit sie · hafa þe þa sýsta sýmle mid.

Gif men sýnd pænnaf gepunod on þ heafod foran oððe on ða eagan · sprinz neoþepearde cusl̃ýppan ⁊ holleac in ða næssþýrlo læt hicgan uppeard gode hwile þif if gesif læcedom.

fol. 171 b. Co monneg stæmne nim cýssillan ⁊ puducýrsillan bircoppýrt · ontran grundegsýligean · sýrc to drænce on hluttrum ealað: Nim þreo snada butesan gemængce wið hwæten meola ⁊ gesylte þýge mid ðý drænce · do sra neogan morgnaf ma gýf[6] þe beasf sý.

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[1] ete is interlined, and in a later hand; read etan. Infinitives rarely drop n in English of so early a date.

[2] snæda is glossed silef. In the margin is, admodum mitis.

[3] g̃ni, MS.

[4] metlice, with g̃ over line, MS.

[5] Gloss. docke · f · sede, MS.

[6] gýf gif, MS.

ing. For the ears a noble drink, take the netherward part of radish and elecampane, the broad bishopwort and hassuck leaves, rue and rose, savine, feverfue; beat all together, pour over them a sextarius full of ale, ere thou touch meat. For lung disease, and pain in breast, take seed of marche and dill, rub down, boil and mingle with virgin honey, add some part of pepper, and make the man eat three morsels at night fasting. For erysipelatous eruptions in the neck, smear them at an early stage with gall of neat cattle, and especially of ox; it will soon be well with *the man*. For loin ache, take ten pennyweight of betony, add two bowls full of sweetened wine, mingle with hot water, give *to the man* fasting to drink. For diarrhœa, take brooklime, boil it in (water ?) moderately with small wheaten meal, add grease of bullock or of sheep, give it *to the man* to eat warm.

60. If horse or other beast be shot, take seed of dock and Scotch wax, let a mass priest sing twelve masses over them, and add holy water, and put that on the horse or on what cattle soever it may be. Have the worts always with thee.

61. If wens be constantly on the front of a mans head or the eyes, wring the netherward part of cowslip and hollow fumitory into the nostrils, make the man lie on his back for a good while; this is a sure leechdom.

62. For a mans voice, take chervil and wood chervil, bishopwort, ontre, groundsel, make them into a drink in clear ale; take three slices of butter, mingle with wheaten meal, and salt, this eat with the drink; do so for nine mornings, more if need be.

Wið angcbreofte fýll holen minde on gate meolce • ⁊ sup peapme[1] nýhstig.

Wið done sman nim nudan ⁊ salsian ⁊ finul ⁊
fol. 172 a. eorð isig betconican ⁊ lilian cnuca ealle þas fýsta tosomne do on ænne pohchan ofgeot mid pætepe gnid spýde læt sigan ut on sum fæt nim done pætan ⁊ fýsm ⁊ lasa sin heafod mid do spa oft spa þe þeapf sý.

Fýsc godne bsenc wið sidece fýl betonican ⁊ pollegan[2] in aldum sine do in xxvii. sipos cosn[3] gegsundensa sýle him on niht nýhstig godne scenc fulne peapmes ⁊ gepefte gode hpile æftep dæm dsence • on da sapan sidan. Wið don ylcan fýll in ealaþ þa hapan
fol. 172 b. hunan ⁊ nudan gefpet mid hunige sýle dsincan on mepgene on niht nihstig godne bollan fulne ⁊ oðepne þonne he nestan pille ⁊ symle nestc æfest on da sapan sidan oðdæt he hal sý.

Eft wið sidece genim hoclæf gsene cnuca spiðe mængc wið ele þ hit sý spýlce clam clæm donne on da sidan þæp se sý • mæst ⁊ pusð mid clade læt spa gepsiðen þseo niht þonne bið se man hal :/

fol. 173 a. Wið sot adle genim betonican pýl in pæteme bepýll þsiddan dæl sýle þonne dsincan da pýsc gecnuca lege on pundosnlice hsade • þ sap gelyhted þæf de gelæsede læceaf secgeað :—

Wið dæse miclan siendan sot adle þæse de læceaf hatað podagse seo adl bið apollen ⁊ heo sihð pupsme ⁊ gilstse[4] ⁊ seonupa fosstogene ⁊ da tan scsincedð úp genim gsundefpýligean da de on æsenu sexedð ⁊ þa

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[1] pepam, MS.
[2] Read pollegian.
[3] Understand as copna.
[4] gilstse is glossed quíture.

63. For oppression in the breast, boil holly rind in goats milk, and sip it warm, fasting.

64. For swimming *or giddiness in the head,* take rue and sage and fennel and earth ivy, betony and lily, pound all these worts together, put them into a pouch, pour water over them, rub them thoroughly, make them drain out into a vessel, take the liquid and warm it, and lave thy head therewith, do so as oft as need be to thee.

65. Work a good drink against side ache *thus;* boil betony and pennyroyal in old wine, put twenty seven peppercorns in, ground, give *the man* at night fasting a good cup full of it warm, and let him rest a good while after the drink upon his sore side. For that ilk; boil in ale the horehound and rue, sweeten with honey, give *the man* to drink of a morning after his nights fasting, a good bowl full, and another when he is going to bed, and let him always rest upon the sore side till he be hale.

66. Again for side ache, take green mallow leaves, pound them thoroughly, mingle with oil, so that it may be like a paste, then dab it on the side, where the ache is most, and wrap it round with a cloth, leave it so wrapped up for three nights; then will the man be hale.

67. For foot ailment, take betony, boil it in water, boil away a third part, then give it for a drink; pound *also* the wort, lay it on; wonderfully soon the sore will be relieved, according to what learned leeches say.

68. For the great discharging foot ailment, which leeches hight ποδάγρα, or gout; the disease is accompanied by swelling, and it dischargeth ratten and mucus, and the sinews are distorted and the toes shrink up; take groundsel, that which waxeth on houses, and the

fol. 173 b. ꝥeaðan puðu ꝥillan[1] beȝa eꝼenꝼela cnuca ꝑiꝺ · ealðum ꝼꝑineꝼ ꝑẏꝼle ꝑẏꝥc to clame ðo on ðа ꝼeꝫ ꝑꝑiꝺ miꝺ claðe on niht ȝ ðpeah eꝼꝫ on moꝼȝen ȝ ðꝛẏȝ miꝺ claðe ꝼmẏꝥe miꝺ henne æȝef þe hꝑitan ðō eꝼꝫ nẏopne clam ðo ꝼꝑa .vii. niht þonne biꝺ ðа ꝼeonupa ꝑihte ȝ ꝼeꝫ[2] hale :—

Ꝑẏꝥc ðꝛænc ꝑiþ þon ẏlcan ȝenim ðа ẏlcan ȝꝛunðeꝼꝑẏlıȝean[3] ȝ hinðheoloðan[4] ȝ ðа ꝼmalan chðꝑẏꝥt[5] ȝ puðuhꝥoꝼan[6] ȝ polleȝian ealꝥa eꝼenꝼela ðo in ꝑin oððe on ꝑẏlıꝼc eala ꝼẏle ðꝛican[7] ȝoðne ꝼcænc ꝼulne on
fol. 174 a. niht nihſtıȝ þeꝼ ðꝛænc ıꝼ ȝoð ꝑiꝺ enðpeꝑce[8] ȝ ꝑiꝺ þeoꝑ peꝑce ȝ ꝑiꝺ ꝼoꝺ ꝼꝑilum :—

Ꝑiꝺ ȝiccenðꝛe ꝑombe ꝑẏll polleȝian on pæꝺeꝼe sẏle supan ꝼꝑa he haꝺoſt mæȝe apæꝼnan ðam men biꝺ ꝼona se ȝiceða læꝼꝼa :·

Ꝑẏꝥc ꝼealꝼe ꝑiꝺ luꝼum ꝑẏll in buꝺeꝼan nẏoðepeapðne hẏmlıc ȝ ꝑẏnmoð oððe boðen smẏꝥe miꝺ þ heaꝼoð ꝼeo ꝼealꝼ ȝeðeð þ þæꝼ biꝺ þapa luꝼa læꝼ :—

Ꝑẏꝥc ȝoðne ðꝛænc ꝑiꝺ luꝼum ȝenim luꝼeſtıce ȝ ꝑẏnmoð ȝ hẏmlıc ðō in eala sẏle ðꝛincan on niht
fol. 174 b. nihſtıȝ ȝoðne bollan ꝼulne :—

Ꝑiꝺ inoðeꝼ heꝑıȝneꝼꝼe[9] ꝼẏle ætan ꝥæðic miꝺ ꝼealte ȝ eceð ꝼupan ꝼona biꝺ þ moð leohtꝥe :—

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[1] Understand ceꝑꝑillan ; a gloss. gives here ſparagia agreſtiſ.

[2] By later interlineation, ðа ꝼeꝫ.

[3] Glossed fenečoeþ. It is now *Senecio vulgaris, Bot.*

[4] Glossed ambrosia.

[5] Glossed rubea minor.

[6] Glossed astula regia.

[7] Understand ðꝛincan.

[8] ꝑiꝺ endpeꝑce is glossed contra pu[n]cturas, peꝑce dolorem, ꝼꝑilum inflacionem. Read, perhaps, þeohpeꝑce.

[9] heꝑıȝneꝼe, MS. ; inoðeꝼ is not reconcileable with the close of the sentence, and the neuter article argues that there is no slip in þ moð ; read, therefore, moðeꝼ.

red wood chervil, of both equal quantities, pound with old swines grease, work into a paste, put it upon the feet, wrap up with a cloth at night, and wash again in the morning, dry with a cloth, smear with the white of a hens egg, make again a new paste, do so for seven days; then will the sinews be right and the feet healthy.

69. Form a drink against that ilk; take the same groundsel and hindheal and the small clivers and woodroffe and pennyroyal, of all equal quantities, put into wine or into foreign ale, give *the man* a good cup full to drink at night fasting. This drink is good for pain in the buttocks, and for pain from the "dry" disease,[a] and for foot swellings.

70. For an itching wamb, boil pennyroyal in water, give it to the man to sup as hot as he can endure it; soon will the itching be less.

71. Work *thus* a salve against lice; boil in butter the netherward part of hemlock and wormwood or bothen, smear the head therewith; the salve effects that of the lice there be less.

72. Work *thus* a good drink against lice; take lovage and wormwood and hemlock, put them in ale, give the man to drink at night fasting, a good bowl full.

73. For heaviness of the mind, give to eat radish with salt and vinegar; soon the mood will be more gay.

[a] If the correction þeohpepce be accepted, the translation will be *pain in the thighs.*

Þiꝺ ꝼleoȝenꝺan attre arleah .IIII. ꝩceaꝼꝼan on ꝩeoꝑeꝛ healꝼa miꝺ æcenan bꝛanꝺe ȝebloꝺȝa ðone bꝛanꝺ ꝑeoꝑꝑ on ꝑeȝ ꝼinȝ ðiꝼ on .III.[1] + matheuꝼ me ðucaꝺ + maꝛcuꝼ me conꝼeꝛꝛæꝺ + lucaꝼ me libeꝛat[2] + iohanneꝼ me aꝺiuuat[2] ꝼempeꝛ · amen. Contꝛiue[2] ðeus omnem malum et nequitiam per uiꝛtutem patꝛiꝼ
fol. 175 a. et ꝼilii et ꝼpiꝛituꝼ scī sanctiꝛica me emanuhel ihꝼ xpꝼ libeꝛa me ab omniburꝼ inꝛiðiꝼ inimici benedictio ðominī ꝼuꝑeꝛ caput meum potenꝼ ðeus in omni tempoꝛe. AMEN.

Þiꝺ ꝼæꝛꝼtice ꝼeꝼeꝛꝼuiȝe ꝵ ꝩeo ꝛeaðe neðele ðe þuꝛh æꝛn inꝑẏxð ꝵ ꝑeȝbꝛæðe ꝑẏll in buteꝛan.

Þluðe[3] ꝑæꝛan hẏ la hluðe
ða hẏ oꝼeꝛ þone hlæꝑ ꝛiðan
ꝑæꝛan anmoðe ða hẏ
oꝼeꝛ lanꝺ ꝛiðan
ꝑcẏlð ðu ðe nu þu ðẏꝛne nið ȝeneꝼan mote
ut lẏtel ꝑꝑeꝛe ȝiꝼ heꝛ inne ꝛie
ꝼtoꝺ unꝺeꝛ linðe
unꝺeꝛ leohtum ꝑcẏlðe
þæꝛ ða inihtiȝan piꝼ
fol. 175 b. hẏꝛa mæȝen beꝛæðꝺon
ꝵ hẏ ȝẏllenꝺe ȝaꝛaꝼ ꝑænꝺan
ic him oðeꝛne eꝼt pille ꝑænꝺan
ꝼleoȝenꝺe ꝼlane ꝼoꝛane toȝeaneꝼ
ut lẏtel ꝑꝑeꝛe ȝiꝼ hit heꝛ inne ꝑẏ
ꝑæt smið ꝛloh ꝛeax
lẏtel iꝛeꝛna punð ꝑꝛiðe
ut lẏtel ꝑꝑeꝛe ȝiꝼ heꝛ inne ꝑẏ ·
sẏx ꝑmiðaꝼ ꝑætan /
pælꝑꝑeꝛa ꝑoꝛhtan /
ut ꝑꝑeꝛe næꝼ in ꝑꝑeꝛe /

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[1] ꝛiðum omitted ?

[2] Read liberet, adiuvet, Contere.

[3] Some of these rude verses are divided in the MS. by faint lines, apparently of the same ink as the writing; these lines are seen in our text.

74. For flying venom, make four strokes with an oaken brand towards the four quarters *of the heavens*, make the brand bloody, throw *the brand* away, and sing this three times, *etc.*

75. For a sudden stitch, feverfue and the red nettle which waxeth about a dwelling, and waybroad, boil *them* in butter.

76. [a] Loud were they, lo! loud
When over the lew [b] they rode:
They were of stout mood
When over the lew they rode.
Shield thee now; thou mayst [c] save this nithling
Out little spear; if herein it be.
He (?) stood under the linden *broad*
Under a light shield,
Where the mighty *witch* wives
Their main strength proved.
And yelling they sent darts.
I again will send them another
Flying feathered bolt from the front against them.
Out little spear; if herein it be.
Sat the smith; he sledged a sword.
Little iron, wound sharp.
Out little spear; if herein it be.
Six smiths sat,
Slaughter spears they wrought.
Out spear; not, in spear,

[a] Section 76 is fragmentary; it partly explains its own object.

[b] Hill.

[c] Possis.

ȝif hefi inne fý ifenef dæl /
hæȝtefffan ȝefeofic
hit fceall ȝemýltan
ȝif ðu fæfie on fell fcoten /
oððe fæfie on flæfc fcoten /
oððe fæfie on blod fcoten /
oððe fæfie on hð fcoten /
næffie ne fý ðin lif atæfeð
ȝif hit fæfie efa ȝefcot
fol. 176 a. oððe hit fæfie ylfa ȝefcot
oððe hit fæfie hæȝtefffan ȝefcot
nu ic fille ðin helpan
fif ðe to bote efa ȝefcotef
ðif ðe to bote ylfa ȝefcotef
ðif ðe to bote hæȝtefffan ȝefcotef
ic ðin fille helpan
fleð fof[1] on fýfȝen hæfðe
halpef tu
helpe ðin ðuhten
nim fonne ꝑ feax aðo on fætan.

Þið lufan fealf commuc clofðunȝ fæðic fefmod ealfa efen fela ȝecnuca to ðufte ȝecneð fið ele fmýfe mid ealne ðone lichoman nim eac meldon ða fýft ȝefýfe to ðufte ffiðe fmale ðo in hat fætef fýle
fol. 176 b. ðfincan fona ða lýf ȝ oðfe lýtle fýfmaf ffýltað nim eac fefmod ȝ mafufian • ȝ fýf[2] ȝelice micel ealfa fýll in fine oððe on ȝefpettum fætefe ȝeðo fifa on fone nafolan fonne ffýltеð ða lýf • ȝ oðfe lýtle fýfmaf nim eac cylenðfan fið ðon fýll in eala ffiðe fmife mid ꝑ heafoð.

Lif hfýðefa fteofifan ðo in halig fætef ȝhundeffyligean ȝ ffifinȝefýft ȝ attofladan neoðepeafde ȝ cliðfýft ȝeot on ðone muð fona hý batigeað.

[1] ꝑꝓ, MS. [2] fyl, MS.

If herein there be, of iron a bit,
A witches work,
It shall melt.
If thou wert on fell shotten,
Or wert on flesh shotten,
Or wert on blood shotten,
Or wert on limb shotten,
Never let be thy life a teazed;
If it were an Æsir[a] shot,
Or if it were an elfin shot,
Or if it were a witches shot,
Now will I help thee.
Here's this to boot of Æsir shot
Here's this to boot of elfin shot
Here's this to boot of witches shot
I will help thee.
Fled Thor to the mountain.
Hallows he had two.
May the Lord help thee!

Then take the knife and put it into liquid.

77. Against lice, a salve; cammock, cloffing, radish, wormwood, of all equal quantities, pound them to dust, knead up with oil, smear therewith the whole body; take also the wort melde, work it to very small dust, put it into hot water, give it *to the victim* to drink, soon the lice and other little worms will die. Take also wormwood and marrubium and myrtle, alike much of all, boil in wine or in sweetened water; put it thrice on the navel, then the lice shall die, and so other little insects. Take also coriander for that disease, boil in ale thoroughly, anoint the head therewith.

78. If cattle are dying, put into holy water groundsel and springwort and the netherward part of attorlothe and clivers, pour it into the mouth, soon they will be better.

[a] The Æsir were Woden, Thor, Freya, Tiw, and other gods.

fol. 177 a. Þiþ lunȝen adle hꝛiðeꝛum þa þýꝛt on ꝓoꝛðiȝum heo bið ȝelic hundeꝛ micȝean ðæꝛe þýꝛte þæꝛ ꝓexeð blaco beꝛȝean eal ꝓa micele ꝓa oðꝛe þýþ beana ȝecnuca do in haliȝ þæteꝛ · do þonne on muð þæm hꝛýþeꝛum ȝenim þa ylcan þýꝛte do in ȝlede ⁊ ꝓinol ⁊ caꝛꝛuc ⁊ ȝodepeb ⁊ ꝓecelꝛ bæꝛn eal to ꝓomne on ða healꝛe ðe ꝛe ꝓinð þý læt ꝓeocan on ðone ceap ꝓeoꝛc cꝛiꝛte[1] mæl oꝛ caꝛꝛuce ꝓiꝛo ꝛete on ꝓeoꝛeꝛ healꝛe þæꝛ ceapeꝛ ⁊ an to middeꝛ · Sinȝ ymb þone ceap · Benedicam dominum in omni tempoꝛe uꝛque in ꝓinem ⁊ bene-
fol. 177 b. dicite ⁊ letaniaꝛ ⁊ pateꝛ noꝛteꝛ ꝛtꝛed on haliȝ þæteꝛ bæꝛn ymb ꝓecelꝛ ⁊ ȝodepeb ⁊ ȝeahtiȝe mon ðone ceap ýle þone teoþan pæniȝ ꝓoꝛ ȝode læt ýþðan beotiȝean do ðuꝛ þꝛiꝓa.

Liꝛ ꝛceap ýþ abꝛocen ⁊ pið þæꝛ ꝛteoꝛꝛan · cæꝛteꝛ æꝛc elehtꝛe pulꝛeꝛ camb ꝓinol ꝛtancꝛop þýꝛc to duꝛte do in haliȝ þæteꝛ ȝeot in þæt abꝛocýne · ꝛceap · ⁊ ꝛtꝛed on ða oþuꝛ[2] þꝛiꝓa.

Þið poccum ⁊ ꝛceapa hꝛeoꝛlan · elehtꝛe ⁊ eoꝛoꝛ-ꝛeaꝛn neoðepeaꝛð · ꝛpeꝛepýꝛt uꝛanpeaꝛðe aȝnunðene · ȝneate beane cnuca ealle toꝛomne · ꝛpiðe ꝓmale in
fol. 178 a. hunig ⁊ in haliȝ þæteꝛ ⁊ ȝemenȝc pell toꝛomne do in muð mið cucyleꝛe ane ꝓnade þꝛeo ýmle ymb ane niht niȝon ꝛiðum ȝiꝛ micel þeaꝛꝛ ý :—

Þið ꝛꝓina ꝛæꝛ ꝛteoꝛꝛan do a in heoꝛa mete ꝛeoð ȝliðan ýle etan nim eac elehtꝛan biꝛceoppýꝛt ⁊ caꝛꝛuc ðeꝛeþoꝛn heȝeꝛiꝛan haꝛan ꝛpicel ꝓinȝ oꝛeꝛ ꝛeoꝛeꝛ mæꝛꝛan · biꝛ on ꝛalð hoh ða þýꝛte on ꝛeoꝛeꝛ healꝛe ⁊ on þan doꝛe bæꝛn do ꝓecelꝛ to læt ýꝓnan oꝛeꝛ þone ꝓec.

[1] Read cꝛiꝛteꝛ. | [2] Understand as oþene.

79. For lung disorder in cattle, pound the wort (. . . . which waxeth) in highways, it is like the wort called hounds mie, on it grow black berries as mickle as other peas, put it in holy water; introduce it into the mouth of the cattle. Take the same wort, put it upon gledes, and fennel and hassuck and "cotton" and incense, burn all together, on the side on which the wind is, make it reek upon the cattle, make five crosses of hassuck grass, set them on four sides of the cattle and one in the middle; sing about the cattle Benedicam, etc., and the Benedicite and some Ps. xxxiv. litanies and the Paternoster, sprinkle holy water upon *them*, burn about them incense and "cotton," and let some one set a value on the cattle, let *the owner* give the tenth penny *to the church* for God, after that leave them to amend; do thus thrice.

80. If a sheep be diseased, and for sudden death of them, work to dust black hellebore, lupin, wolfs-comb, fennel, stone crop; put into holy water, pour upon the diseased sheep and sprinkle on the others thrice.

81. For pocks and skin eruptions in sheep; lupin and everfern, the nether part of it, the upper part of spearwort, ground, great *or horse* beans, pound all together very small in honey and in holy water, and mingle all well together, put one dose into the *animals* mouth with a spoon, three doses a day always; for nine times if mickle need be.

82. For sudden death of swine, put *this* (?) always into their meat; seethe gladden, give it them to eat, take also lupin, bishopwort, and cassuck grass, tufty thorn, heyriffe, vipers bugloss; sing over them four masses, drive *the swine* to the fold, hang the worts upon the four sides and upon the door, *also* burn them, adding incense; make the reek stream over *the swine*.

fol. 178 b. Þiꝺ þeoſentum luben luben niȝa eſiꝺ niȝa eſiꝺ ſel ceiꝺ ſel ꝺelſ ſel cumeſ oſcȝaei ceuſoſ ꝺaſꝺ ȝiuȝ ſaſiȝ piꝺiȝ ꝺelou ꝺelupih.

Þiꝺ honꝺþýſmmum ſciſteſon · ſpeſl · pipoſ · hpit ſealt mænȝc toſomne ſmýſe miꝺ ¶ eſt ſex ſpeſl ⁊ ſealt mænȝc ſmýſe miꝺ.

Ȝiſ næȝl oſ honꝺa peoſꝺe nim hpætene coſn ȝecnuca mænȝc piꝺ huniȝ leȝe on ꝺone ſinȝeſ · þýll ſlahþoſn ſinꝺe þpeah miꝺ ꝺý ꝺſænce.

Þiꝺ hpoſtan þýll cuſmeallan þýſtſuman þýſc to
fol. 179 a. ꝺuſte ſýle him on pine ꝺſincan ſona ſe hpoſta blinneꝺ.

Þiꝺ maȝan þýſce ⁊ ȝiſ he biꝺ toblapen ſe inn̄oꝺ ſſinȝc polleȝian in cealꝺ pætes oꝺꝺe in pin ſýle ꝺſincan him biꝺ ſel:—

Þiꝺ ꝺon ꝺe piſ ſæſunȝa aꝺumbiȝe ȝenim polleȝian ⁊ ȝniꝺ to ꝺuſte in pulle bepinꝺ aleȝe unꝺes þæt piſ hýſe biꝺ ſona ſel:—

Þiꝺ þeoſ · ſoſe ⁊ ſuꝺe elene ⁊ ſeſepſuȝe · ſædic ⁊ biſceoppýſt ſaluie ⁊ ſauine eſepꝺſnote ¶ eſt oþes ſanu
fol. 179 b. ⁊ ſeſepſuȝe ȝaſleac ⁊ ſædic · ellen ſinꝺ innepeaſꝺ ⁊ cýſſe · netele pipoſ · minte þe pýxð be þæſe ea · nim mealt eala oſȝeot ða pýſta nýȝon niht ⁊ sýle ꝺſincan nýxtniȝ.[1] Giſ þu pille pýſcean ȝoꝺne ꝺſænc piꝺ ælc inýſel[2] ſý hit on heaſꝺe ſý þæs hit ſý ponne ȝenim þu ſaluian leaſ ⁊ ſuꝺan leaſ ⁊ heldan leaſ ⁊ ſinoleſ ⁊ ceſſillan leaſ ⁊ heȝechſan leaſ ⁊ peſſoceſ leaſ ⁊ ſeaꝺeſ ſealeſ leaſ ealſa eſenſela cnoca hý toſomne ⁊ leȝe on pine oꝺꝺe on hluttſan ealaꝺ ⁊ ſſinȝ ponne
fol. 180 a. oſ þa pýſta ⁊ nim ponne huniȝ be ꝺæle ⁊ ſpet pone ꝺſænc ꝺſinc hine ponne anſe tiꝺe æſ þu þe pille bloꝺ lætan beþa þe ponne þa hpile to hatum ſýſe ⁊

[1] Read nýſtiȝ.

[2] Read ælc ýſel or ælcum ýſele.

83. Against thievings; *a charm.*

84. Against hand worms, mingle together ship tar, brimstone, pepper, white salt, smear therewith. Again, mix wax, brimstone, and salt, smear therewith.

85. If a nail come off a hand, take wheaten corns, pound them, mingle them with honey, lay on the finger; boil sloe thorn rind, "wash with the drink."

86. For cough, boil roots of churmel, work to a dust, give *this to the man* to drink in wine, soon the cough will cease.

87. For maw wark, and if the inwards be blown, wring pennyroyal in cold water or in wine, give to the man to drink, soon it will be well with him.

88. In case a woman suddenly turn dumb, take pennyroyal and rub to dust, wind it up in wool, lay under the woman, it will soon be well with her.

89. For "dry" disease; rose and rue, helenium and feverfue, radish and bishopwort, sage and savine *and* everthroat. Again, another *remedy;* flower de luce and feverfue, garlic and radish, the inner rind of elder and cress, nettle, pepper, mint which waxeth by the running water;[a] take malt of ale, pour it for nine nights over the worts, and give it the man to drink fasting. If thou wilt make a good drink against any inward evil, be it in the head, be it where it may, then take thou leaves of sage and leaves of rue, and leaves of helde, and of fennel, and of chervil, and of hedge-clivers, and of peach, and of red sallow, of all equal quantities, pound them together, and lay them in wine or in clear ale, and then wring the worts off, and then take honey by proportion and sweeten the drink, then drink it one hour before thou wilt let thyself blood; beathe thyself the while before a hot fire, and make

[a] All the mints haunt the water.

læt ỳrnan þone ðræncc into ælcan lime ȝif þu him ænigе hrile beƿýlȝeſt þu onȝitſt þ he ir ƿrýmƿul to beȝanne.

Þið mete creorran ȝenime eorðȝeallan ðriȝ to ðuſte ſcaþ on eala oððe on ſra hræt ſra þu ðrincan rille þe bið rel. Þið þæt man ne maȝe ſlapan ȝenim hænnebellan ſæð ⁊ tunmintan ſeaf hrer toȝæðere ⁊ rmýre þ heaƿoð mið him bið rel;

fol. 180 b. Þonne þe mon æreſt recȝe þ þin ceap ſý loroð þonne creð þu æreſt ær þu eller hræt creþe

bæðleem hatte reo buruh
þe criſt on acænneð præſ
reo ir ȝemærrað[1] ȝeonð ealne miðdanȝearið
ſra þyor dæð for monnum mære ȝerurþe

þurh þa halizan criſtef rode amen· ȝebiðe þe þonne þrira eaſt ⁊ creþ þonne þrira crux xp̄i ab orientе neducað ȝebiðe þe þonne þrira reſt ⁊ creð þonne þrira crux xp̄i ab occidente neducat; ȝebiðe þe þonne þrira ruð ⁊ creð þrira crux xp̄i ab auſtro ne-
fol. 181 a. ducat· ȝebiðe þonne þrira norð ⁊ creð þrira crux xp̄i ab aquilone neducað· crux xp̄i abȝcondita eſt et inuenta eſt· iudeaf criſt ahenȝon ðýðon dæða þa þýrreſtan hælon þ hý forhelan ne mihtan ſra þeof dæð nænige þinȝa forholen ne þurþe þurh þa halȝan[2] criſtef rode· amen.

contra oculorum dolorem.

DN̄E rc̄e pater omnipotenȝ ęterne deus rana oculoȝ hominiȝ irtiuȝ· N̄. ricut ranaſti· oculoȝ rili tobi et multorum cecorum quos domine tu es oculoȝ[3] cęcorum

[1] A later hand interlines o to make ȝemærrod. Morosi grammatici!

[2] Interlined i to make halizan.

[3] Read oculus.

the drink run into every limb; if thou followest up *this drink* any while, thou shalt understand that it is advantageous to make use of.

90. In case meat *of milk diet* turn *sour,* take earth-gall, dry it to dust, shed it into alé or into whatever thou wilt drink, it shall be well with thee. In case a man is not able to sleep, take henbane seed and juice of garden mint, shake them up together, and smear the head therewith; it will be all right with it.

91. When first thou art told that thy cattle are lost, then say thou before thou say anything else,

Bethlehem hight the borough
On which kindled was Christ
It is far faméd
Throughout all the earth
So may this deed among men
Become patent and public

Through the holy rood of Christ. Amen. Then say thy prayers thrice to the east, and say thrice "May "the cross of Christ bring *me* back *my beasts* from the "east;" then pray thrice to the west, and say thrice "May the cross of Christ bring *me* back *my beasts* "from the west;" then pray thrice to the south, and say thrice "May the cross of Christ bring *me* back *my* "*beasts* from the south;" then pray thrice to the north, and say thrice "May the cross of Christ bring "*me* back *my beasts* from the north. It was lost and By St. Helena. "is found. The Jews hung up Christ, they did of "deeds the worst, they hid that they could not hide; "so may this deed be no wise hidden, through the "holy rood of Christ. Amen."

92. For pain of eyes.

A prayer in Latin. Under the title þIS EGNA SARE SINC ðIS, "for sore of eyes sing this," *we find in the Durham Ritual, as printed p.* 115, *a similar prayer.*

manuſ aꝛiðoꝛum pes claudoꝛum ſanitaſ eꝛꝛoꝛum ne-
fol. 181 b. ſuꝛꝛectio moꝛtuoꝛum ꝓelicitaſ maꝛtẏꝛum et omnium sanctoꝛum • oꝛo domine ut eꝛeꝝaſ et inluminaſ oculoſ ꝓamuli tui • Ñ. in quacumque ualitudine conſtitutum mebeliſ celeſtibuſ ſanaꝛe diꝝneꝛiſ tꝛibueꝛe ꝓamulo tuo • Ñ. ut aꝛmiſ iuſtitiꝫ munituſ diabolo neꝛiſtat et neꝝnum conſequatuꝛ ꝑteꝛnum • peꝛ.[1]

Domum tuam quæso domine clementeꝛ inꝝɼebeꝛe et in tuoꝛum tibi coꝛdibuſ ꝛideliuꝫ peꝛꝛetuam conſtituam manſtionem[2] ut cuiuſ edificatione subsiſtit huiuſ ꝛiat habitatio ꝛꝛeclaꝛa;

ȝiꝼ hoꝛſ biꝺ ȝeꝛꝛæht ꝥonne ſcealt ꝥu cꝛeꝥan ꝥaſ poꝛꝺ.

fol. 182 a. Naboꝛꝛebe unde ueniſti tꝛibuſ uicibuſ cꝛebidi ꝛꝛoꝛteꝛ tꝛibuſ ꝺicibuſ • Alpha et ω initium et ſiniſ cꝛux mihi uita eſt et tibi moꝛ inimici;[3] pateꝛ noſteꝛ;

ꝛiꝺ cẏꝛnel.

Neoȝone pæꝛan noðþæſ ſꝛeoſteꝛ þa puꝛꝺon þa nẏȝone to VIII. ⁊ þa VIII. to VII. ⁊ þa VII. to .VI. ⁊ þa .VI. to .V. ⁊ þa V. to . IIII. ⁊ þa IIII. to III. ⁊ þa III. to . II. ⁊ þa II. to I. ⁊ þa .I. to nanum • þiſ þe hiþ be cẏꝛneleſ ⁊ ſcꝛoꝼelleſ[4] ⁊ peoꝛmeþ[4] ⁊ æȝhꝑlceſ ẏꝛeleſ ſinȝ benedicite nẏȝon ſiþum.

þiſ mæȝ hoꝛſe ꝛiꝺ þon þe him biꝺ coꝛn on þa ꝼet.

fol. 182 b. Ƕeneon ȝenetꝛon ȝenitul catalon caꝛe tꝛiſt pābiſt etmic ꝼoꝛꝛune naht ic ꝼoꝛꝛune[5] nequiſ annua maꝛiſ ſc̄ana nequetandò;

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[1] The formula of adjuration has been erased. Perhaps also the heading of the following paragraph. Read illumines.

[2] Read constituas mansionem.

[3] Read mors inimice? inimico? See Lacn. 108.

[4] ſcꝛoꝼelleſ, MS.; read also cẏꝛmeſ.

[5] That is, "I had nothing for a "charm."

Thus, Sana, Domine, oculos hominis istius . . . . sicut sanasti oculos Tobiæ sancti, et sicut aperuisti oculos duorum cecorum . . . . .

93. *A prayer in Latin, and, as it seems, on consecration of a church.*

94. If a horse be sprained (?), then shalt thou say these words; Naborredus[a] unde venisti; three times: credidi propter; three times: A and Ω: beginning and end: *and so on.*

95. For churnel.

Nine were Noððes sisters, then the nine came to be eight, and the eight seven, and the seven six, and the six five, and the five four, and the four three, and the three two, and the two one, and the one none. This may be medicine for thee from churnel and from scrofula and from worm, and from every mischief. Sing *also* the Benedicite nine times.

96. This is valid for a horse which hath corns on his feet.

Some words, partly Latin.

[a] This seems to be the Nabonnedus of Berosus, in whose reign Babylon was taken by Cyrus. Berosus is quoted by Iosephus.

ȝif hoꝑꝑ biꝺ ȝeꝑceoten.

Sanentuꝑ anımalıa ın oꝑbe teꝑꝑe et ualıtuꝺıne uexantuꝑ ın nomıne ꝺei paterꝑ et ꝑılı et ꝑpıꝑıtuꝑ sc̄ı extınȝunt[1] ꝺıaboluꝑ peꝑ ınpoꝑıtıonem manum[1] noꝑ-tꝑaꝑum quaꝑ noꝑ ꝑepaꝑauımuꝑ[2] a capıtate xp̄ı peꝑ ınuocatıonem omnıum ꝑanctoꝑum tuoꝑum peꝑ eum qui uiuit et ꝛeȝnat in ꝑecula ꝑeculoꝑum; amen. Dn̄e quiꝺ multıplıcatı ꝑunt .III.

fol. 183 a. ȝif piꝑ ne mæȝe beaꝑn beꝑan.[3]

Solue ıube ꝺeus teꝑ catenıꝑ · Ad[4] aꝑtıculoꝑum ꝺoloꝑum conſtantıum malıȝnantıum ꝺıaboluꝑ lıȝauit[5] an-ȝeluꝑ cuꝑauit ꝺominuꝑ ꝑaluauit ın nomine meꝺıcına · aınen.[6]

conꝑꝑa ꝺoloꝑum ꝺentıum;[7]

Xp̄ꝑ ꝑupeꝑ maꝑmoꝑeum ꝑeꝺebat peꝑꝑuꝑ tꝑıſtıꝑ ante eum ſtabat manum aꝺ maxıllum tenebat et ınteꝑ-poȝebat eum ꝺn̄ꝑ ꝺıceꝑ · quaꝑe tꝑıtıꝑ eſ peꝑꝑe? Re-ꝑponꝺıt peꝑꝑuꝑ et ꝺıxıt · ꝺomine ꝺenteꝑ meı ꝺolent · et
fol. 183 b. ꝺominuꝑ ꝺıxıt · aꝺıuꝑo te mıȝꝑanea[8] uel ȝutta malıȝna peꝑ paterem et ꝑılıum et ꝑp̄m̄ ꝑc̄m̄ et peꝑ celum et teꝑꝑam · et peꝑ xx. oꝑꝺıneꝑ anȝeloꝑum · et peꝑ lx. pꝑophetaꝑ et peꝑ xii. apoſtoloꝑ et peꝑ iiii. oꝝ euan-ȝelıſtaꝑ et peꝑ omneꝑ ꝑc̄oꝑ qui ꝺeo placueꝑunt aꝺ oꝑı-ȝıne munꝺı · ut non poꝑꝑıt ꝺıaboluꝑ nocepe eı nec ın ꝺenteꝑ nec ın auꝑeꝑ nec ın palato[9] ꝑamulo ꝺeı · ılli non oꝑꝑa ꝑꝑanȝepe[10] nec capınem manꝺucape ut non habeatıꝑ poteſtatem nocepe ılli non ꝺoꝑmıenꝺo nec uıȝılanꝺo nec tanȝatıꝑ eum uꝑque lx. annoꝑ et unum
fol. 184 a. ꝺıem ꝛex pax nax ın xp̄o ꝑılıo · amen · pateꝑ noſteꝑ.

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[1] Extinguatar: manuum.
[2] The text is correctly represented.
[3] I print as I find.
[4] Ab, MS.
[5] lıȝnauit, MS.
[6] Leechbook III. xxiv.
[7] In the MS. this title is transposed.
[8] That is ἡμικρανία, *megrim*.
[9] palpato, MS.
[10] ꝑꝑaȝepe, MS.

97. If a horse has been shot.

The Latin words bear a ritualistic character, and may be perhaps arranged nearly thus: Oratio. Sanentur animalia in orbe terræ, quot, etc. *Oratio altera.* Extinguatur diabolus, etc. *Lectio. Rom.* viii. 25. Quis nos separabit, etc. Psalmus iii.

98. If a woman is not able to bear a child.

Hymnus? Solvi iube
Deus e catenis.

99. For constant and malignant rheumatism.

Diabolus ligauit,
Angelus curauit,
Dominus saluauit.

100. For tooth ache.

See Vol. I. p. 394. *An absurd story, not to be found in the Codices Apocryphi published by Thilo or Tischendorf.*

Deus qui dixisti uenite ad me omnes qui laboratis et honerati estis et ego reficiam uos hos famulos tuos laborum fuorum ppemio refice fempiterno ; per dominum.

Þið utrihte þyrne piftol fe ængel brohte to rome þa hý pæran mid utrihte micclum gerpæncte · ppit þir on fpa langum bocfelle þ hit mæge berón utan þ heafod ȝ hoh on þær manner fpeoran þe him beapf fý him bið fona fel ; Ranmigan adonai · eltheof · mup ·
fol. 184 b. O˝ ineffabile. Omignan · midanmian · mifane · dimaf · mode · mida · memagaptem. Opta min · fignone · benonice · ipputaf · uenaf quafi dulaþ · feruop · fpuxantif · fangunif · ficcatup · fla · fpacta · fpigula · mipgui · etrihdon · fegulta · fpautantup · in apno · midoninif · abap uethō · fýdone multo · faccula · pp ꝑꝑꝑ fothep fothep · mifepepe mei dn̄ dn̄ mini dn̄ mi · ⁊ ↄ᷑ᷓ ᴎ y Al'l'. Al'l'.

fol. 185 a. Se pifman fe hipe cild afedan ne mæȝ ganȝe to ȝepitenef manner birȝenne ȝ ftæppe þonne þpipa ofep þa byrȝenne ȝ cpeþe þonne þpipa þaf porð þif me to bote þæpe laþan læt byrde þif me to bote þæpe fpæpan fpæpt býrde þif me to bote þæpe laðan lambýrde ȝ þonne þ pif feo mid beapne ȝ heo to hýpe hlaforde on nefte ȝa þonne cpeþe heo

up ic ȝonȝe
ofep þe ftæppe
mid cpican cilde
nalæf mid cpellendum
mid fulbopenum
nalæf mid fæȝan

101. *As appears, Oratio pro ualetudine laborantibus. Citatur Matth.* xi. 28. *This prayer is not read in the* Ordo ungendi infirmum secundum Romanam curiam, *nor in the Saxon rituals which I have seen.*

102. For diarrhœa; the angel brought this epistle to Rome, when they were afflicted with a mickle diarrhœa. Write this on a bookfell *or parchment* so long that it may embrace the head on the outside, and hang it on the neck of the man who needs it; it will soon be well with him. *The charm contains the words:* רן מְגִנּוּ אֲדֹנָי אֵל. *shout, the Lord God is my shield.* θεός μου. O! ineffabile! *O! the ineffable name!* . . . . . Veronica! Irritas venas quasi דַלֶקֶת *a burning fever,* Fervor frixantis sanguinis siccatur . . . . . Sindone multa. Sacculo . . . . . Σωτήρ, σωτήρ. Miserere mei, deus, domine, deus mi. Am[e]n. Alleluiah! Alleluiah!

The plague at Rome in the time of Gregory the Great.

103. Let the woman who cannot bring her child to maturity go to the barrow of a deceased man, and step thrice over the barrow, and then thrice say these words:

May this be my boot
Of the loathsome late birth.
May this be my boot
Of the heavy swart birth.
May this be my boot
Of the loathsome lame birth.

And when the woman is with child and she goeth to her lord to bed, then let her say:

Up I go,
Over thee I step,
With quick child,
Not with a dying one,
With one to be full born,
Not with a fay one.

ȝ þonne ꝛeo modoꝛ ȝeꝛele þ̄ þ̄ beaꝛn ꝛi cꝛic ȝa þonne to cýꝛnican ȝ þonne heo toꝛoꝛan þan peoꝛode cume cpeþe þonne cꝛiꝛte ic ꝛæde þiꝛ ȝecýþeð. Se ꝛiꝛmon ꝛe hýꝛe beaꝛn aꝛeðan ne mæȝe ȝenime heo ꝛylꝛ hýꝛe aȝeneꝛ cildeꝛ ȝebyꝛȝenne ðæl ꝛꝛiý æꝛteꝛ þonne on blace pulle ȝ bebicȝe to cepemannum ȝ cpeþe þonne

fol. 185 b.

ic hit bebicȝe
ȝe hit bebicȝan
þaꝛ ꝛpeaꝛtan pulle
ȝ þýꝛꝛe ꝛoꝛȝe coꝛn.

Se man ꝛe þe mæȝe beaꝛn aꝛeðan nime þonne aneꝛ bleoꝛ cu meoluc on hýꝛe handæ · ȝ ȝeꝛupe þonne miþ hyꝛe muþe ȝ ȝanȝe þonne to ýꝛnendum pæteꝛe ȝ ꝛpipe þæꝛ in þa meolc ȝ hlaðe þonne miþ þæꝛe ýlcan hand· þæꝛ pæteꝛeꝛ muð ꝛulne ȝ ꝛoꝛꝛpelȝe · cpeþe þonne þaꝛ poꝛð · ȝehpeꝛ ꝛeꝛðe ic me þone mæꝛan maȝa þihtan miþ þýꝛꝛe mæꝛan mete þihtan þonne ic me pille habban ȝ ham ȝan þonne heo to þan bꝛoce ȝa þonne ne beꝛeo heo no ne eꝛt þonne heo þanan ȝa ȝ þonne ȝa heo in oþeꝛ huꝛ oþeꝛ heo ut oꝛeoðe ȝ þæꝛ ȝebýꝛȝe meteꝛ.

Heading is omitted.

Ecce ðolȝula meðit ðuðum beðeȝunða bꝛeðeȝunða elecunða eleuachia mottem mee penum oꝛþa ꝛueþa
fol. 186 a. letauer noeuer teꝛꝛe ðolȝe ðꝛoꝛe uhic· alleluiah· ꝛinȝe man þiꝛ ȝebeð on þ̄ ꝛe man ðꝛincan pille nýȝan ꝛiþan · ȝ pateꝛ noꝛteꝛ niȝan ſiþan.

þið cýꝛnla.

Aꝛcuꝛ ꝛupeð aꝛꝛeðit uiꝛȝo cana bið lux et uꝛe cana bið · ꝛinȝ ðiꝛ niȝon ꝛiþan ȝ pateꝛ noꝛteꝛ .VIIII. on anum beꝛenan hlaꝛe ȝ ýle þan hoꝛꝛe etan.

And when the mother feeleth that the bairn is quick within her, then let her go to church, and when she cometh before the altar, then let her say, to Christ I have said, this is declared. Let the woman who cannot bring up her bairn to maturity, let her, herself, take part of her own childs barrow, then afterwards wrap it up in black wool, and sell it to chapmen, and then say:

I it sell,
Or it have sold,
This swarthy wool
And grains of this sorrow.

104. Let the woman who cannot rear her child, then take milk of a cow of one colour in her hand, and then sup it up with her mouth, and then go to running water, and spew out the milk therein, and then ladle up with the same hand a mouth full of the water, and swallow it down; then let her say these words: "Everywhere I carried for me the famous "kindred doughty one with this famous meat doughty "one; so I will have it for me and go home."[a] When she goeth to the brook, then let her not look about, nor again when she goeth thence; and then let her go into another house than that from which she went out, and there taste of meat. Gibberish.

105. *Words of a charm.* Let one sing this prayer over that which a man is about to drink, nine times, and the Paternoster nine times.

106. Against churnels.

This title probably belonged to the previous article.

Some words of a charm. Sing this nine times, and the Paternoster nine times over a barley loaf, and give it to the horse to eat.

[a] Jingling nonsense loses by translation.

þýſc lungen fealfe nim coſt ⁊ ſuðefne puda hýlþýſt · gaſcliſe · bete þe bið anſteallet.

Þið gedriſ nim ſnæzl ⁊ afeorma hine ⁊ nim þ clæne ſam, menzc pið piſef meolc ſýle þiczan him bið ſel.

Þið hoſ oman ⁊ manneſ rinz þiſ þrifa nýzan riðan on æfen ⁊ on morzen on þæſ manneſ heafod ufan ⁊ hoſre on þ ſýnſtre eafe on ýſnendum pætere ⁊ pend þ heafod onzean ſtream. In domo mamorin inchorna meoti · otimimeoti quoddealde otuuotiua et mafethin.
fol. 186 b. Crux mihi uita et tibi morſ inimici alfa et o initium et rinif dicit dominuſ.

Þið oman zenim ane zrene zýrde ⁊ læt rittan þone man on midban hufeſ floſe ⁊ befcric hine ymbutan ⁊ cpeð o paſſ et o rillia paſſ et paſſ iniopia · est alfa et o initium;

Apoſtolobiuſ pæſ haten an cinz he pæſ piſ ⁊ læcecræftiz he þa zefette forþon zoðne morzen ðræne pið eallum untrumneſſum þe manneſ lichoman ionð ſcýriað innan oððe utan ſe ðræne ir zoð pið heafod ece [1] ⁊ pið bræzeneſ hpyrfneſſe ⁊ peallunze pið ſeondre exe ·[2] pið lunzenadle ⁊ lifenpeince · pið ſeondum zeallan
fol. 187 a. ⁊ þæne zeolpan adle pið eazena ðimneſſa pið eafena ſrimſunze ⁊ unzehýrneſſe ⁊ pið breoſta hefizneſſe ⁊ hriſef afundenneſſe pið miltan pæince ⁊ ſmæl þeafma ⁊ pið ofnum utzanze ⁊ pið þon þe mon [3] zemizan ne mæze pið þeof ece [4] ⁊ rina zetoze pið cneoppæince ⁊ fot zeſpelle pið ðam micclan lice ⁊ pið obrum ziccendum blece ⁊ þeonzeride ⁊ æzhpylcum attre pið ælcre untrumneſſe ⁊ ælcre ſeondef coſtunze · zepýrc þe duſt

[1] ecce, MS.
[2] Read exle, for eaxle.
[3] mon ne mon, MS.
[4] þeoh ece, *thigh ache*, is a probable correction.

107. Work a lung salve *thus;* take costmary and southernwood, hillwort, garcliff, beet, which is one stalked.

108. Against fever, take a snail, and purify him, and take the clean foam, mingle it with womans milk, give it *the man* to eat; it will be well with him.

109. For erysipelas on man and horse, sing this thrice nine times, at even and of a morning, upon the mans head, and in the horses left ear, in running water, and turn his head against the stream. *The words as in the text.*

110. For erysipelas, take a green yard *or stick* and make the man sit in the middle of the floor of the house, and make a stroke round about him, and say; *the words as in the text.*

111. A king was hight Arestolobius, he was wise and good at leechcraft, he arranged also a good morning drink against all infirmities, which stir throughout mans body, within or without; the drink is good for head ache and for giddiness and fever of the brain, for a flowing armpit, for lung disease and liver wark, for flowing gall and the yellow disease, for dimness of eyes, for singing in the ears, and defective hearing, and for heaviness of the breast and puffing of the visceral cavity, for pain of milt and of small guts, for unhealthy fæcal discharge, and in case a man is not able to pass water, against the ache of the "dry" disease and spasm of sinews, against knee wark, and foot swelling, for elephantiasis, and for other itching blotches, and spasms of the "dry" disease, and every poison, for every infirmity and every temptation of the fiend. Work thyself dust enough in harvest and

ȝenoh on hæþfeſte ⁊ nẏtta þonne þe þeaþf ſẏ pẏſc þonne bſænc of þẏſſum pẏſtum nim meſcef ſæð bſiȝe ⁊ ſmolef ſæð ⁊ petefſẏhan ſæð ⁊ feldmoſan ſæð ⁊ feltefſan ſæð · þ iſ eoſðȝeallan bilef ſæð ⁊ ſuðan ſæð
fol. 187 b. capel ſæð ⁊ cyllelenðan[1] ſæð · ⁊ feferfuiȝan ſæð ⁊ tpa mintan þ iſ tun minte ⁊ hoſf minte ⁊ betonican ſæð ⁊ luuefticef ſæð ⁊ alexanðſian ſæð ⁊ ſaluian ſæð ⁊ ſlaſian ſæð ⁊ pefmobef ſæð ⁊ ſæþefian ſæð ⁊ biſcop-pẏſte ſæð · ⁊ hoſf elenan ſæð ⁊ beolonan ſæð þ iſ hænnebelle acſimonian ſæð · þ iſ ȝaſcliue ⁊ ſtancſoppef ſæð · maſubian ſæð þ iſ haſehune ⁊ neptan ſæð ⁊ puðulhſoſan ſæð ⁊ puðu meſcef ſæð · eoſoſþſotan ſæð · ðo ealſa þẏſſa pẏſta eſenſela nim þonne þẏſſa pẏſta ælcſe anſe ſpa micel ſpa þaſa oþſa tpa þ iſ cẏmen ⁊ coſt ⁊ pipeſ ⁊ ȝinȝifſa ⁊ hpit cuðu pẏſc þaſ pẏſta ealle to ſpiþan[2] ſmalan ðuſte ⁊ ðo þæſ ðuſtef ȝoðne
fol. 188 a. cucelefe fulne on ane ſcænce cuppan fulle cealðef[3] pinef ⁊ ſẏle ðſincan on nih nẏhſtiȝ[4] nẏtta þẏſ[5] ðſænceſ þonne þe þeaſf ſẏ. ¶ ȝif man ſcẏle muȝcpẏſt to læcedome habban þonne nime man þa neaðan pæpneð men ⁊ þa ȝſenan pifmen · to læcecſæfte. ¶ þiſ ðeah ſið ſot ece ȝenim elenan moſan ⁊ eſeſþſotan moſan ⁊ ðoccan moſan pẏll ſpiðe pell on butefan ðſeahna ut þuſh pyllene clað læt cohan æftef ſmẏſe ſẏþþan þ ȝefſel him bið ſona ſel.

Þið hpoſtan[6] hu he miſſenlice on man becẏmð ⁊ hu hiſ man tihan ſceal. Se hpoſta hæfð mænifealðne
fol. 188 b. tocẏme ſpa ða ſpat[7] beoð miſſenlicu hpilum he cẏmð of unȝemætfæſtſe hæto · hpilum of unȝemetfæſtum cẏle hpilum of unȝemetlicſe pætan[8] hpilum of[9] unȝe-

[1] At the turning of the leaf the writer wavered between celenðan and cẏleþenian.
[2] Read ſpiþe.
[3] ealðef ?
[4] For nystigum.
[5] For þẏſef.
[6] Leechbook I. xv.
[7] ſpatlu, *spittles*, Lb.
[8] Omitted in the text of Lb.
[9] of of, MS.

use when need be. Work moreover, a drink of these worts, take seed of marche, dry, and seed of fennel, of parsley, of fieldmore and earthgall, of dill and rue, of colewort and celandine and feverfue, and two mints, that is garden mint and horse mint, and seed of betony, of lovage and alexanders and sage and sclarea and wormwood and savory and bishopwort and elecampane and henbane and agrimony and stonecrop and horehound and nepeta and woodroffe and sanicle and carline thistle; put equal quantities of all these worts; then take of these worts, *that follow*, of each one as much as two of the others, that is to say, cummin and costmary and pepper and ginger and gum mastich; work all these worts to a very small dust; and put of the dust a good spoon full in a drinking cup full of cold wine, and give to drink at night, fasting; make use of this drink, when need be to thee. If a man must have mugwort for a leechdom, then let him take the red males and the green females for a leechcraft.[a] This is good for foot ache; take roots of helenium, carline thistle root, and dock root, boil very well in butter; drain out through a woollen cloth; let it cool; afterwards smear the swelling; it will soon be well with the man.

112. For cough, how variously it cometh on a man and how one must treat it. The cough hath a manifold access according as the sweats are various; at times it cometh of immoderate heat, at times of immoderate cold, at times of immoderate humour, at times of

[a] Dioskorides, III. 127, speaks of Ἀρτεμισία, and of Ἀρτεμισία μονόκλωνος, and there is a spurious chapter on Ἀρτεμισία λεπτόφυλλος. He says nothing about male and female.

mæðlicre ðrignerre. Þýrc ðrænc rið hrostan genim marcpýrt reoð on cýperenan cýtele ⁊ pýll oððæt heo rý rriþe þicce ⁊ heo rý of hrætenum mealte gerorhte genim þonne eorortearnes mærte birroppýrte hindhæleþan ðreorige ðrortlan • ringrenan • do eall on fæt rýle ðruncan middelðagum ⁊ forga rur ⁊ realtes gehpæt.

Þið hrostan eft genim[1] hunan reoð on pætere rýle rpa pearme ðrincan. Eft genim clifpýrt rume men hatað foxes clife rume eapýrt ⁊ heo rý gerorhte ofer miðne rumor reoð ða on pætere oððæt[2]

* * * * * *

* * * * * *

fol. 189 a. gebigce. Gif pennas eghan mæn æt þære heortan gange mæðen man to pýlle • þe mihte easte ýrne ⁊ gehlade ane cuppan fulle forð mið ðam ftreame ⁊ ringe þæron cneðan ⁊ paternoftes ⁊ geote þonne on oþes fæt ⁊ hlade eft ohre ⁊ ringe eft cneðan ⁊ pateрnoftes ⁊ do rpa þ þu hæbbe þreo do rpa nýgon dagas rona him bið rel. Þið heortpece[3] rudan gelm reoð on ele ⁊ do alpan ane ýnran to rmyre mið þý þ ftilð þæm rare.

Þið heortece gif him on innan hearð heortpærce rý þonne him pýxft pind on þære heortan ⁊ hine þegeð fol. 189 b. þurft ⁊ bið unmihtiglic pýrc him þonne ftan bæð ⁊ on þæm ete ruþerne ræðic mið realte þý mæg reo punð peran gehæleð. Þið heort ece eft genim giðrifan reoð on meolce rýle ðrican rýx dagas. Eft neoþepeaið

[1] Lb., as above.

[2] The sentence may be completed from the Leechbook, as above.

[3] Leechbook I. xviii.

immoderate dryness. Work a drink for cough, take mashwort, seethe it in a copper kettle, and boil till it be very thick, and let it be wrought of wheaten malt; then take of everfern most, bishopwort, hindheal, pennyroyal, singreen, put all into a vessel, give to drink at middays, and forego what is sour and everything salt.

113. For cough again, take horehound, seethe in water, give it so warm *to the patient* to drink. Again, take burdock, some call it foxes cliff, some riverwort, and let it be wrought past midsummer, seethe it in water till[a]

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114. If wens at the heart pain a man, let a maiden go to a spring, which runs directly eastward, and ladle up a cup full, moving the cup with the stream, and let her or him sing over it the Creed and Paternoster, and then pour it into another vessel, and then ladle up some more, and again sing the Creed and the Paternoster, and so manage as to have three cups full; do so for nine days, soon it will be well with the man. For heart wark, seethe a handful of rue in oil, and add an ounce of aloes, smear with that, that shall tranquillize the pain.

115. For heart ache, if he have within a strong pain in the heart, then wind groweth in the heart, and thirst vexeth him, and he is without strength. Then work him a stone bath, and in it let him eat southern radish with salt; by that may the wound be healed. For heart ache again, take githrife, seethe in milk, give to drink for six days. Again, the lower part of

[a] A folio is missing.

eoꝼoꝛꝉeaꝛn ȝiðꝛiꝼan peȝbꝛæðan ꝑýl toꝛomne ꝑýle ðꝛincan;

Þið bꝛeoſt nýꝛꝑette þuꝛ ꝛceal beon ꝛe læcecꝛæꝼt ȝepoꝛht þ man nime ane cuppan ȝemeꝛeðeꝛ huniȝeꝛ ꝝ healꝼe cuppan clæneꝛ ȝemylteꝛ ꝛꝑiceꝛ ꝝ mæniȝc on ȝemaniȝ þ huniȝ ꝝ þ ꝛꝑic toȝæðeꝛe ꝝ ꝑýlle hit oððæt
fol. 190 a. hit beo pel bꝛiꝛ þicce ꝼoꝛþan hit pile hlutttꝛian ꝼoꝛ þan ꝛꝑice ꝝ ðꝛiȝe mon beana ꝝ ȝꝛinde hý ꝑýðþan ꝝ do þæꝛ to be þæꝛ huniȝeꝛ mæþe ꝝ piꝑꝛa hit ꝑýþþan ꝛꝑa ꝛꝑa man pille.

Þꝛý daȝaꝛ ꝑýndon on ȝeaꝛe þe pe eȝiptiaci hatað þ iꝛ on uꝛe ȝeþeode plihtlice daȝaꝛ on þam natoþæꝛhꝑon ꝼoꝛ nanꝛe neode ne manneꝛ ne neateꝛ blod ꝑý to panienne þ iꝛ þonne utȝanȝendum þam monþe þe pe apꝛeliꝛ hatað ꝛe nýhſta monan dæȝ án · þonne iꝛ oþeꝛ inȝanȝendum þam monþe þe pe aȝuſtuꝛ hatað ꝛe æꝛneſta monan dæȝ · þonne iꝛ ꝛe þꝛidda ꝛe æꝛneſta
fol. 190 b. monan dæȝ æꝛtteꝛ utȝanȝe þæꝛ monþeꝛ decembꝛiꝛ.

Se þe on þyꝛum þꝛim daȝum hiꝛ blod ȝepaniȝe ꝑý hit man ꝑý hit nýten þæꝛ þe pe ꝛecȝan ȝehýndan þ ꝛona on þam ꝼoꝛman dæȝe oþþe þam ꝼeoꝛþan dæȝe hiꝛ liꝼ ȝeændað oþþe ȝiꝼ hiꝛ liꝼ lænȝꝛe bið þ he to þam ꝛeoꝼoþan dæȝe ne becýmð oððe ȝiꝼ he hꝛilcne ðꝛænc ðꝛincð þam þꝛim daȝum hiꝛ liꝼ he ȝeændað binnan .xv. daȝum · ȝiꝼ hꝑa on þiꝛ[1] daȝum acænneð bið yꝼelum deaðe he hiꝛ liꝼ ȝeændað ꝝ ꝛe þe on þýꝛ ýlcum þꝛim daȝum ȝoſe ꝑlæꝛceꝛ onbýꝛiȝeð binnan ꝼeoꝛoꝛtiȝeꝛ daȝa ꝑýꝛſte he hiꝛ liꝼ ȝeændað.

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[1] þiꝛ, MS., and below, a frequent loss of termination.

polypody, cockle, plaintain; boil together; give it to be drunk.

116. For angina pectoris; thus must be the leech-craft wrought; so that one take a cup of marred honey and a half cup of clean melted lard, and mingle the lard and honey into a mess together, and boil it till it be as thick as pottage, insomuch as it will get clear by the lard, and let beans be dried and ground afterwards, and added thereto, according to the capability of the honey; and pepper it then, to pleasure.

117. There are three days in the year which we call Ægyptiaci,[a] that is, in our tongue, dangerous days; in which, by no means, for no occasion, neither mans nor beasts blood must be diminished; that is the last Monday in April, the first Monday in August, and the first Monday in January.

118. He who on these three days shall diminish the volume of his blood, be it man, be it beast, as we have heard, shall forthwith on the first day or on the fourth day end his life. Or if his life be longer, he will not reach unto the seventh day. Also if he drink any *medicinal* drink on those three days, he will end his life within fifteen days. If any one be born on these days, he will end his life by an evil death; and whosoever on these three days tastes flesh of goose, will end his life within forty days time.

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[a] The Egyptians were reckoned by Beda good calculators of the length of the year; but these Dies Ægyptiaci are a folly.

fol. 191 a. [1] In nomine patris et filii et spiritus sancti. Amen.

Prayer against variola. N. In adiutorium sit salvator . N°. deo celi regi regum nos debemus reddere gratiarum actionem adque se petere ut a nobis lues istius[2] pestis careat et in nobis quam donauit salus uera maneat iesu christe me . N°. defende de perpetua potentiam adque nobis nunc extende benignam clementiam qua solus ipse potest prestare auxilium te petentibus ex toto corde donare presidium summe digne patrem pium dignum uerum summum adque optimum ter rogamus audi preces famulorum famularumque tuarum domine iesu christe uite alta subueni auxilio et salutis tue pelta defende presidio summo et digne te obscuro intende ardiana mei cordis adque peto angelorum milia aut me . N°.
fol. 191 b. saluent ac defendant doloris igniculo et potestate uariole ac protegat mortis a periculo tuas iesu christe aures nobis inclina clementiam in salute ac uirtute intende potentie ne dimittas nos intrare in hanc pestilentiam sed saluare nos dignare potentiam tuam filii dei uiui iesu christe qui es uite dominator miserere adque nos huius mundi saluator deus libera illam domine de languoribus pessimis et de periculis huius anni quia tu es saluator omnium christe qui regnas in secula fiat sanitas domini supreme . N°. amen. brigitarum [3]ancillarum tuarum malint uoarline dearnabda murde murrunice domur brio rubebroht . Sc̄ē rehhoc · & fc̄ē ehpalbe · & fc̄ē caſſiane · & fc̄ē germane · & fc̄ē ſigiſmundı regıſ ȝeꝛcẏlbað me pıð ða laþan poccaꝛ ꝟ pıð ealle ẏþelu · amen.

[1] This Latin is in the same old English characters as the rest of the MS., with contractions.

[2] istiuius, with h interlined, making isti huius, MS.

[3] Read Brigita. The corrupt Latin could not safely be amended. On the corrupt Irish, see St. Brigit, in Index of Proper Names.

BENEDICTIO HERBARVM. fol. 192 a.

Omnipotens sempiterne deus qui ab initio mundi omnia instituisti et creasti tam arborum generibus quam herbarum seminibus quibus etiam benedictione tua benedicendo sanxisti eadem nunc benedictione olera aliosque fructus sanctificare ac benedicere digneris ut sumentibus ex eis sanitatem conferant mentis et corporis ac tutelam defensionis eternamque uitam per saluatorem animarum dominum nostrum iesum christum qui uiuit et regnat dominus in secula seculorum. AMEN.

ALIA.

Dominus qui hec holera que tua iussione et prouidentia crescere et germinare fecisti · etiam ea benedicere et sanctificare digneris et precamur ut quicumque ex eis gustauerint incolomes permaneant : per.

BENEDICTIO VNGVENTVM.[1] fol. 192 b.

Dominus[2] pater omnipotens et christe iesu fili[3] dei rogo ut mittere digneris benedictionem tuam et medicinam celestem et diuinam protectionem super hoc unguentum ut perficiat ad salutem et ad perfectionem contra omnes egritudines corporum vel omnium membrorum intus vel foris omnibus istud unguentum sumentibus · A · A.

[1] Vnguenti. The Durham Ritual, p. 115, has something in common with the present text.

[2] Domine.

[3] filii, MS.

[BENEDICTIO POTVS SIVE VNGVENTI.][1]

In nomine patris et filii et spiritus sancti et per uirtutem dominice passionis et resurrectionis a mortuis ut sanctificentur tuo uerbo sancto et benedicantur[2] omnes fideles cum gustu[3] huius unguenti aduersus omnes nequitias in mundorum spirituum et contra ualitudines et infirmitates que corpus affligunt . . .

. . . . . .

[1] The Durham Ritual, p. 116, has nearly the same words. Another Saxon ritual (MS. Cott. Tiber. C. i.) has nothing similar.

[2] benedicentur, MS.

[3] This should be, gustu huius potus vel tactu huius unguenti.

ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

ΠΕΡΙ ΔΙΔΑΞΕΩΝ.

MS. Harl. 6258. *fol.* 83 *b.*=42 *b.*[1]

Incipit liber qui dicitur peri didaxeon.

fol. 84 a. [Þ]eȝ onȝinþ seo boc peri didaxeon · þ. ẏf seo spẏtelunȝ hu sela ȝera pæȝ behudeð se læcecræft · ⁊ be hiſ ȝepinesse þa ȝelæredus læce ȝepiſlice smeadon · þ paſ[2] se æruſta apollo · ⁊ hiſ suna esculapſiuſ ⁊ aſclepiuſ · ⁊ aſclepiuſ paſ ẏpocrateȝ ẏem · þeoſ · iiii^or. ȝemetum æreſt þa ȝetymbrunga þare læcecraſte · after noeſ flode · ymb áá þuſunð pintra.[3] ⁊ ſif hund pintra · on artaxiſ dæȝe · se paſ perſa cingſ hẏ aluſte þa leoht þæra læce cræfte. Gipiſlica se apollon æreſt he ȝemetta · meþodicam · þ ſyndon ſa ẏſene þa mann · mid cniſun hæle menn · ⁊ [e]ſcolaſiuſ empiricam.[4] þ if ilæcnunga of læce craſta · ⁊ aſclepíuſ loſicam · þ ẏf seo gehealdenẏſſe þære æ · ⁊ þæt hſæt · ⁊ ẏpocraſ theoricam · þ ẏf foreſceapunȝa · þara ſeocneſſe · þannum plato ⁊ ariſtotilef þa ȝelæredufþan aþþẏtẏna · þaſ æfteȝ fẏlíȝdun.[5] þaſ forecpedenan · læcum · ⁊ hi ȝeſæddun · þ feoper pætun ſyndon on þan mannifcen lichama · for þam bẏð pẏlyð · ealſpa midðanȝeardeſ boȝa · þat ẏf þa pæte on þan heaþode · ⁊ þ blod on þara breoſta · ⁊ ſe rupa ȝealla on þan innoþe · ⁊ ſe ſperta ȝealle innan ðare blædran · And hẏra anȝeh[þ]ẏlce rixaþ ðra monþaſ · þ ẏf fram .xviii.[6] kl'. jañ. ufq ; in .viii.[6] kl'. apl'. þ on ðan heaſde ſe pæte bẏð pexende ·

[1] So many variations from the true inflexions and true construction occur in this piece, that it would be unreasonable to take special note of them.

[2] paz, MS.

[3] *circa m̄ annos*, Margin.

[4] empiricā, MS.

[5] *Secuti sunt*, Margin.

[6] Glossed *octodecimo*, and *octo*.

OF SCHOOLS OF MEDICINE.

Here beginneth the book περὶ διδάξεων,

that is, the setting forth for how many years leechcraft was hidden, and the learned leeches sagaciously investigated about the ascertaining of it. The earliest was Apollo, and his son Æsculapius or Ἀσκληπιός, and Asklepios was uncle of Hippokrates; these four invented earliest the building up of leechcrafts. About fifteen hundred years after the flood of Noah, in the days of Artaxerxes, who was king of the Persians, they lighted up the light of the leechcrafts. We know that Apollo first invented μεθοδικήν, that is, the irons, when one healeth men with knives, and Æsculapius ἐμπειρικήν, that is, the leechening, *or sanative process* of leechcrafts, and Asklepios λογικήν, that is, the observance of the law,[a] and the cupping glass?, and Hippokrates θεωρικήν, that is, viewing (diagnosis) of the sicknesses. Then Platon and Aristoteles, the very learned philosophers, followed after these, the aforesaid leeches, and they said, that in the human body there are four humours, inasmuch as the rainbow is also composed thus, that is the humours in the head, and the blood in the breast, and the raw bile in the inwards, and the swart bile within the *gall* bladder. And each one of them ruleth for three months, that is, from the fifteenth of December till the twenty-fifth of March, *they say*, that the humour in the head is waxing.

[a] Probably in a purely technical sense, with reference to the Νόμος among the works of Hippokrates. But I do not endorse the Saxons story.

Ænd fram .xviii. kl'. ap'l'[1] uſq; in .viii. kl'. julíi · þ ð blod biþ pexinde on þan breoſten. Æb .xviii. kl'. julíi · uſq; in octauam[2] kl'. octobrif · þ ſa rupa zealle býð pexenda · on þan innoþe · foz þan ſýnd þa dæzef zenemnede · cínotici · þ ſindan þa dæzef camicularef ⁊ þara býð fif ⁊ feopertiz · dæza · ⁊ on þam
fol. 84 b. dæze · ⁊ on þan dæzen ne mæz nan læce pel don fultum ænizen ſeoce manne. Ænd[3] þe feorðan zeſcorneſſe ýſ ab .xviii. kl'. octobrif · uſq; in .viii. kl'. Jañ. þat ſe blace zealle · pixt · on þara bladre · þif zeſceab ýf · æfter[4] þam feopor[5] heorren · heofenef · ⁊ eorðan · ⁊ þara lýfte · ⁊ þara ðupneſſe · þa pæf eal ſpa ðrihte liceðe · eal ſpa paf ſe man zefet · þ þur þara ſmeazunga · ⁊ þare[6] endbirneſſe. Vtan nu nýmen[7] ærýſt zepiflice þane fruman of þan heafðe.

Þið oman.

Þuf man ſceal pýrcen þa ſealfe pið oman · ⁊ þuf he ſceal beon zehæleð · Æſím litargio tpentize ſcillinga zepýht · ⁊ nipef límef tpentiza ſcillinga zepihte · ⁊ anne healfne ſeſter ecedef · ⁊ feoper[8] ſcillinga zepiht · de oleo mirtíno · ⁊ meng togadere · ⁊ gníð · ſpiþe æteſomne · mið þan ecede · ⁊ þanne níma man oðer[9] ele · ⁊ meng þarto ⁊ ſmýre þ ſare mið.

Að ſcabioſof.

Þið[10] þ heafoð þe býð toſpollen þ grecaf ulceroſuf hatað · þ if heafoð ſar · þa bula þe betpýx felle ⁊ flæſce ariſað · ⁊ on manneſ anplýtan · ut berſteþ · ſpa grete ſpa beane · þuf he ſcel beon zehaleð · nim pín-

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[1] There is no such day as xviii. kal. Aprilis. The other numbers do not come in due order.
[2] octaua, MS.
[3] Anð, MS., by attraction ?
[4] hæfter, MS.
[5] feorpor, MS.
[6] þarre, MS.
[7] mýmen, MS.
[8] feorper, MS., as above.
[9] oðder, MS.
[10] þið, MS.

And from the . . . . of March to the 25th of June that the blood is waxing in the breast: from the 15th[a] of June to the twenty-fifth of September that the raw bile is waxing in the inwards: hence the days are named κυνάδες, that is, the dies caniculares, so that of them there are five and forty days, and in those days no leech can properly give aid to any sick man. And the fourth division is from the fifteenth of September to the twenty-fifth of December, that *then* the black bile waxeth in the *gall* bladder. This is distinguished according to the four cardinal points of the heaven, and of the earth, and of the air, and of the deep. Then as pleased the Lord was man constituted. That wanteth investigation and method. Now let us first certainly take our commencement with the head.[b]

2. For erysipelas.

Thus shall one work the salve for the erysipelas, and thus he shall be healed. Take twenty shillings weight of litharge, and twenty shillings weight of new lime, and half a sextarius of vinegar, and four shillings weight of oil of myrtle, and mingle together, and rub them up thoroughly together with the vinegar, and then let a man take some other oil and mingle therewith and smear the sore therewith.

3. For the scabby.

For a head which is swollen, which the "Greeks" call "ulcerosus," that is, head sore. The boils which arise betwixt fell and flesh, and on a man's forehead, break out as big as beans. Thus one *such* shall be

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[a] See Note 1, opposite.

[b] The title περὶ διδάξεων may be appropriate to the first paragraph, but it cannot be to the substance of the book. Of the rest, see the index.

ȝearðeſ ſæt ⁊ gnið on pæte · ⁊ leȝe uppan þat ſar · ⁊ he bẏð ſona hæl.

Að Jðem.

Eft ſona pið [1] þat ẏlca · Hím ſpearte beanen · ⁊ cnuca hẏ ſpiðe ſmale · ⁊ bẏð hẏ to þare punda ⁊ ſeleſt heo hit ȝehaleð.

Að Jðem.

Eft ſona ním mintan · ⁊ cnuca hẏ ſmale ꝛ leȝe uppan þa punda · ⁊ ealle þa pæten ðe þarut gað of þan ſare · eall heo hit aðriȝh.[2] ⁊ ȝehælð þ ſare.

fol. 85 a. Eft ſona pið [3] ȝif þeo ẏlca aðle cilde eȝelíc · on ȝeoȝeþe: Hím garluceſ heafuð ſpa ȝehæl · mið felle · ⁊ mið ealle ⁊ bærne hít to axan · ⁊ ním þanne þa axan · ⁊ ele meng togadere ⁊ ſmire þ ſar mið · ⁊ þ bẏð ſelẏſþe pið þa aðle ·

Pið [4] punda þ ſpellað.

And eft ſona ȝif þa punda toðindaþ · Hím ſẏrſ ⁊ cnuca híne · ⁊ lege uppa [5] þat ȝeſpollene · ⁊ hẏt ſceal ſona [6] fettan.

Pið tobrocene heaþoð.

Pið tobrocenum heaþoð · oððe ȝepundeðum · þe af þan pætan bẏð acenneð · of þan heafode · Hím betoníca · ⁊ cnuca hi ⁊ lege to þare punda: ⁊ eal þat ſar heo [7] foȝſpẏhþ.

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[1] pið, MS.
[2] For aðriȝð. Thus in Layamon.
[3] þ pið, MS.
[4] Pið and ſpellað, MS.
[5] uppa ; n dropped, as is frequently done at this time.
[6] ſana, MS.
[7] heo heo, MS.

healed: take grape seed and rub it *small* in *some* liquid, and lay it upon the sore, and it will soon be well.

4. For the same.

Eftsoons for that ilk. Take black beans, and beat them very small, and bind them on the wound, and very nicely they will heal it.

5. For the same.

Eftsoons take mint and beat it small, and lay it upon the wounds, and it will dry all the humours which go thereout, *namely*, out of the sore, and it will heal the sore.

6. Eftsoons, if the same disease be troublesome to a child or[a] in youth. Take a head of garlic, entire with its skin and all, burn it to ashes, and then take the ashes and oil, mingle them together, and smear the sore therewith, and that is excellent against the disease.

7. For wounds that swell.

And again, if the wounds swell. Take furze and pound it, and lay it upon the swollen part, and it shall soon subside.

8. For a broken head.

For a broken or wounded head which is caused by the humours of the head. Take betony and pound it, and lay it to the wound; and it abateth all the sore.

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[a] I have inserted οὔδε, to make a suitable sentence.

Þiꝺ heafoꝺ far • ꝺe cefalaponía.

Cefalaponía • ð ýf heafoꝺ far: ⁊ þaꞇ far fylgþ langе þan heafoꝺe • ⁊ þif fynꝺa [1] þa ꞇacnu • þæf fareſ • þ if æreſt þa ðunepenga clæppaþ ⁊ eal þaꞇ heafoꝺ býð hefi • ⁊ ſpagoð þa earan• [2] ⁊ þa fínan on þan hneccan: færgiað. Þif fceal ꞇo boꞇan þan fare • ꝺo þane mann innan ꞇo ana huſe • þe be no ꞇo leohꞇ • [ah on] þuſꞇre • ⁊ begýꞇe man hým ruꝺan • ſpa mýcel ſpa he mæge miꝺ hýf han[ð] býfon • ⁊ eorꝺſuſ eal ſpa micel • ⁊ laurꞇreopef leaf em mýcel • oððer [3] þæra berígа nígon • ⁊ feoþ hiꞇ eall ꞇo gaꝺere on pæꞇera • ⁊ ꝺo þarꞇo ele • ⁊ ſimere þ heafoꝺ mýꝺ • hýꞇ býð fona hæl.

Aꝺ vlcera capiꞇif.

To þan mann þ hýf heafoꝺ æcþ • oððer [4] purmaf
fol. 85 b. an þan heafeꝺon rixiaꝺ • [5] Ꝛſím fenep fæꝺ • ⁊ næp fæꝺ • ⁊ meng eceꝺ • ⁊ cneꝺ hýꞇ miꝺ þam eceꝺe þ hiꞇ fi ſpa þicce ſpa ꝺoh • ⁊ ſmýre þ heafoꝺ forepearꝺ • miꝺ • ⁊ þif if [6] anreꝺef [7] læce cræfꞇ.

Aꝺ ȝꝺem • piꝺ þ ýlcan. [8]

Eſꞇ ním laꝺſar þ ꞇeafur • ⁊ galpanſ oþref [9] healfef panigе phíꞇ • ⁊ gníꝺ hýꞇ ꞇo gaꝺere miꝺ placan eceꝺe • ⁊ nim þanne þa ſealfe • ⁊ ȝeoꞇ on þæf ſeocýf manneſ eare • ⁊ læꞇ hýne higgen ſpa lange forꞇþan eara hiꞇ habben eal ȝeꝺrucan • ⁊ he byð punꝺelice hraþe hal.

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[1] ſynꝺa; N dropped.
[2] earam, MS.
[3] oꝺðer, MS. oððe is in older books, but our OR is contracted from the form in the text.
[4] oꝺðer, MS.
[5] rixiſiaꝺ, MS.
[6] hiſ, MS.
[7] The final s, probably, for st, superlative.
[8] Thus MS.
[9] oþþref, MS.

9. For a head sore, κεφαλοπονία.

Κεφαλοπονία, that is, head sore, and this sore continueth long in the head; and these are the tokens of the sore; that is *to say*, first the temples have pulsation, and all the head is heavy, and the ears sound, and the sinews in the back of the neck are sore. This shall serve as boot for the sore; get the man inside a house, which is not too light, but in darkness, and let the man get himself some rue, as much as he can grasp with his hand, and just as much ground ivy, and as much laurel leaves or nine of the berries, and seethe it all together in water, and add thereto oil, and smear the head therewith; it will soon be well.

10. For ulcers of the head.

For the man whose head acheth; or if worms rule in the head: take mustard seed and rape seed, and mingle *with them* vinegar, and knead it with the vinegar, that it may be as thick as dough, and smear the forehead therewith, and this is a special leechcraft.

11. For the same.

Again, take laserpitium, the gum, and of galbanum the weight of a penny and a half, and rub it together with lukewarm vinegar, and then take the salve and pour it into the sick mans ear, and let him lie so long as that the ear may have drunk it all in: and the man will be woundily [a] soon hale.

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[a] Faithfully representing the text: a corruption of wonderly, that is, wonderfully.

Ad jdem.

Eft nim elleneſ piþan · ⁊ eceðe · ⁊ pull eall to gaðere · ⁊ ȝeot þa ſealfan in þat eare ȝif ſe pyrme yf þar innan: ſona he ſceal ut[1] gan · of þan earen ȝif he þar inna yf.[2]

Ad tornionem[3] capitiſ.

Þiſ yf ſe lacecræft be þan manne þat hym þing[þ] · þ hyt turnȝe abotan hyf heafoð · ⁊ farþ furpenðum brachenum. Nim man ruðan · ⁊ cereullan · ⁊ enne leac · ⁊ cnuca þa purtan to gaðere. Nim þanne eale · ⁊ buteran ⁊ eceðe · ⁊ hunig · ⁊ meng to gaðere þa ſealfe: miþ þare pulle þe ne com næfre apæxan: ⁊ ðo inna þa ſealfen · ⁊ pæte þa ſealfen inne ane panne miþ pulle ⁊ mid ell · nim þane þa pulle perme · ⁊ beþeȝe[4] þ heafoð mid · ⁊ him byð ſona bet.

Ad jdem.

Eft ſone nim renpæter oððer[5] pulle pæter þa uppærð pyllð.[6] ⁊ clæne byð · ðo hyt in an fæt · nim þanne anne linnenne claþ · ⁊ ðo hine eal pate on þan pætere · ⁊ byn[7] hine ſyðþan tpyfealð · uppe þan heafoðe · oþ[8] ſe claþ ðriȝe beon ·[9] ⁊ hym byð ſone bet.

Item.

fol. 86 a. Eft ſona nim balſmeðan ⁊ ele · ⁊ cnuca þane balſmeþan ⁊ menge ſyððe[10] piþ hlutre ele ⁊ cnuca nim þanne ane þanne ⁊ pyrme þa ſealfe innan · nim þanne þa ſealfe ſpa pearme · ⁊ bebin[11] þ heafoð mid · ⁊ nim

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[1] hut, MS.
[2] hyf, MS.
[3] Not very legible; but not *vertiginem*.
[4] beþete, MS.
[5] oððer, MS.
[6] pyllð, MS.
[7] Read bynið.
[8] of for oþ, MS., as often elsewhere.
[9] Read beo.
[10] ſyððe, MS.
[11] Read bebinið.

12. For the same.

Take elder pith and vinegar, and boil all together, and pour the salve into the ear; if the worm is there within, soon shall he outgo from the ear, if he is in it.

13. For giddiness of the head.

This is the lecchcraft in case of the man to whom it seemeth that his head turneth about, and who fareth with turned brains. Let one take rue and chervil and onion, and pound the worts together; then take oil and butter and vinegar and honey, and mingle the salve together, with the wool which never got washed,[a] and put it into the salve, and liquefy the salve in a pan, with wool and with all the rest; then take the wool warm, and beathe the head therewith, and it soon will be well with the man.

14. For *the same.*

Eftsoons, take rain water or spring water which welleth up *from the ground* and is clean, put it in a vat, then take a linen cloth, and make it all wet in the water, and afterwards bind it double folded upon the head till the cloth be dry; and it will soon be well with *the man.*

15. Also

Again, take balsam and oil, and pound the balsam and mingle it thoroughly with clear oil, and pound it; then take a pan and warm the salve in it; then take the salve so warm, and bind the head with it, and

[a] Perhaps apætan, *on wet,* was to be read.

eſt ſona pla[n]tagine[m] þ ýſ pebræðan · ⁊ cnuca þa purt to gaðere · ⁊ meng eceðe[1] þar to pýrce ſýððan[2] anne cliþan þar to.[3] Ꝛ hím þanne þane clyðan ⁊ bynð to þan ſare · þanne ſcealt þu pýrcen ðuſ þone ðreng þar to. Ꝛ hím ſauínan · ⁊ ambrotena · ⁊ cnuca hi · ⁊ · ðo hi ſýþþan on pín · ⁊ meng piper þar to · ⁊ ſum ðæl hunigeſ · ⁊ þige þar of anne cuppan fulle on ærne morge · ⁊ oþerne an niht · þanne he gað[4] to beðde.

De capitiſ purgatione.

Þið þæt[5] þæſ manneſ heafoð clæppitað · ⁊ to ealre þare clænſunge þaſ heafoðeſ · ⁊ hit ýſ níðþearf · pið ælc ýfel þ man æreſt hýſ heafoð clænſige · þ ýſ æreſt tpegen ſeſtreſ ſapan · ⁊ tpege hunígeſ · ⁊ þre ſeſtreſ eceðeſ · ⁊ ſe ſeſter ſceal pegan tpa punð · be ſýlfýr gepýht · ⁊ ním hpýtne ſtor ⁊ ſenep · ⁊ gingiber · æl þiſſa tpelf penige gepihte · ⁊ ním ruðan ane hanð fulle · ⁊ organe ane hanð fulle · ⁊ ane gelare pína hnutte ·[6] ⁊ ðo eal þýſ innan anne nípne croccan · ⁊ amorgen þanne ſeoð þu hýt ſpa ſpiðe · þat ſe þriddan ðæl beo beſoðan · ním hít þanne ⁊ ðo ín an glæſſat · ⁊ man machiæ ſtuf bæþ · ⁊ baþege hine þar on · ⁊ ſmýrige þanne þ heafoð mið þare fæalfe.

Að aureſ.

Þiſ ſceal to þan earen þe pinð oþþe[7] pæter forclýſt · þuſ man hý læcnían ſceal ·[8] gif þar ſý ſpeg oþþe[7] ſar innan þan heafeðan : on fruman ðo þaſ ſealfe. Ꝛ hím
fol. 86 b. tpegen ſtýccan fulle goðeſ[9] eleſ · ⁊ grene ðileſ tpa hanð fulle · ⁊ ruðan eal ſpa micel · ⁊ pýl on an nípen crocen næſ to ſpiðe · ðe læſſe þe ele hiſ mægn[10] foꝛleaoſen ·

[1] hecebe, MS.
[2] ſýðan, MS.
[3] Read þar of.
[4] gað, MS.
[5] þæt þæ, MS.
[6] hnurtte, MS.
[7] oþþ', MS.
[8] ſceað, MS.
[9] geðeſ, MS.
[10] mænʒ, MS.

eftsoons take plantain, that is, waybroad, and pound the wort "together," and mix vinegar thereto, afterwards work a poultice there*of;* then take the poultice and bind it to the sore. Further, thou shalt thus work the drink for the case; take savine and abrotanon,[a] and pound them, and next put them into wine, and mingle pepper therewith and some portion of honey, and take a cup full of it at early morning and another at night, when *the man* goeth to bed.

16. Of purging the head.

In case a mans head hath beatings in it, and for all the cleansing of the head, and for every ill, it is needful that a man should first cleanse his head:—that *is to say,* two sextarii of soap, and two of honey, and three sextarii of vinegar, and the sextarius shall weigh two pound, by silver weight; and take white frankincense and mustard and ginger, of each of these twelve pennyweight, and take of rue a hand full, and of origanum a hand full, and an empty pine nut, and put all this into a new pot, and then on the morrow seethe thou it so strongly that the third part may be boiled away, then take it and put it into a glass vessel, and let a stove bath be made, and let *the patient* bathe himself therein, and then smear the head with the salve.

17. For the ears.

This shall serve for the ears which wind or weather forecloseth, thus a man shall cure them: if there be a sound or a sore within the head, in the first place apply this salve. Take two spoons full of good oil, and of green dill two hands full, and of rue as much; and boil in a new earthen pot, not too strongly, lest the

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[a] *Artemisia abrotanon.*

pŕyng[1] þanne þur linne[2] clæþ · ⁊ do hẏt on an glæf fæt · pẏrme þanne mann ƿ heafod · ⁊ fmẏre mid þare fealfe ⁊ he binde þanne ƿ heafod mid ane clæþe ane niht · prıng þanne garlec ınne þa eare[3] alche dæg after þat he bẏð hæl.

Ad parotidaf.

Ad parotidaf · ƿ ẏf to ðan fare þe abutan fa earan pẏcft · ƿ man nemneð on ure geðeode · healfgund · ⁊ þe healfgund ẏf tpera cunna · ⁊ he becumeþ oþer hpylum[4] an man · þaꝛ þa apergeda adle · ⁊ þam mannan fpẏðeft · fe on fara feocneffe cealdne pætan dríncaþ · ⁊ þa healfgunda fẏndan tpa cunna · þe oþer byð[5] eaðe to halene · ⁊ þæge non dolh ne pyrcef · ⁊ oþer fẏndun þe grecaf cacote hateð · ƿ fẏnde apẏrgede ⁊ þæge fẏndan to agẏtenne eal fpa hit her beforen fegð · for þan þe færunga hẏ atẏpeþ · ⁊ færínga apeg · gepiteþ · buta ælce læcecrafte · ⁊ fpa þeah mícele frecnẏffe getacnæð · for þan þe hi beoð acennede of þan fpertan pætan · ⁊ hẏ reade atẏpþ.

Þuf hẏ man fceal hælen · Ƽím pebrade leaf ar funne upgange · nym þanne hlaf ⁊ fealt · ⁊ fpamm · ⁊ cnuca hẏt eal to gadere · ⁊ pẏrce[6] to clẏðan ⁊ lege to þan
fol. 87 a. fare · þanne fceal hít berften[7] ⁊ hælıge fona[8] after.

Ad cecitatem oculorum.

Þıf fcal pẏð þare eagene tẏðderneffe eall[9] fpa hẏpocraf[10] þe læce hyt cyðde · ƿ ẏf æreft þæt ðæt far becẏmþ on ða eagen mid mẏcelre hætan · hpılum hit

[1] pẏng, MS.
[2] For linnenne.
[3] earre, MS.
[4] hẏlū, MS.
[5] bẏð, MS.
[6] pẏrlce, MS.
[7] beften, MS.
[8] þona, MS.
[9] heall, MS.
[10] hypcraf, MS.

oil should lose its virtue; then wring through a linen cloth, and put it into a glass vessel, then let the man warm his head and smear it with the salve, and then let him bind his head with a cloth for one night; then squeeze garlick into the ears every day: after that he will be hale.

18. For glandular swellings behind the ears.

For παρωτίδες, that is, for the sore which groweth about the ears, and which is named in our language halsgund, *neck ratten;* and the halsgund is of two kinds, and they come at whiles upon a man, do these cursed ailments, and on the man most strongly who in a sore sickness drinketh cold liquid. And the halsgunds are of two kinds: the one are easy to heal and they produce no scab, and the others are those which the Greeks call κακωτικαί, that is, cursed,[a] and they are to be understood as was here before said, since they suddenly appear and suddenly depart away, without any leechcraft, and notwithstanding betoken much danger, since they are produced from the swart humour, and they appear red.

19. Thus shall a man heal them; take leaves of waybroad before the rising of the sun, then take bread and salt and fungus, and pound it all up together, and work it to a poultice, and lay it to the sore, then shall it burst, and soon after heal.

20. For blindness of the eyes.

This shall *avail* for tenderness of the eyes, as Hippokrates the leech made it known, that is *to say* first, that the sore cometh upon the eyes with much heat, at whiles it cometh on with moisture, so that they are

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[a] Malignant.

cýmð · on mid pæten · þ hi beoð to þundene · ⁊ hpilum buton ælce fore · þat hi ablindiað · ⁊ hpilum of þan flepfan þe of þan eagean ýrnaþ · þanne fceal hý man þuf lacnían · gif feo unhælþe cýmþ of þare dringan hætan þanne níman man ane[1] cleþ · ⁊ paxen þa eagan míð þan claðe dýppe híne on patere · ⁊ gníde þa eagean míð · ⁊ gif hi beoþ tofpollene · oððer[2] blodef fulle: ðanne fcel mann fettan horn aþ þunpangan · ⁊ gif hý ablíndiaþ butan ælcon fare · fýlle hým drincan catarcum · ⁊ he byð gehaleð · ⁊ eft fona · gif aní þíng innan þa eagen býfulþ · þanne fceal man níme mede · oððer[3] pýfef meolc · ⁊ do innan þa eagen · ⁊ hím býð fona bet.

Þið totore eagean.

Þif fceal to þan eagen fe geflegen býð oððer toregan · nim berbene leaf · ⁊ cnuca hý fpýþe ·[4] pýrc anne cliðan · fpýlc an litel cicel · ⁊ lege uppan þ eagan anne dæge · ⁊ ana niht. Eft fona nim attrumu · ⁊ hunig · ⁊ þ hpíta of æge · meng to gadere lage to þan eagean hým býð fona fel.

Eft fona pið þan ylcan · nim nipne cýfan · ⁊ fcreða
fol. 87 b. hýne on peallenðan pætere · ⁊ nim þanne cýfe · ⁊ maca ealfpa litlef cicleſ ·[5] ⁊ býð[6] to þan eagean ane niht.

Contra Glaucomata · Þið eagena[7] ðýmnýffe.

Þif fceal pýð eagena ðýmnýffe · þ grecaf nemniað glaucomata · þ yf eagena ðýmneffe · þuf me hýne fceal lægnígе · nim pifef meolce þrý fticcæf fulla · ⁊ cýleþena · id eſt celidonía pof anne fticce fulne · ⁊ alepan · ⁊ croh: fafran gallice · ⁊ meng æl þaf to gadere · ⁊

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[1] Read anne.
[2] oððer, MS.
[3] oððer, MS.
[4] fþþe, MS.
[5] cirlef, MS.
[6] byð, MS.
[7] eagen, MS.

swollen, and at whiles without soreness, so that they grow blind, and at whiles from the fluxes which run from the eyes. They must then be thus cured. If the disorder cometh from the dry heat, then let a man take a cloth and dip it in water, and wash the eyes with the cloth and rub the eyes with it; and if they be swollen up, or full of blood, then shall a man put a *cupping* horn upon the temples; and if they turn blind without any soreness, give him, *the patient,* satureia,[a] *savory,* to drink, and he will be healed; and eftsoons if any thing fouleth the eyes within, then shall a man take mead or womans milk, and put it into the eyes, and it will soon be better with them.

21. For bleared eyes.

This shall *be the remedy* for the eyes, which have been struck or are bleared; take leaves of verbena and pound them thoroughly; work a poultice, like a little cake, and lay it for a day and a night upon the eye. Again, take olusatrum, and honey, and the white of an egg; mingle together, lay to the eyes, it will soon be well with them.

Eftsoons for that ilk. Take new cheese, and shred it into boiling water, and then take the cheese and make as it were little cakes and bind to the eyes for one night.

22. πρὸς γλαυκώματα. For dimness of eyes.

This shall be for dimness of eyes, which the Greeks name γλαυκώματα, that is, dimness of eyes. Thus one must heal it. Take three spoons full of womans milk, and celandine, that is χελιδονία juice, one spoon full, and aloes and crocus, saffron in French, and mingle

[a] In these days c and s begin to be of like sound. Cadurcum has senses, but inappropriate.

prinġ ðurh lĩnnenne claþ · ⁊ do þanne þa fealfan ĩnna þa eaġen.

Jtem contra cecitatem.

Þiſ ſceal pẏð eaġen tẏðdernẏſſa · þe beoþ on þan æġmoran ſara · nĩm mẏrta · ⁊ leġe hẏ on hunıġe · ⁊ nẏm þanne ða myrta · ⁊ leġe to ðan eaġean · þ̄ þa eaġen to ðinden · ⁊ nĩm þanne ruðan · ⁊ cnuca hy · ⁊ menġ axan to · ⁊ leġe ſyðþan[1] to þan eaġen · þanne æreſt byt heo · ſpẏle þa brepaſ · ⁊ after þan heo hẏt ġleplẏce ġehælð.

Jtem að eoſ qui non poſſunt uidere a ſolif ortu aþ occaſum.

Aþ nectalopaſ · þ̄ ẏf on ure þeoðum · þe man þe ne mæġe nengi ġeſeo after ſunna upgange · ær ſunna eft on ſetl ga · þanne if þiſ · ðe læce cræft · þe þe þær to ġebyreþ. Ⲍ|im buccan hpurf ban · ⁊ bræde hit · ⁊ þanne þeo bræde ġeſpate nĩm þanne ðæt ſpot : ⁊ ſmẏre mĩð · þa eaġen · ⁊ after þan ete þa ẏlcan braden ⁊ nĩm þanne nĩpe aſſan torð · ⁊ prynge hit · nime ðanne þ̄ pof · ⁊ ſmẏreġe þa eaġen mið · ⁊ hẏm bẏð ſone bet.

Að ordiolum.

Þiſ ſceal pẏð þat þe on eaġen beoþ · þ̄ grecaſ hatað ordiolum þ̄ ẏf þe læce cræft · ðe þar to ġebyreð. Ⲍ|ĩm bere mele ⁊ cneð hẏt mið hunĩġe · leġe to þan eaġen · fol. 88 a. þeſ læce cræf[t] yſ[2] fram vel oþ[3] manĩġum mannum afanboð.

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[1] ſẏðþan, MS.

[2] hẏf, MS.

[3] I' oþ · above the line. The ancient preposition of the agent with passive verbs was ȝram. This interlinéation is an early intimation of a change to oþ.

all these together and squeeze through a linen cloth, and then put the salve into the eyes.

23. Also against blindness.

This shall be for tendernesses for eyes, which are sores in the eye roots. Take myrtle berries and lay them in honey, and then take the myrtle berries and lay them to the eyes, that the eyes may swell; and then take rue and pound it, and mingle ashes therewith, and then lay them to the eyes, then first it biteth them; swill the eyelids; and after that it cleverly healeth them.

24. For those who cannot see from sunrise to sunset.

For νυκταλῶπας, that is, in our own language, the men who are able to see nothing after sunrise, till he again go to his setting. This then is the leechcraft which thereto belongeth. Take a knee cap of a buck, and roast it, and when the roast sweats, then take the sweat, and smear therewith the eyes, and after that let *the blind* eat the same roast; and then take a new asses tord, and squeeze it, then let him take the ooze, and smear the eyes therewith, and it will soon be better with them.

25. For a sty in the eye.

This shall be for that which is on eyes, which the "Greeks"[a] hight hordeolum. This is the leechcraft which thereto belongeth. Take barley meal and knead it with honey, lay it to the eyes: this leechcraft hath been tested by many men.

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[a] But κριθή = Hordeolum.

Item ad idem.

Eft ſona nim beana melu · 7 ſapan menȝ to gaðere · 7 leȝe to þan eaȝen.

Item ad ſomnum.

Þiſ man ſceal ðon þan mane þe ne mæȝ ſlapan · nim permoð · 7 gniþ on pine oððer on pearme pætere · 7 ðrinca 7 hym býð ſona bet.

ad ſternutationem.

Þiſ þa tylung to þan manne · þe pel ȝefneſan ne mæȝe 7 micel nearneſſe on þa heafeðan habbaþ · þiſ yſ þe læcecraft · þe þar to ȝebyreð. Ꝛ nim caſtorium oððer elleborum 7 pyre to duſte · 7 ðo hyt innan þa noſan · 7 hyt bring[ð] forð þane fnæſt.

Að infirmitates labiorum 7 lingue.
þið lippe ſar.

Eft ſona þeſ læceðom ſceal þan manne ða hyra lippa beoð ſare · oððer hyra tunga · 7 ſeo ceola · ſpa ſær býþ: þ he earfoðlice[1] hyf ſpatel foȝſpelȝan mæȝ · þuſ hym man ſceal tilȝan. Ꝛ nim fifleafan · 7 driȝe to duſte · 7 meng hunigе · þanne þarto · nim ðanne ſe ſealfe 7 ſmire miþ · þa lippa · 7 ða ȝeaȝlaſ innan · 7 hym ſona bet.

Eif qui ſobito obmuteſcunt.

Þiſne læce cræft man ſceal ðon þan manne ða færinȝa aðumbiaþ · nim ðorȝe ðroſtlan · hoc est polleȝia · 7 ðo hi on eceðe · 7 nim þanne anne linnenne clað · 7 ðo þa ðorȝe ðroſtlan on innan · 7 ðo þanne benyþan hiſ noſu · 7 he mæȝ ſpecan ſona.

[1] hearfoðlice, MS.

26. Again, for the same.

Eftsoons, take bean meal and soap, mingle together; lay to the eyes.

27. Again, for sleep.

Thus must one do for the man who cannot sleep: take wormwood and rub it into wine or warm water, and let *the man* drink, and soon it will be better with him.

28. For sneezing [*hard breathing*].[a]

This is the treatment for the man who is not well able to breathe, and hath much oppression on the head. This is the leechcraft, which thereto belongeth. Take castoreum or helleborum and work it to dust, and put it into the nose, and it will fetch forth the breath.

29. For lip [and tongue] sore.

Again this leechdom shall be for the "men" whose lips be sore, or whose tongues and gullet also is sore, so that "he" with difficulty can swallow his spittle. Thus shall one tend him. Take cinqfoil and dry it to dust, and then mingle honey thereto. Then take the salve and smear therewith the lips and the jowls within, and soon it is better with him.

30. For those who suddenly lose their voice.

This leechcraft must one apply to the "men who" suddenly turn dumb. Take dwarf dwostle, that is, pulegium, put it into vinegar, and then take a linen cloth and put the dwarf dwostle into it, and then put it beneath "his" nose, and soon he will be able to speak.

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[a] Stertere, Sternutare confused.

Jtem ad infirmitates lingue.

pið þam þe se ſtreng under þare tunga to ſpollen býð.

Þiſne læce cræft mæn ſceal don þan mannum þe ſe ſtrenʒ under þare tunge to ſpollen býð · ⁊ þurh þanne ſtreng æreſt ælc untrumneſſe on þane man becumð · þanne nim þu æreſt · þane cýrnel þe býð innan þan perſogʒe · ⁊ cýrfetan cýrnel · ⁊ capel ſtelan · to gædere · ⁊ ceorf þane ſtreng under þara tunga · ⁊ do þat duſt on innan · ⁊ hým býð[1] ſona bet.

fol. 88 b. pið þ flæſc ðe abute þe teþ puxt.

Að ʒincſuaf · þe grecaſ hæteð · þ ýſ on ure þeoðum · þ flæſc ðe abute þa teþ · puxt · ⁊ þa teþ apeʒð · ⁊ aſtýreþ · nim foꝛcorfen leac · ⁊ cnuca hýt ⁊ prinʒ þ poſ of anne ſticcan fulne · ⁊ eceðe anne ſticcan fulne · ⁊ hunigeſ þrý ſticcan fulle ·[2] ⁊ do þ hyt pelle þrýpa. Ꝛ|im þanne ſpa hætte ſpa he hætteſt foꝛbere mæʒe · ⁊ habban an dæl on hýſ muþe · forte acoleð beo · þanne eft ſona oðer dæl · ealla ſpa · þane þ þriddan dæl eall ſpa.

Að denteſ · ðe cauſa dolorum dentium.

to þan toþe.

Þeſ lacecraft ýſ to ðan menniſcan toþan ðat grecaſ nemneþ organum · þ ýſ on ure ʒeþeoðan ·[3] býſſe ʒenemneð. For þan þurh þa teþ ſeo bliſſa ſceal upp ſpringan · ⁊ manna arþýrþnýf · ⁊ ealle nýðþearfnýf · an þan toþan ýf ælc[4] man pýte mæʒ · ⁊ þan toþan[5] þa tunga to ſpæce ʒeſteal ýf · þanne þ greccaſ nemneſ ýſ æreſt tritumeſ · þ ſynden þa fyrſt[6] teþ · þe æreſt on ʒemete piſdom · underfoð · oþre greccaſ nemneð eumotici · þ

[1] býð, MS.
[2] fulne, MS.
[3] ʒeþéðdan, MS.
[4] æl, MS.
[5] toþa, MS.
[6] fýſt, MS.

31. Again, for disorders of the tongue.

This ought to be done for the men the string under whose tongue is badly swollen, and through the string first, every disorder cometh on the man. Then take thou first the kernel which is within the peach, and kernel of wild cucumber, and colewort stalk, *pound* together, and cut the string under the tongue and put the dust in, and soon it will be better with him.

32. Against the flesh which waxeth about the teeth.

Ad gingivas, as the "Greeks" hight them, that is, in our language, the flesh which waxeth about the teeth and maketh the teeth wag, and disturbeth them; take a leek, cut up and pound it, and wring the ooze from it, one spoon full, and vinegar one spoon full, and of honey three spoons full, and make it boil thrice. Then take it as hot as *the man* can bear it, and let him keep a part in his mouth till it be got cool, then eftsoons another part similarly, then the third part similarly.

33. For the teeth. Of the cause of tooth ache.

This leechcraft is for human teeth, which the Greeks name ὄργανον,[a] that is in our language named bliss,[b] since through the teeth, the bliss shall upspring, and mans dignity and all necessity is on the teeth. Every man may understand it. And the tongue is companion to the teeth in speech. Further what the Greeks name is first τομεῖς, that is the first teeth, which first in a manner, receive wisdom. The Greeks name others

[a] Thus τὸ γὰρ σῶμα τῆς ψυχῆς ὄργανον, generally, and so of the members. (Galen.)

[b] Bỳffe must be read Blỳffe.

ſínðon þe ꝺeþ: þe þane meꝺe brecaþ · ſýþþe þa forme hýne unꝺerfangene habbæꝺ · þanne greccef nemneþ ſume mohꝺef · ꝑ pe hæꝺeð grınꝺıg ꝺeþ · fore hý grınꝺeþ æl ꝑ man býȝleoꝛaþ. And[1] oft mann ſmeaþ hpæþer ꝺeþ bænene beon · for þan þe ælc ban mearh hæꝛþ · ⁊ hý nan mearh nabbaþ. And[1] oþre bæn þeah hı beon ꝺo brocene: mıð ſuman læce cræfꝺe · hý man maȷ́ hælen · ⁊ næfre þane ꝺoþ ȝıf he ꝺobrocen beoþ. oft of þan heueꝺe ſe pýrſta pæꝺe cumþ: ꝺo þan ꝺoþan · on þare ȝelıcneſſe þe hýꝺ of huſe ðropað · on ſtan · þan hýꝺ vínð · ⁊ þane ſtan þurh þurleþ · ⁊ þurh þreapþ eal ſpa þa ufe pæꝺe of þan heafoð · fýlþ uppan þa ꝺeþ · ⁊ hý þanne[2] þurh þreapþ[3] ⁊ ðeþ ꝑ hý roꝺıȝeþ · ⁊ ꝺoþınðaþ · þaꝺ þa ꝺeþ þolıȝean ne mæȝe ne hæꝺe · ne cealð · ⁊ ſpýþeſt þa grınꝺıg ꝺeþ · þe alc mıð feoper pýrꝺrume[4] ȝefæfꝺneð býð · ⁊ þanne hý hero purꝺruma forleaꝺaþ: þanne ſpeaꝺıȝeð[5] hý · ⁊ fealleð[6] · þanne ýf þe læce-cræfꝺ[7] þar ꝺo. Ꝛ∓ím fumne ðæl of heorꝺef hýðe · ⁊ anne nípne croccan · ⁊ ðo pæꝺer on · ⁊ feoþ ſpa ſpýþe · ꝑ hıꝺ þrıpa pýlle ſpa ſpýðe ſpa pæꝺer flæſc. Ꝛ∓ím þanne þaꝺ pæꝺer · ⁊ habbe on hýf muþe · ſpa pearm ſpa he foꝛbere maeȝe · forꝺ hýꝺ acoleð beon · ⁊ þanne hýꝺ ſı col: pýrpe hýꝺ uꝺ of hýf muþe · ⁊ nímе efꝺ pearmre ⁊ ðo hýꝺ[8] efꝺ col uꝺ · ⁊ býð ſona beꝺ.

fol. 89 a.

Jꝺem að ȷðem.

Eft ſona ním pıper · ⁊ alepen · ⁊ fealꝺ · ⁊ leaceſ fæð anð hunígꝛ · ⁊ menȝ eal ꝺo gaðere. Ꝛ∓ím þanne ſe ſealfe · ⁊ gnío þa ꝺeþ míð · ⁊ þa ſealfe aflýmþ fram þa ꝺoþa eall ꝑ ýfel.

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[1] Anð, MS.
[2] þane, MS.
[3] þreaþþ, MS.
[4] pýrꝺrume, MS.
[5] ſperaꝺıȝeð, MS.
[6] fealleð, MS.
[7] læcræfꝺ, MS.
[8] ýꝺ, MS.

"eumotici," these are the teeth which break the meat, after the first have received it. Then the Greeks name some μυλίδες?[a] which we hight grinders, for they grind all that man liveth on. And it is often inquired whether teeth be of bone, since every bone hath marrow, and they have no marrow; and other bones, though they may be broken, may by some leechcraft be healed, and the tooth never, if it be broken. Often the worst humour cometh to the teeth from the head, in such manner as it droppeth off a house upon a stone, then it getteth the better, and drilleth through and pierceth the stone; similarly the moisture of the head from above falleth upon the teeth, and then pierceth through them and causeth them to rot and swell, so that the teeth can endure neither heat nor cold, and especially the grinders teeth, which are fastened, each with four roots; and then they leave their roots, then they turn swart and fall: this then is the leechcraft in that case. Take some part of the hide of a hart, and a new crock, and add water and seethe so strongly that it shall boil three times as strongly as water [*boiling*] flesh. Then take the water and let the man keep it in his mouth, as warm as he is able to bear it, till it be cooled; and when it is cool, let him cast it out of his mouth, and again take warmer, and again when cool get rid of it, and he will soon be mended.

34. Again, for the same.

Eftsoons, take pepper and aloes and salt and seed of leek and honey, and mingle all together. Then take the salve and rub the teeth therewith, and the salve putteth to flight all the mischief from the teeth.

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[a] The teeth were τομεῖς, ὀξεῖς, κυνόδοντες, γόμφιοι.

Eft ſona hpitne ſtor • ⁊ laur berigſie ⁊ eceðe • meng eal[1] to gaðere • nym þanne ane panne • ⁊ plece hyt eall to gaðere • þ hyt plæc beo • ⁊ habbe on hyf muþe ſpa plac.

Að vfam.

þef lace cræft ðeah pyð þone huf. Hím piper • ⁊ cumyn • ⁊ ruðan þreora ſcyllinga gepyht • ⁊ ðo þar to anne ſticcan fulne hunigef. Hím[2] þanne ane clæne panne • ⁊ ſeoð[3] þa ſealfe[4] þ heo pel pealle • ⁊ ſtyre hy • ſpyþe • gemang þan þe heo pelle • nim anne[5] clæne
fol. 89 b. fæt ⁊ ðo hy on • etan þanne tpegen ſticcan fulle a æfen • tpegen a morgen • ⁊ byþ ſona hæl.

Pro inflatione gutturiſ.

ſoȝ manneſ þrote þe byð toſpolle.

þef lacecræft ðeah[6] gif þæf manneſ þrota to ſpollen[7] byð • ⁊ þa ceola þ greccaſ brahmaſ hataþ • þif yf þe læce cræft • ſule hym ſupan gebræddan hrere ægeran • ⁊ hunig to • ⁊ ðo hym bryð of meolce gemaceð • ⁊ ſyle hym ceruillan etan • ⁊ fæt flæſc þ beo pel gefoden • eta • ⁊ he byð[8] ſona hal.

Að ſtrictum pectuȝ.

þef lacecraft ſceal þan manne • þe nerpnyſſe byð æt þare heortan • ⁊ æt ðare þrotu • þ he uneþe ſpecan mægan þ ſceal þu hym þuf læra[9] ðon. Hím leac ⁊ cnuca hít ⁊ prinȝ þat[10] of ſyle hym ſupan • ⁊ hym byð ſona bet.

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[1] heal, MS.
[2] Nim, MS.
[3] ſeoð, MS.
[4] ſcealfe, MS.
[5] anne makes a false concord.
[6] ðeaþ, MS.
[7] ſpellon, MS.
[8] byð, MS.
[9] læra is underlined in MS. as corrupt.
[10] pos seems required.

35. Eftsoons, mingle all together, white frankincense, and laurel berries, and vinegar; then take a pan, and make it all lukewarm together, so that it may be lukewarm, and let *the man* keep it in his mouth so lukewarm.

36. For the uvula.

This leechcraft is good for the uvula. Take pepper and cummin and rue, the weight of three shillings, and add thereto a spoon full of honey. Then take a clean pan, and seethe the salve so that it may boil well, and stir it thoroughly, while it is boiling, take a clean vat and put the salve in. Then [*give*] *the man* to eat two spoons full at evening, two at morning, and he will soon be well.

37. For swelling of a mans throat.

This leechcraft is good if a mans throat be swollen, and the jowls, which the Greeks hight βρόγχους. This is the leechcraft. Give him to sup roasted half cooked eggs, and honey besides, and get him a broth made of milk, and give him chervil to eat, and fat flesh, which has been well sodden: let him eat, and he will soon be whole.

38. For oppression of the chest.

This leechcraft shall be for the men at whose heart there is tightness and at whose throat, so that they not easily are able to speak; of that thus shalt thou relieve him. Take leek and pound it and wring the [ooze] off; give it them to sip, and soon they will mend.

Item ad idem.

Eft nim beana 7 ele · 7 feoð þa beana on eala · 7 fyle hym etan · 7 hy doþ þa nearpnyffe apeg.

Ad vocem perditam recuperandam.

Þifne læce craft man fceal don þan manne þe hura ftemna of fylþ · ðæt greccaf nemneþ catulemfif ·[1] þuf þu hine fcealt lacnian · do hym forhæfæðnyffe on mete · 7 læt hine beo on ftille ftope · nim þanne godre butere tpegen fticcan fulle · 7 anne fticcan fulne hunigef · 7 pyll to gadere · 7 læt hine fpelgan · þa fealfe leohtlice · 7 file hym þanne leohtne[2] mete · 7 drica fin · 7 hym cymþ bote.

Ad inflationem Gutturif.

pið[3] manneſ ceola þe byð fær.

Þifne læce cræft man fceal · don manne þe byð[4] þe ceola far · þ greccaf hæteþ gargarifif · nim nipe beane · 7 puna · nim þanne eceð · oþþer fin · 7 feoð fe beanna · 7 nim ele · 7 meng þar to · oþþer fpic · gif man ele nabbe · 7 do þar to pille · on ana panna. Genim þanne pylle · 7 dype on þare fealfe[5] 7 bind þa pulle to þare ceolan.

fol. 90 a.

Ad colli infirmitatem.

pyð hneccan far.

Þef læcedom[6] if god manne þe hyra hnecca fær byð.[7] 7 eal fe fpyra farginað fpa fpiðe þ he þane muþ uneaþe to don mæg · þ far greccaf nemneþ fpafmuf · þ yf on

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[1] cata catuleraþ, underlined before catulemfif, in MS.
[2] leohne, MS.
[3] pid, MS.
[4] byð, MS.
[5] fcealfe, MS.
[6] þifne þef læcedon, MS.
[7] byð, MS.

39. Again, for the same.

Again, take beans and oil (*ale*), and seethe the beans in the ale, and give to *the man* to eat, and they do away the oppression.

40. For recovery of a lost voice.

This leechcraft one must apply to the "men" whose voice faileth, which the Greeks call κατάληψις.[a] Thus thou shalt leechen "him;" make him abstain from meat, and have him be in a still place: then take two spoons full of good butter and one spoon full of honey, and boil together, and make him "swallow the salve" gently; and then give him light meat, and let him drink wine, and amends will come to him.

41. For swelling of the throat.

"For a mans jowl that is sore."

One must apply this leechcraft to the men whose jowls are sore, which the Greeks hight γαργάρισις, *gargle;* take new beans and pound them, then take vinegar, or wine, and seethe the beans, and take oil, and mingle with them, or lard, if one have no oil, and add thereto; boil in a pan. Then take wool and dip it into the salve, and bind the wool to the jowl.

42. For sore of the back of the neck.

This leechdom is good for the men whose neck is sore, and all the swere is so very sore that the man can scarcely shut his mouth: that sore the Greeks call "σπασμός," that is, in our language, sore of the back

[a] Catalepsy, related to epilepsy. Loss of voice was ἀφωνία.

ure leodene hneccan[1] far · þif ỳf þe læcedom þar to. Ⲍ|im ane hand fulle mintan · ⁊ cnuca hỳ · ⁊ nim þanne[2] anne fefter fulne pinef · ⁊ ane pundef ȝepyht elef · meng þanne[2] eall to ȝadere ⁊ feoð hit fpa fpỳðe · þ þæf pinef · ⁊ þæf elef · ne fỳ na mære þanne[2] ær pæf þæf elef · þa hit dritze pæf · pring þanne þurh claþ · ⁊ purp apeȝ þa mintan · ⁊ nim pulle · ⁊ pỳrcean[3] tpeȝen clidan · of þare pulle · duppe þanne ðone[4] cliþan on þare fealfe · ⁊ leȝe to þan hneccan · þanne eft fona þane[5] oþerne.[6] ⁊ do þane oþerne[6] apeȝ · do þuf fiftine fỳþan · nim þanne oþere[7] pulle · ⁊ pỳrm to heorþe · þ heo beo fpỳþe pearm · ⁊ bynd to þan hneccan · þanne bỳn tpan tide do þa pỳlle apeȝ · ⁊ nim þa ỳlcan clỳþan · þe þar ær pæran · do þar to on þa ỳlcan pifan: þe þu ær dyðeft.

pið þan ỳfelan on mannef fpure.

Þifne læce cræft man fceal don: mannum þe hỳra fpỳran mid þan finum foȝtogen beoþ · þ he hỳf næn ȝepeald nah · þ greccaf hatað tetanicuf · þỳf adle · ỳf þreora cỳnna · þ an cynn · greccaf hætað tetanicaf · þat fỳndan þa menn · þa rihte gað upp aþenedan fpỳran · ⁊ ne maȝan abuȝan fora untȝumneffe. And[8] þa oþer adle fit þuf on þan fpuran · þ fa fỳna teoð fram · þan cỳnne: to þan breoftan · þ he þane muþ atỳne ne mæȝ · fore fỳna ȝetoȝe · ⁊ þæȝe[9] greccaf nemneð · broftenuf · ⁊ þe þrỳdde adle fitt · þo[10] on þa fpỳran · þ fa fỳna teoþ fram þan cynn bane to þan [fculdre].[11] ⁊ þane muþ apoh breddað.[12] Do hỳm æreft

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[1] hnencca, MS.
[2] þane, MS.
[3] Read pỳrc.
[4] ðonne, MS.
[5] þonne, *then*, MS.
[6] oþþerne, twice, MS.
[7] oþþ', MS.
[8] Anð, MS.: attraction ?
[9] Read þaf.
[10] Read þonne, or omit.
[11] fculdre, from conjecture.
[12] bredðað, MS.

of the neck. This is the leechdom for it. Take a hand full of mint and pound it, and then take a sextarius full of wine, and one pound weight of oil; then mingle all together, and seethe it so strongly, that of the wine and of the oil, there may be no more than formerly there was of the oil when it was unmixed; then wring through a cloth, and cast away the mint, and take wool, and make two poultices of the wool; then dip the poultice into the salve and lay it to the back of the neck, then eftsoons the other, and remove the former; do thus fifteen times; then take some more wool and warm it at the hearth, so that it may be very warm, and bind it to the neck; then within two hours remove the wool, and take the same poultices which were there before; apply them thereto in the same wise as thou didst before.

43. For the evil in a mans neck.[a]

This leechcraft one must employ to the "men" whose neck with the sinews is distorted; so that "he" has no power over it, which the Greeks call τέτανος. This disease is of three kinds, the one kind the Greeks call tetanus; those are the men who go right up with neck extended, and for their ailment are not able to bend. And the second disorder thus affects the neck, so that the sinews draw from the chin to the breast, and *the man* is not able to shut his mouth for the drawing of the sinews, and this the Greeks name ἐμπροσθότονος; and the third kind sitteth so on the neck that the sinews draw from the chin bone to the shoulder, and start the mouth awry. Apply to *the*

[a] Now commonly called Lockjaw.

fol. 90 b. þanne þiſne læcecræft ·[1] þýrce hým areſt hneſce beðð · ⁊ macian pearm fýr · þanne ſceal hým man læten blod · on þan earme · on þan middemyſte æðra · ⁊ gif þan ȝehæleð ne býð:[2] þanne teo hým man blod ut betpeoxan þan ſculdran: mid horne. Ƿim þanne ealð pýn · ⁊ ealðe ruſel · nim þanne ane panne · ⁊ ſeoð þane ruſel · ⁊ þat pýn · ſpa ſpýþe fort ſe ruſe habbe beðruncan þat pýn. Ƿim þanne pulle · ⁊ tæf hý · ⁊ maca hý ſpýlce[3] anne clýþa · ⁊ leȝe þa ſcealfe on uppan · ⁊ býnð þanne to þan ſare · mýð ane clæþe.

Að ȝðem.

Eft ſona ným buteran · ⁊ ele · ⁊ meng to gæðere · nim þanne pínberian coððef · ⁊ galpania · ⁊ anan · ⁊ cnuca eall to gæðere · ⁊ pýl in ðare buteran · ⁊ on þan ele · ⁊ ðo to þan ſare ealſpa hýr beforan ſerið · ðo hým þanne hneſce mettaſ ⁊ goðne ðrincan · eal[4] ſpa hit beforen ſerið · ſpýlce hpile[5] ſpa hým hit[6] beþurfe.

Að pormoneſ ·[7] id eſt ad infirmitatem manuum.

pýð ſare handa.

Þeſ læce cræft if goð pýð ſare handum · ⁊ þara fingra ·[8] ſare · ƿ greccaſ hataþ pormoneſ · ⁊ on leðen pernicium man hýt hæt. Ƿim hpitne ſtor · ⁊ ſeolferun ſýndrun · ⁊ ſpefel · ⁊ meng to gaðere · nim þanne ele · ⁊ meng þar to purm þanna ſa handa · ⁊ ſmýra þar mid · bepýnð þanne þa handan mid linnen claþe.

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[1] læcraft, MS., treating it as a compound word, though writing it usually disjoined.
[2] býð, MS.
[3] ſpýce, MS.
[4] heal, MS.
[5] pile, MS.
[6] he, MS.
[7] Read Perniones, *kibes*, the true Hellenic equivalent is χίμετλα, but πτερνία may be found in glossaries.
[8] fringra, MS.

man first this leechcraft: work him first a soft bed, and make a warm fire, then must he be let blood in the arm, on the midmost vein; and if by that he be not healed, then let one draw from him blood between the shoulders with a *cupping* horn. Then take old wine and old grease; then take a pan, and seethe the grease and the wine strongly till the grease hath drunken in the wine. Then take wool and teaze it, and make it as it were a poultice, and lay the salve upon it, and then bind it to the sore with a cloth.

44. For the same.

Eftsoons take butter and oil and mingle together; take then the husks of grapes, and galbanum, and horehound, and pound all together, and boil in the butter and in the oil, and apply to the sore, as was here before said. Then procure *the patient* delicate meats and some good drink, as was before said, as long as he may need.

45. Ad perniones, or chilblains.

For sore hands.

This leechcraft is good for sore hands and for sore of the fingers, which the Greeks call πτερνία, and in Latin perniones it is named. Take white frankincense and silver sinders,[a] and brimstone, and mingle together, then take oil and mingle it therewith, then warm the hands and smear them therewith, then wrap up the hands in a linen cloth.

[a] Or Cinders: the Στομώματα of the writers from whom were derived these medical ideas.

Jtem aδ ınfirmıtatem manuum.

Þýð þa hanδa þe þ fell of gað.

Þıſ ýſ[1] to þan hanδan þ þat fel of gæþ · ⁊ þan[2] flæſc to ſpringað.[3] nym ſinberían þe beoþ acenδe æftер oþre[4] berıȝían · ⁊ cnuca hý ſpýþe ſmale · ⁊ δo hý on buteran · ſpýþe · ⁊ ſmure þ ſar ȝelomelıce míδ · bærne þanne[5] ſtreup.[6] ⁊ nime þa axan · ⁊ ſtrepe þar uppe.

fol. 91 a. Eft ſona nim δracentan pýrtruma · ⁊ puna hý ſmale · ⁊ pýll hý on hunige · ⁊ leȝe þanne uppan hænδan.

Aδ ınfirmıtatem manuum · to hanδum.

Þıſ lace cræft ſceal to þan hanδan · þe þ fell of pýleþ. Ⱬſim betan ane hanδ fulle · ⁊ lactucan ane hanδ fulle · ⁊ colıanδrane ane hanδ fulle · ⁊ cnuca eall to gaδere · nim þanne cruman ⁊ δo on pæter · ⁊ þa pýrt miδ · ⁊ purme þanne pel þa purtan on þan[7] pæter · ⁊ þa cruman miδ · pýrc[8] þanne clýþan þar of · ⁊ bınδ uppan þa hanδan ane nıht · ⁊ δo þuſ þa lanȝe · þe hít beþurfe.

Jtem aδ vnguem ſcabıoſam.

Þıſ ſceal to ſcurfeδan næȝlum · nim plum ſepeſ aneſ ſcýllınȝeſ ȝepýht · ⁊ ſpeȝleſ æppleſ · tpeȝean ſcyllengeſ ȝepýht · ⁊ cnuca hý to gaδere · ſmýre þa næȝlaſ miδ · ⁊ læt hý beon ſpa ȝeſmýreδe.

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[1] hýſ, MS.
[2] þan *by that*, but read þat *the*.
[3] ſprīȝaδ, MS.
[4] oþþre, MS.
[5] þanne is repeated, MS.
[6] ſtru, written before ſtreup, is underlined for erasure; straining out a gnat.
[7] Read þat.
[8] prýc, MS.

46. For hands from which the skin is lost.

This is for hands which lose their skin, and in which the flesh is chapped. Take grapes which are formed after other grapes, and pound them very small, and put them into butter, and smear the sore frequently therewith; then burn straw, and take the ashes, and strew them thereupon.

47. Eftsoons take roots of dragons, arum dracunculus, and pound them small, and boil them in honey, and lay them upon the hands.

48. For the hands.

This leechcraft shall *be applied* to the hands from which the skin peeleth off. Take a hand full of beet and a hand full of lettuce and a hand full of coriander, and pound all together; then take crumbs, and put them into water, and the worts with them, and then warm the worts well in the water and the crumbs with it; then work up a poultice thereof, and bind upon the hands for one night, and do this as long as need may be.

49. For a scabby nail.[a]

This shall be for scurfy nails. Take a shillings weight of plum juice, and two shillings weight of swails apple, and pound them together, smear the nails therewith, and when so smeared let them be.

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[a] See Leechbook I. lxxv.

Aδ eoſ qui non habent appetitum aδ cibum.

ỳpocraſ δicit quoδ hiſ infirmitatibus · δe cauſiſ ægritudinum.[1] Đe

þiſ ỳſ[2] goδ ta þan mann · þe hura meteſ ne lyſt · þ greccaſ hataþ blaffeſiſ · þ ỳpocraſ ſeggeþ þ ſeo untrumnyſ :[3] cymþ of þrim þingum ·[4] oþþer of cyle · oþþer of miclum hæte ·[5] ⁊ δrince · oþþer of lyttre æte ·[6] ⁊ δrince · oþþer of miclum perneſſe. ȝiþ hyt cumeþ of þan cyle : þanne ſcealt þu hym helpan · miδ baþe · ȝif hyt cymet of mycele δrence : þanne ſcel he habba foȝhæfδnyſſe · ȝif hyt cymeþ of mycle ſpynce : oþþer of
fol. 91 b. earfoδnyſſe · þanne ſcealt þu hym δon eceδ pyð[7] hunige ȝemengeδ ·[8] oþþer δrinccan eceδe pyð[7] leac ȝemengeδ ·[8] ȝif þa untrumnyſſe cumþ of þan cyle · þanne nim þu befereſ herþan · ⁊ barne to δuſte · ⁊ grinδ piper · ⁊ meng piper ⁊ þ δuſt to gaδere · ⁊ nim ſticcan fulne þaſ ȝemengeδeſ[9] δuſteſ ⁊ δo in ane cuppe fulle pyneſ · ⁊ plece þanne þ pin miδ þan δuſte · ⁊ ſile hym δrinca. Oþþer nim peretrum pyð meδe gemengeδ ·[10] ſpa micel ſpa ȝemengeδ [pæſ] þæſ oþereſ[11] ⁊ ſile hym δrince.

Aδ ſtrictum pectuſ · ſiue aδ aſ[th]maticoſ.

þiſne læceδom δo þan manne þa hym beoð on hyra broſten nearupe · þat greccaſ hæteð aſmaticoſ · þ ỳſ nearunyſſ · ⁊ uneaþe mæg þane fnæſt to δo · ⁊ ut abringan · ⁊ hæfð[12] hæte breoſt ⁊ byð[13] innen miδ micle nearnyſſe · ⁊ hpilan he bloδ hræcþ · ⁊ hpylum[14]

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[1] æcritudinum, MS.
[2] hyf, MS.
[3] untrunyff, MS.
[4] þringū, MS. ; þrun by rubricator.
[5] Text faulty; hæte miclum, with transposing marks.
[6] Read oþþer of hæte · oþþer of miclum æte · and mycelre perneſſe ?
[7] piδ, MS., twice.
[8] ȝemengδeδ, MS., twice.
[9] ȝemengδeδe, MS.
[10] ȝemengδeδ, MS., once.
[11] oþþ', MS.
[12] hæfδ, MS.
[13] byδ, MS., from carelessness, I believe, of the penman.
[14] hylū, MS.

50. For loss of appetite.

This is good for the men who have no liking for their meats, which the Greeks name "blaffesis," and Hippokrates saith that the infirmity cometh of three things, either of cold, or of much eating and drinking, or of little eating and drinking, or of much weariness.[a] If it cometh of cold, then shalt thou help *the patient* with a bath. If it cometh of much drink, then shall he observe abstinence. If it cometh of mickle toil or of trouble, then shalt thou give him vinegar mingled with honey, or vinegar to drink mingled with leek. If the ailment cometh of the cold, then take thou beavers stones and burn them to dust, and grind pepper, and mingle pepper and the dust together, and take a spoon full of the mingled dust, and put it into a cup full of wine, and then make lukewarm the wine with the dust, and give it *the man* to drink. Or take pyrethrum[b] mingled with mead, as much as was mingled of the other, and give him to drink.

51. For asthma.

Do this leechdom to the men who have oppression on their chests, which the Greeks hight ἄσθμα, that is, tightness: and *a man thus sick* may scarcely draw and fetch out his breath, and his breast hath heat, and within is *afflicted* with much narrowness *or oppression*, and at whiles he hreaketh blood, and at whiles

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[a] For miclum perneffum, see p. 119.

[b] Or Bertram, see Lacn. 12.

mið bloðe ȝemengeð · ⁊ hpile he riþaþ · ſpỳlce he on ðueorge ſỳ · ⁊ micel ſpatel on ceola pỳxeþ · ⁊ ſỳhþ aðun on þara lungane · ⁊ þuſ bỳð þat ỳfel acenneð · æreſt þur mỳcele æteþ · [1] ⁊ ðrincaſ · þ ỳfel hỳm on innan pỳxt · ⁊ rixað · ſpa ſpỳþe : þ hỳm næþer ne meteþ [1] ne ealaþ ne lỳſt · þuſ þu ſcealt hine halan · ðo hỳne in to þan huſe · þe beo næþer · [2] ne to hæt · ne to cealð · ⁊ læt hỳm læce blod · on þan pỳnſtran earme · ȝef he þare ỳlðe hafeþ · ȝif þu þanne on þan earme ne mæȝe · þanne ſcealt [3] þu hỳm læten blod : mið cỳrfe-

fol. 92 a. tum betpex þan ſcolðrum on þa ỳlcan pỳſa · þe mann mið horne ðeð · ȝỳf pỳntra ſỳ · þanne ſcealt þu nimman pollegian · ⁊ ſeoð hỳ on patere · nim þanne þa pyrta · ⁊ pỳrce togaðere · ſpa micel ſpa celraf · þacc ỳt þanne ȝelomelice mið þan permum pætere betpex þan ſcalðrun · oþþer mið harehunan · ȝif þu ðueorȝe ðuoſtle næbbe · ⁊ ȝif þur þiſ hæl ne beon : nim uentoſam [4] ⁊ leȝe under þa earmeſ · ⁊ anbutan þane mæȝen · ⁊ nim þanne [5] fele cỳne pỳrta ⁊ pỳrc to ſealfe · ⁊ ſmeri abatan þane mæȝe mið · ſare ſelfe · nim þanne hneſce pulle · ⁊ ðupe on ele · þe beo of cỳpreſſan · ⁊ ſmỳre anne clæþ mið þan ele · ⁊ prið þane clæþ abutan þane [6] mæȝan · ⁊ ſmyre abutan þane ſpyran mið þan ele · ⁊ abutan þa hriȝbræde ȝeloemelice · pỳrc þanne clỳðan [7] of eorþan þa mann nemneþ nitro · þa bỳþ funðan on ỳtalia · ⁊ ðo þar piper to · ⁊ leȝe to þan ſare · fort þe man pearmie · nỳm þanne narð · [8] ⁊ pintreopeſ fæp · ⁊ panic · ⁊ pỳrc þær ðrenc · ⁊ ſỳle hỳm drince · ⁊ỉm þanne eft · cicena mete ane handfulle · ⁊ þrỳ æpple of celiðonia. ⁊ỉm þanne ane [9] healfne ſeſter pỳneſ · ⁊ ſeoþ hi fort hỳ beon pel ȝeſoðene · ſỳle hỳm þanne ðrincan þrỳ ðæȝeſ · ælce ðæȝ ane cuppan fulne.[10]

[1] For ætes, metes.
[2] nærþer, MS.
[3] ſceal, MS.
[4] Ventosa is *cupping glass*: the text, perhaps, takes it for a wort.
[5] þane, MS.
[6] þan, MS.
[7] clỳðan, MS.
[8] narð, MS.
[9] Read anne.
[10] Read fulle.

hreaking mingled with blood, and at whiles he writheth as if he were troubled by a dwarf, and mickle spittle waxeth in his throat, and sinketh adown upon his lungs: and thus is that ill produced. First, by mickle eating and drinks, that evil waxeth on *man* within, and ruleth so strongly that neither meat nor ale pleaseth him. Thus thou shalt heal him: bring him into the house, which shall be neither too hot nor too cold, and have a leech let him blood, in the left arm, if he be of age for that; well, if thou mayest not in the arm, then shalt thou let him blood with a cupping glass[a] between the shoulders in the same wise as a man doth with a horn. If it be winter, then shalt thou take pulegium and seethe it in water, then take the worts and work them together as thick as jelly, then dab it out frequently with the warm water betwixt the shoulders, or with horehound if thou have not dwarf dwostle; and if through this there be not health, take "ven-" tosa," and lay it under the arms and about the maw; and then take many kinds of worts, and work them to a salve, and smear about the maw with the salve; then take nesh wool, and dip it in oil of cypress (*read privet?*), and smear a cloth with the oil, and twist the cloth about the belly, and anoint the neck with the oil, and about the broad of the back frequently; then work a poultice of the earth which is called nitre, which is found in Italy, and add thereto pepper, and lay to the sore, till the man getteth warm; then take nard, and sap of pine tree, and panic, and work there*of* a drink, and give it *the man* to drink. Then again take chicken meat, a hand full *of it*, and three "apples" of celandine; then take a half sester of wine, and seethe it till it be well sodden; then give him *this* to drink for three days, each day one cup full.

[a] Here -um seems to belong to the singular. See Paris Psalter cxviii. 83.

Jtem aƀ pectuſ. Aƀ jƀem.

þeſ læceƀom ſceal to þan mann þe bẏð ẏfele on þan breoſtam · þur þa breoſt ſela freccenẏſſe ſẏnden · þe on þe manne becumeþ · ⁊ ſoþ[1] ẏſ þ ælc pæte cẏmð[2] æreſt ut of þan maȝan · ⁊ þur þane pæten þa breoſt[3] fol. 92 b. beoþ ȝeheafuȝeƀe · ⁊ þa heorte ȝe ſẏƀu · bẏð ȝefulleƀe miƀ ẏfele bloƀe · ⁊ æfter þan ealle þa æƀran flapað ·[4] ⁊ þa ſína fortoȝiað · ⁊ eal ſe hchama bẏþ fah ·[5] ⁊ þa eaxle færȝeaþ · ⁊ ſa ſculƀraþ teoþ togaƀere · ⁊ hẏt pricaþ innan þan ſculƀru · ⁊ on þan hriȝȝe[6] ſpilce[7] þar þornaſ on ſẏ · ⁊ hẏſ anƀplita bẏð eall apenð · þanne þu þaſ tacnunȝe[8] ſeo an þan manna: þanne ſcealt þu hẏm bloð lætan · ⁊ ȝif þu ne ƀeſt: hit cymð[9] hym to mucele ⁊ ſtranȝa aƀle · for þan þa æƀƀra · ⁊ þa híme beoþ ȝefulleƀe mẏð mucellere fulneſſe · for þan þe biƀƀaþ æræſt · þ mann hẏm pẏrce ſpeau ƀrenc · for þan eal þ ẏfel þe byþ · on þare heorta · ⁊ on þan breoſte · eall hẏt[10] ſceal þanne ut ·[11] ⁊ beo þa heorta ⁊ þa breoſt ⁊ þ heafoð: ſpa pel ȝeclanſæð · ⁊ ȝif he þanne þa ſpatl ſpẏþe ut ſpæte · þanne yf[12] þat þe ẏfela[13] pæte · þe on þan heafoðe[14] rixaþ · ⁊ eall ſe hchama ȝeſpæreð bẏþ · ⁊ ȝehefeȝuð[15] eal ſpẏlc he of mẏcele ſpẏnce come · ⁊ ealle he byþ ȝeſpenceð · ⁊ bute he þe hraþur ȝehæleð beo: hẏt cumð[16] hym to mẏcele ẏfele · þuſ man híne ſceal læcníe · he hine foȝhabban pẏð feala cunna metaſ · ⁊ ƀrencaſ · ⁊ pẏð ȝebræð flæſc · ⁊ pið ælcef orffer flæſc · ⁊[17] þe cuƀu ceope · ⁊ ƀrince

[1] þoþ hẏf, MS.; but in margin uerum, that is, *true*.
[2] cẏmƀ, MS.
[3] breorſt, MS.
[4] ærƀran flapaƀ, MS.
[5] faþ, MS.
[6] hriȝȝe, with f written over, between ȝ and e.
[7] ſpice, MS.
[8] tacnuȝe, MS.
[9] cym, MS.
[10] yt, MS.
[11] uþ, MS., with mark damnatory.
[12] hẏf, MS.
[13] hẏfela, MS.
[14] heafoƀeð, MS.; the penman was very careless.
[15] ȝehefeȝuþ, MS.
[16] cum, MS.
[17] Omit ⁊.

52. For the same.[a]

This leechdom shall *apply* to the man who is bad in his breast. There are many infirmities which come on a man through the breast, and sooth it is, that every humour cometh first out of the maw, and through that humour the breast is oppressed, and the heart and sides are filled with ill blood, and after that all the veins are relaxed, and the sinews are fordrawn *with spasms*, and all the body is particoloured, and the shoulder joints are sore, and the shoulder blades draw together, and there are prickings in the shoulders and on the back as if there were thorns there, and the mans countenance is all changed: when thou seest these tokens on the man, then shalt thou let him blood; and if thou dost not, it will come in him to a mickle and strong illness, for that the veins and the limbs are filled with much foulness: hence we bid in the first place, that one should make him a spew drink, inasmuch as all the mischief which is in the heart and in the breast shall all come away, and the heart and the breast and the head shall be thus well cleansed; and if he then spit out his spittle strong, that is the evil humour which ruleth in the head, and *with which* all the body is oppressed and weighed down, just as if the man were come out of mickle toil, and he is all awearied, and except he be sooner healed, it will come to much harm to him. Thus a man shall heal him: he shall make him refrain from meats of many kinds, and drinks, and from roast flesh, and from flesh of every sort of cattle which chew the

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[a] Compare this section with Leechbook II. xlvi 1.

leohc þýn · þ hým ne þyrfte. Ac ceope hþýtef cuðupýf fæð · ⁊ fiffíngran[1] ælce ðæg · ær he etan · ⁊ pite þu gepýflice gif he miþ earfoðnyffe hpeft · ⁊ hýt ut hræcþ · þanne ýs[2] þ clænfunga þara breofta ·
fol. 93 a. þanne fceal he etan · ðrigne hlaf · ⁊ cyfe ne cume he on nane cýle · þe hpile þe he feoc beo · ac beo hým on permum hufe · ⁊ hæte hým man bæþ · fpa hraþa fpa hýf pifa goðige. Ꝛ́fím þanne earixena pýrt-ruman ·[3] ⁊ glæðene more · ⁊ fpearte míntan · ⁊ mucgpurt · ⁊ ðrige to ðufte · ⁊ ðe pær æcern to · oþþer hpætena flýfma mengc togæðera meng þar þanne hunig to · ⁊ pýnberigera coðdef · ⁊ picef fum dæl · ⁊ hpýttre gosu fmere · feoð þanne eall togaðera · on anu níþe croccan · ním þanne pulle þe ne com næfre apaxen · pýrc cliþan þær of · lege þær uppa þa fealfe pel þicce · prýð þanne to þan breoftan · fpa hæt fpa he hatteft foȝberan mæge · þanne þeo beo acoleð · lege oþerne pearme þar to · ⁊ ðo þuf ðe hpýle hým þearf fý · pýrce hým ðrenc goðe · þe ægþer clænfige ge þa breoft · ge þane mnoþ · ⁊ bace hým man · þanne[4] pearmen hlaf · be heorþe · ⁊ ete þanne manige ðægef þane hlaf þe pýrm. Ꝛ́fím eft cicene mete · ⁊ permoð · ⁊ lauberigan · ⁊ hpytt cuðu[5] oþer geruſoðne[6] ele to · ⁊ gnið eall togaðere míð ele · miþ eall · pýrme þanne[7] þa breoft to heorþan · ⁊ fmýte hý þanne miþ þare fealfe.[8]

Að ȝðem.

Eft ním cicene mete ⁊ feoþ on píne · ðo þanne ele to · þe beo of frencíffen hnutu · ⁊ ðrince þæt.

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[1] fríngran, MS.
[2] hýt, MS.
[3] pýrtrūma, MS.
[4] þane, MS.
[5] hytt cuðuð, MS.
[6] Insert ðo ; or read cuðuð as cuðu ðo.
[7] þane, MS.
[8] fcealfe, MS.

cud; and let him drink light wine that he may not thirst. But let him chew seed of mastich[a] and of five-fingers every day before he eats; and do thou carefully learn if he cougheth with difficulty and hreaketh it (*the flegm*) out, for in that case it is the cleansing of the breast. Further, he shall eat dry bread and cheese, and let him not come into any chill while he is sick, but be in a warm house; and let one heat him a bath as soon as his condition amendeth. Then take roots of water rushes, and root of gladden, and swart mint, and mugwort, and dry *them* to dust, and add thereto acorns or wheaten bran (?); mingle them together; then mingle honey with them, and husks of grapes, and some portion of pitch, and grease of a white goose; then seethe all together in a new crock; then take wool which never got washed, work a poultice thereof, lay the salve pretty thick upon it, then tie it to the breast as hot as *the man* can bear it; when it is cooled, lay on another one warm, and do thus as long as he may require it. Work him a good drink, which shall both cleanse the breast and the inwards, and let one also bake him a warm loaf at the hearth, and let him eat for many days the warm loaf. Again, take chicken meat and wormwood and laurel berries and mastich or oil of roses, and rub up all together with the oil, all at once; then warm the breast at the hearth, and smear it then with the salve.

53. For the same.

Again, take chicken meat and seethe it in wine, then add oil which is made of French nuts, and let *the man* drink that.

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[a] Seed of a gum; implying an error.

Þyð þan ſcearpan bane þe betpeox þan breoſtan[1] býþ.

Þuſ man ſceal pýrcean þane clıþan to þan ſcearpan bane · þe betpeox þan breoſtum býð · ȝıf hýt ſar ſíȝ · ním ealdne[2] ſpýnef rıſel · tpeȝea punda ȝepıht · ⁊ pexaf fýx ſcýllínga · ȝepýht · ⁊ elef ſpa mycel · ⁊ þæt
fol. 93 b. fæpp of cypreſſo · ſpa mıcel · ⁊ fearref ſmere · ſif ſcıllınga pýht · ⁊ panecıf ſif ſcıllınȝa ȝepýht · ⁊ ýfopa feoper[3] ſcıllınga · pýht · ⁊ galpanan · feoper ſcellınga[4] pýht · ⁊ beferef · herþan · feoper[5] ſcıllınȝaþ pıht · ⁊ hpıtere goſe ſmere anef ſceallíngef · pýht · ⁊ euforbeo ſpa mıcel · ⁊ pýne æl togadere · ⁊ do ın ane boxſ · ⁊ nímе ſýþþan ſpa oft · ſpa he beþurfe.

Að ȝdem.

Eſt · ſona to þan ýlcan ním nıpe butera · tpeȝen dæleſ · ⁊ þane þrıddan dæl nıſef húnígef · ⁊ ane gode cuppan fulle · pínef · ⁊ hæt þat pýn on ane clæne panne · ⁊ þanne hýt pel hæt býð: do þ hunígȝ · ⁊ þa butera þærto · ⁊ ſýle hým þanne drınca fæſtende ane cuppan fulle.

Að Vmbılıcum.

Þıſne læcedon man ſceal do þan manne ſe hıf naful-ſceaft íntýhþ. Ȝ∫ím eorme leaf · ⁊ ſeoþ · ⁊ prýð þanne ſpa hæt uppan þane nafelon.

Að ȝdem.

Eſt ſona to þan ýlcan. Ȝ∫ím hpıt cudu ⁊ peremoð · ⁊ cıcena mete · ⁊ pýll eall togadere · ním þanne þa

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[1] breoſtran, MS.

[2] ealde here is pointed for erasure in MS.; a curious sample after so many false concords.

[3] feorper, MS.

[4] feorfer ſcelliga, MS.; mere blunders.

[5] feorfer, MS.

54. For the sharp bone which is betwixt the breasts.

Thus shall one work the poultice for the sharp bone which is betwixt the breasts, if it be sore: take old swines grease two pounds weight, and of wax six shillings weight, and of oil as much, and the sap of cypress as much, and bulls grease five shillings weight, and of panic five shillings weight, and of hyssop four shillings weight, and of galbanum four shillings weight, and of beavers stones[a] four shillings weight, and grease of a white goose one shilling weight, and euforbia as much, and pound all together and put into a box, and afterwards take as often as he need.

55. For the same.

Again, for that ilk, take new butter, two parts *of it*, the third part of new honey, and a good cup full of wine, and heat the wine in a clean pan, and when it is pretty hot add thereto the butter and the honey, and give him to drink fasting a cup full.

56. For the navel.

One must employ this leechdom for the man who draweth in his navel. Take germen leaf *or mallow*, and seethe it, and then bind it all hot upon the navel.

57. For the same.

Again, for that ilk. Take mastich and wormwood and chicken meat, and boil all together; then take

[a] Castoreum, doubtless.

þýrta ⁊ ſtreupa uppa ane clæþe ⁊ býnð ſpa hate uppa þane nafelan.

Æð[1] heortan ⁊ ſiðane fore
Æð morbum cordiſ ⁊ laterif.
þýð heortan ȝe ſýðu unhæle.

Þiſne læcedom mann ſceal do þan mann þeo beo on heora heortan ȝe ſíðu unhale · þuſ þu ſcealt þat ýfel ongýta · on þan manne · hým býð[2] hýuuene eall ſpýlce he ſi eall to brocen · ⁊ he hpeſt ſpýþe hefelice · ⁊ micelne hefe ȝefret · æt hýſ heortan · ⁊ þat he ut hræcþ: býþ ſpýþe þícce · ⁊ hæfet hpýt hýp · þan ſcealt þu híne þuſ lacniȝean. Ƿim grene helda · ⁊
fol. 94 a. cnuca hý · ſpýþe ſmale · ⁊ nim ane æȝ · ⁊ þa purt[3] ⁊ ſpýnȝ togadere · nim þanne ſpýneſ ſmere · ⁊ ana clæne panne · pylle þanne þa purt mid þan æȝe · on þan ſpuneſ ſmere · innan þare panne · fort hýt ȝenoh beo ·[4] ⁊ ſile hím fæſtenda eta · ⁊ æfter þan he ſceal fæſten ſeofan tide · ær he ænigne oþerne mete etan · ⁊ ȝif nabbe grene helda: nime þat duſt · ⁊ mæciȝe mid þan æȝe ⁊ bruce · þyſſef læce cræft foȝt he býð hæl.

Æð eof qui nimiſ ſalhuam conſpuunt.

Þiſ ſceal þan manna to lækræfte þe ſpýþe hýra ſpatl ut ſpipaþ · ⁊ hý habbaþ ſpýþe[5] heue maȝan · þanne ýſ god þ mann fore ſceapie hpanne ſeo ſeocnýſſe ſiȝ · for þan þeof æble [ne] eȝlað[6] ælce manne ȝelice · ſume men hýt eaȝleſ[7] of þaſ heafedeſ pæten · ⁊ ſume men hýt eaȝleſ þanne hi fæſtende beoþ · ⁊ hý ſpýþuſt hýre ſpatl

[1] piſ, MS. This line is by the rubricator.
[2] býð, MS.
[3] prut, MS.
[4] A word such as hýþrted, *fried*, is wanting.
[5] Four words are twice written in MS.
[6] eȝlað, MS.
[7] eaȝef hof, MS.; but the former word, when it comes again, has had l inserted.

the worts and strew them upon a cloth, and bind so hot upon the navel.

58. For sore of heart and sides.

This leechdom one must apply to the men who are in their hearts or sides out of health. Thus thou shalt understand the mischief: on the man there is discoloration, just as if he were all beaten to pieces, and he cougheth very heavily, and feels a mickle heaviness at his heart, and what he out hreaketh is very thick, and hath a white hue. Then thus shalt thou cure him: take green tansy and pound it very small, and take an egg and the wort and whip them up together; then take swines grease and a clean pan, then boil the wort with the egg in the swines grease within the pan till it be enough *done,* and give it to him fasting to eat; and after that he shall fast seven hours ere he eat any other meat; and if thou have not green tansy, take the dust and mash it with the egg; and use this leechcraft till he be hale.

59. For those who spit too much.

This shall be for a leechcraft for the men who spit their spittle out excessively, and they have a very heavy maw. Well, it is good that a man should ascertain, when the sickness cometh on, inasmuch as this disease doth not trouble every man alike. Some men it vexeth from the humours of the head, and some men it vexeth when they be fasting, and they spit

ut ſpıpaþ oþ[1] hẏ fulle beoþ ⁊ næfre hẏ ne ſpẏcaþ · ac þanne hı hungrıe beoþ · þu mıht þa aðle ȝecnapa · forþan of þara hæten byþ þ ſpatl tolẏſeð · ⁊ þa[2] mıcele ſpatl of þara mẏcele hæte · ealſpa þ treop þ man on heorþe leȝef · for þare mẏcele hæten þe þ treop barneð beoþ þare pẏlþ ut of þan enðe pater þuf þu hẏne ſcealt læcȝnıe. Ⲋþm gıngẏfran · tpelf peneȝa pẏht ⁊ pıpereſ feoper · ⁊ tpentıȝa peneȝa ȝephẏt · ⁊ hunıȝe heahta ⁊ feorpertıȝ peneȝa ȝepẏht · menȝ þanne eal þaſ to gaðere · ⁊ ſille hẏm fæſtenðe etan: þar of tpeȝe ſtıcca fulle · oþþer þru.

Að acıðıua.

pẏþ þ hæte pæter þe ſcẏt upp of þan breoſten.

AD acíðíua þ hẏf þ hæte pæter þe ſcet upp of þan
fol. 94 b. breoſtan · ⁊ hpẏlan of þa mæȝe · þanne ſceal he ðrınca fif hanðfulle[3] ſcealtef pætereſ ⁊ nım eft ſona permoðef fæð · ⁊ ſeoþ hẏt on patere ⁊ menge þærto pẏn · ⁊ ðrínce hẏt þanne · eallſpa nım · þro pıper corn · oþþer fif ⁊ hete hẏt. Eft nım bettonıca · aneſ ſcẏllıngaſ ȝepẏht ·[4] ⁊ ſeoþ on pætere · ⁊ ſile hım ðrınca fæſtenða. Ⲋþm eft ruðan · ⁊ cnuca ⁊ leȝe hẏ þanne on eceð · ⁊ ſile hẏm fæſtenðe ðrínca. Eft ſona nım lufeſtıceſ fæð · ane hanðfulle: ⁊ ete hẏt.

Potuſ prouocanſ vomıtus · að uomıtum.

þeſ lacecræft ſceal þan mann þ ſpıpan pyllan. Þẏte þu ȝepẏflıce þ ſe ſpeau ðrenc ðeaþ hım mẏcel ȝoð · ⁊ fultum · ȝe on þa breoſtan · ⁊ on heort ȝe ſiða · ⁊ on þarra lunȝane · ⁊ on þare mılta · ⁊ on þan ınnoþ ·

[1] of, MS.; a frequent corruption for oð.
[2] Read þat.
[3] So MS.
[4] pepẏht, MS.

their spittle out, till they be full and they never cease, but it is when they are hungry. Thou mayst understand the disease, since from the mickle heat the spittle is released, and the mickle spittle *cometh* from the mickle heat, just as the wood that a man lays upon the hearth, by reason of the mickle heat, by which the wood is burnt, there welleth water out of the end *of it*. Thus thou shalt cure *the man*. Take of ginger twelve pennyweight, and of pepper four and twenty pennyweight, and of honey eight and forty pennyweight, then mingle all this together, and give to *the man* fasting to eat thereof two or three spoons full.

60. For the hot water that shooteth up out of the breast.

For acidity, that is, the hot water which shooteth up out of the breast, and at whiles out of the maw. *The patient* then shall drink five "handfuls" of salt water, and again take seed of wormwood, and seethe it in water and mingle with it wine, and let the man drink it; also, take three or five pepper corns, and let him eat them. Again, take one pennyweight of betony and seethe in water, and give him to drink fasting. Again, take rue and pound it, and then lay it in vinegar, and give it him fasting to drink. Eftsoons, take seed of lovage, a handful, and let him eat it.

61. To get a vomit.

This leechcraft shall be for the men that have a wish to spew. Know thou for certain that the spew drink doth them mickle good and giveth much support both in the breast and on the heart and sides, and in the lungs, and in the milt, and in the inwards, and in the

7 on þan mæʒa · ʒe on ealle þa ẏfele pæta þe pẏþinna þe mæʒen beoþ · 7 abeotan þa heortan · eall þe ðrenc afyrſaþ · 7 aclænſaþ · 7 þa hẏlc[1] þíng ſpa þar peaxan þe bẏð : to ẏfele ín þan mann · þur þane ðrenc he ſceal beon ʒelẏþegoð · 7 alẏſeð · þe ſpæu ðrenc ẏſ goð ær mete · 7 betra[2] æfter mete · forþan þe ealde læceſ hẏt þuſ prẏtan · þat ſeo faſtnẏſſe þæſ ẏfeleſ pætan on þan heafeðe · 7 þ oferflapende ẏfel on þan breoſtan : bẏð aſtíreð æfter þan mete · 7 ſe ẏfela pæta on þan ʒellan bẏð eac aſtireð · þanne þur þane ðreng : he bẏð[3]
fol. 95 a. afeormuð · 7 ne ʒeþafaþ þ þær æniʒ ẏfel pæta beo ʒeſamnað · innan þan mæʒen. ¶ þuſ þu ſcealt þane ſpæap ðrenc pẏrcean. Cím ſmale napeſ · 7 leʒe hẏ on eceð · 7 ðo þar hunígʒ to · 7 læt hẏ licʒean ane niht þær on · ofʒotene · ete þanne a morʒen · fort he full ſẏ ðríncе þanne after pearm pæter. Cím þanne an feðere · 7 ðẏppe on ele · 7 ſtẏnge on hẏſ muþe · oþþer hiſ fingerſ ðo on hẏſ muþ · þ he þane ſpæu ðrenc aſtẏríe · 7 eft ſona. Cím cuppan fulle pætereſ 7 ſealti 7 meng ſpẏþe to gaðere · of[4] þ ſealt moltan ſẏ · ðo hẏt þanne on ane croccan an nẏht · nim hẏt a morʒen 7 ðreahne hít þurh línnen clæþ · 7 ſẏle hẏm ðrinca · þanne ſe ðrenc hẏne ſtẏrʒe · þanne ſile hím ðrince ʒelomlice pearm pæter · þ he þa bet ſpipe.

Potuſ leuior ad vomitum.

And eft ʒẏf þu pẏlle ſile hẏm leohtran ðreng. Cím þanne pearm pæter · 7 ſẏle hẏm ðríncan · ðuppe þanne a feþer on ele · 7 ðo on hẏſ muþ · oþþer hẏſ fíngref 7 he ſpiþ ſona. Eft ſona endlufan leaf of bulʒaʒine of ʒeot hẏ ane niht · miþ pẏne · þanne on morʒen nim

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[1] Understand or read ſpa hpẏlc.
[2] bera, MS.
[3] byð, MS.
[4] Understand oþ.

maw, and in case of all the evil humours which are within the maw and about the heart. All *this* the drink removeth and cleanseth away; and whatsoever thing is there waxing into mischief in the man, through the drink he shall be soothed and relieved. The spew drink is good before meat and better after meat, since the old leeches write thus of it, that the fast hold of the evil humour in the head, and the overflowing mischief in the breast, are stirred after the meat, and the evil humour in the bile is also stirred; then by the drink it is purged, and *the drink* permitteth not that any evil humour be collected there within the maw. Thus thou shalt prepare the spew drink: take small rapes and lay them in vinegar, and add honey, and let it lie a night poured thereon; then let *the man* eat it o morning till he be full; then let him drink after it warm water; then take a feather and dip it into oil, and poke it into his mouth, or let him put his fingers into his mouth, that he may stir up the spew drink; and again, take a cup full of water and salt, and mingle them thoroughly together till the salt be melted, then put it in a crock for one night; take it o morning, and drain it through a linen cloth, and give it *to the man* to drink. When the drink stirreth him, then give him warm water to drink frequently, that be may spew the better.

62. A lighter dose for a vomit.

And again, if thou hast a wish to give the man a lighter drink; then take warm water and give it him to drink; then dip a feather in oil and put it in his mouth, or *let him put* his fingers *down his throat,* and he will spew soon. Again, pour over for one night with wine eleven leaves of vulgago, that is, asarabacca; then in the morning take the leaves and pound

þa leaf ⁊ cnuca hý on creopenum fæce· ⁊ of ȝeoc hý mið þan ýlcan pýne þe hý ær ofȝocene pæran ⁊ file hým ðrincan. Ꞇím efc eallan pýrce pof fpa pearm cpeȝea ðæleſ· ⁊ hunígeſ þan þriddan ðæl· ⁊ meng co
fol. 95 b. gaðere ⁊ file hým ðrincan faſtenðe· ⁊ nim efc fpana[1] grene cýrfætan an handfulle· ⁊ ðo hý on pýn· ⁊ ðo þar co hunígе· ⁊ ðo hý on ealu· ⁊ file ðrinca· ⁊ efc ſona nim curfeccan pýrcruman· ⁊ cnuca hý· ⁊ pring þær of aneſ æȝeſ ſculle fulle þæf poſeſ· ⁊ eleſ æne æȝeſ ſculle fulle· ⁊ ellan pýrce· purcrumem· nim þanne ⁊ cnuca hý· ⁊ prinȝ· þær of ane ſculla fulle· ⁊ cpeȝra æȝer ſculle fulle pýneſ· ⁊ meng eall co gaðere ⁊ file hým ðrincan on ſcuf baþe.

contra nimium vomitum.

Þiſne lacecræfc mann ſceal ðon manne þ ſpýþe ſpipaþ· ȝif pullaþ þac hit aftonden· þ greccaſ hateþ apoxerriſiſ· þ ſinden þa menn: þa after þan þe hý hure mete habbaþ ȝeþiȝeð: þ híne ſceollan aſpýpan· ⁊ hpýlan ær hý etan· hý ſpipaþ· ⁊ þe mæȝa ſarȝað· ⁊ þe innoþ co ſpýlþ ⁊ he býþ on ælce líme ȝperȝi· ⁊ ſínȝanlice hým þurſt· ⁊ ſe anſíne· ⁊ þa fec beoþ cofpollen· ⁊ hiſ anplita býþ blac· ⁊ hiſ migga: býþ hpíc· ⁊ he ſceal ȝelomelice míȝan. ¶ þuſ þu ſcealc híne hræðlice læcníȝe· ȝif þa ýlða habbe: læc him blod· of bam þa foten· býneoþan ancleope·[2] ſpa ſi þ blod forlæce þ ealluga ſe ſeocca ne ȝecoriȝe· ⁊ þa þíng þe þane maȝen[3] healðeþ· þ hý næfre for þan forpýrþan· ⁊ þeo oþru bloðlæſe ýf· þe þu þane ſeoccan læcniȝe ſcealc· þ yf
fol. 96 a. þ þu hým ſcealc lætan blod· under þare cuncgan þ þeo bloðlæſe þane mann alíhte· ⁊ æfter þ ſeo bloðlæſe ſi ȝefylleð: þu hine ſcealc ſcearpiȝean· nim þanne

[1] Understand ſona.
[2] ancpeope, MS.
[3] We must understand here from the context þ mæȝen not þone maȝan.

them in a wooden vessel, and pour them over with the same wine with which they were poured over before, and give it him to drink. Again, take the juice of elderwort so warm, two proportions of it, and the third part of honey, and mingle together, and give it him to drink fasting; and again, take so green, a handfull of gourd, and put it into wine, and add thereto honey, and put them into ale, and administer them to be drunk. And eftsoons take roots of gourd and pound them, and wring therefrom an eggs shell full of the juice and an eggs shell full of oil; and roots of elder wort; then take and pound them, and wring from them one shell full; and two eggs shells full of wine; and mingle all together, and give *to the* man to drink in a stove bath.

63. Against over vomiting.

One must apply this leechcraft to the men that spew violently, if they wish that it should stop, which the Greeks call ἀπεξέμεσις (?); these are the men who, after they have taken their meat, will spew it up; and at whiles they spew before they eat; and the maw is sore, and the inwards swell, and *the man* is languid in every limb, and he is thirsty constantly, and the countenance and the feet are swollen up, and his face is pale, and his mie is white, and he will mie frequently. Thus thou shalt quickly cure him: if he be of suitable age, let him blood from both the feet beneath the ancle; let the blood be so let, that the sick man faint not, and that the things which uphold the strength may never for that perish; and the second bloodletting, by which thou shalt cure the sick, is that thou shalt let him blood under the tongue, that the bloodletting may relieve the man; and after the bloodletting hath been performed, thou shalt scarify him; then take salt and

ſealt ⁊ gnið þa punda mīð · nīm þanne cicena mete · ⁊ pylle cærſen · ⁊ eorme leafeſ fæð · ⁊ ſeoþ hý on patere · hponlice meng þar to ele · ⁊ hunīge · ⁊ pyrc þanne clýþan þerof · ⁊ lege þarto þru dægeſ · ⁊ þre nīht. Eft ſona nīm gladenan ⁊ hluttor pic · ⁊ meng to gadere · ⁊ do to ele ⁊ pex · ⁊ befereſ herþþan ⁊ galpanan · ⁊ panic · ⁊ hpýt cudu · cnuca þanne eall þaſ to gadere · ⁊ magce to gadere · meng þarto þanne ecede ⁊ pýrce clýþan of þiſſum · ⁊ lege þar to. ¶ Eft ſona nīm alepen ⁊ mýrra · ⁊ hpīt cudu · ⁊ ægra hpit · meng eall togadere. Ꜩīm þona acuma · ⁊ pýlle þar on · ⁊ lege aforenan renangen[1] þane mæge · ⁊ after þýſſun nīm peremoð ⁊ dýle · cnuca to gadere · nīm þanne ele ſeoð þa pýrta · pýrma þanne þa fet · ⁊ þa handa · pýrce þanne clýþan of þiſſe pýrta · ⁊ býnd ſpýþe to þan handan · ⁊ to þan fotum ⁊ mýð ſpyþe drigeon handum ſtraca geornlice þane innoþ · ⁊ æfter þiſſum unbýnd þa fet · ⁊ þa handa · ⁊ ſmýre hý lange hpile mið þare ſealfe · ⁊ forhabban hýne pýð micele gangaf · ⁊ nīm getemſuð melu · ⁊ bac hým anne cicel of · ⁊ nīm cumīn · ⁊ merceſ fæð · ⁊ cnebe to þan hlafe ⁊ fýle hým etan hneſce ægere · mið þan hlafe · ⁊ hetan pīnhnutena[2] cýrnleſ · ⁊ amigdalaf · ⁊ oþera hnutena cýrnlu ·
fol. 96 b. ⁊ pyrce hým blacne brīuþ · ⁊ forhabbe þa hýne: pýð ælc þpealð · ⁊ gif he after · ⁊[3] ſpipe file hīm drincan hluttur ecede ær he eta ⁊ after hýf mete. ¶ Þýð þan ylcan · ným betonican ſpa grene · ⁊ gnið hy · on pætera · ⁊ do þonne ſum dæl hunīgeſ to ⁊ file drincan fæſtende ane cuppan fulle. Ꜩīm eft bettonican þreora ſcýllange gepýht · ⁊ ſeoð hý on hunige ſpeþe ⁊ ſtire hý gelomlice · pýrc þanne ſpa greate clýmppan feopur þa litle æceran · ⁊ file hým þan fæſtende etan · on pearmum pæteran · feopur dageſ ælc dæ ane clýne. ¶ Eft nīm ſaluīam ane hanð fulle · ⁊ cnuca hý ſpýþe ſmale · ⁊

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[1] Read aforen angen, (aforan ongean).

[2] pinhutena, MS.

[3] Strike out ⁊.

rub the wounds *of the scarification* with it; then take chicken meat, and water cresses, and seed of mallow, and seethe them in water a little; mingle with this oil and honey, and then make a poultice thereof, and apply it for three days and three nights. Again, take gladden and resin, and mingle together, and add oil and wax and beavers stones (*castoreum*) and galbanum and panic and mastich; then pound all this together, and mash it up together; then mingle besides oil, and make a poultice, and apply it. Again, take aloes and myrrh and mastich and white of eggs; mingle all together; then take oakum and boil therein, and lay it in front against the stomach; and after this take wormwood and dill, pound them together, then take oil, seethe the worts *in it;* then warm the feet and the hands; then make a poultice of these worts, and bind it fast to the hands and to the feet, and stroke the belly earnestly with very dry hands; and after this unbind the feet and the hands, and smear them for a long while with the salve; and let *the man* refrain from long walks; and take finely sifted meal and bake him a cake of it, and take cummin and seed of marche and knead them into the cake; and give the man soft eggs to eat with the cake, and kernels of the nuts of the *stone* pine, and almonds, and kernels of other nuts; and make him a black broth; and let him abstain from every washing; and if he spew after that, give him to drink clear vinegar before he eats and after his meat. For that ilk; take betony so green, and rub it small into water, and then add some proportion of honey, and give to *the man* fasting a cup full to drink. Again, take betony, the weight of three shillings, and seethe it well in honey, and stir it frequently, and then work up four great lumps like little acorns, and then give *them* to him fasting to eat in warm water, for four days, every day one lump. Again, take of sage a handfull and pound it very small, and take twelve

nim tpelf piper corn · ⁊ gnind ·[1] hý fmæle · ⁊ nim ꝑanne æʒru · ⁊ fping ho to gædere · mid ꝑam pýrtum · ⁊ mid ꝑan pipore. Ꜩim ꝑanne[2] ane clæne panne · ⁊ hýrfte hý mid ele · ⁊ ꝑanne hy beon cole ete hý ꝑanne faftinde. ¶ Ꜩim eft dýlef fædef tpelf peneʒa ʒepihт · ⁊ piperef alfpa fela ⁊ cimenef fpa fela ⁊ gnid hit to dufte · nim ꝑanne mintan ⁊ feoð hi on pætera ⁊ do pær to ʒehpæde pýn · drinca ꝑanne he pylle to hyf bedde · ¶ Eft fona ʒif fe man fpipan ⁊ he ne maʒe etan: fýle him drincan elenann pýrtrumann · oþþer ualerianam leaf · oþþer mýllefolýam pýð pýne ʒemengged. ¶ Eft fona ʒif man fý ʒepanulic þ hýne þýrete · ným lubeftican nýþepearde · ⁊ gnið on pine · ⁊ on patera ⁊ file hým drincan. ¶ Eft fona nim elenam ⁊ fpelter · ⁊ feoþ on pine ⁊ file hým drincan · þif ýf feo feleſta drenc · pýð þ bnoc · ⁊ pýð ꝑan ýlcam ʒeným ·
fol. 97 a. hpitcude ⁊ alepan · ⁊ mirra ⁊ gingiferan · ⁊ cýmen · ⁊ grind hý eal to gadere · ⁊ do hunig to · fpa fela fpa þærf fý. Ꜩim ꝑanne linnenne clæð ⁊ leʒe ꝑa fealfe uppan · býð[3] ꝑanne ofer ꝑane mæʒen · ꝑanne clænfaþ ꝑa fcealfe ꝑane innoþ · ⁊ ꝑa perinýffe apeʒ ʒedeð · ⁊ ꝑane maʒan ʒepýrmþ. ¶ Þýþ ꝑan ýlcan · nim fpeflef ehta peneʒa ʒepýhta · ⁊ cnuca hine fmale · nim ꝑanne an hrere bræd æʒ · ⁊ do hýt an innan · ⁊ file hým etan. Eft fona ʒif þu pýlt þe perinýffa apeʒ don · of ꝑan mann: ꝑanne þat ýfel hýne ʒeþreadne hæfð of ðe þurft apeʒ adon. Ꜩim hpýt cudu ⁊ gýngýfere · ⁊ recelf · ⁊ laupinberiʒean · ⁊ coft ælcef þiffa emfela · nim ꝑanne · of oþþrum pýhmentum ane fticcan fulne · ⁊ gnid hý eal togadere. Ꜩim ꝑanne patereſ tpeʒen daleſ ·[4] ⁊ pinef ꝑane þridðan dal · meng ꝑanne eall togadere fýle him drican.

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[1] Read grind or gnid: also þāne: æʒru is glossed oua.
[2] Read þāne.
[3] For bind.
[4] daleleſ, MS.

pepper corns and grind them small, and then take eggs and whip them up together with the worts and with the pepper; then take a clean pan and fry them with oil, and when they are cool then eat them fasting. Again, take of seed of dill, twelve pennyweight, and as much of pepper, and as much of cummin, and rub it to dust; then take mint and seethe it in water, and add thereto a little wine; let *the man* drink it when he is going to bed. Again, if the man spew, and be not able to eat, give him to drink helenium roots, or leaves of valerian, or milfoil mingled with wine. Again, if the disease be chronic on a man so that it eats through him, take lovage, the lower part of it, and rub it small in wine and water, and give it *the man* to drink. Again, take helenium and ἄσφαλτος, and seethe in wine, and give *the man* to drink; this is the best dose against the disease: and against the same take mastich and aloes and myrrh and ginger and cummin, and grind them all together, and add honey, as much as there may be need of; then take a linen cloth and lay the salve upon it, then bind it over the maw; then the salve cleanseth the inwards, and doth away the weariness, and warmeth the maw. For that ilk; take of brimstone eight penny weight and pound it small, then take a half done roasted egg, and put the brimstone in that, and give it *the man* to eat. Again, if thou wilt do away the weariness from the man; when the evil hath afflicted him from whom thou needst remove it, take mastich and ginger and frankincense and laurel berries and costmary, of each of these equal quantities, then take of other drugs a spoon full, and rub them all together; then take two parts of water, and of wine the third part; then mingle all together; give *this* to him to drink.

Ad emoptoẏcoſ · latine dicitur Reiectatio.[1]

Aδ emoptoẏcoſ þ greccaſ hateð amatoſtax þ ẏſ on ledene ure ȝenemneð · reiectatío ·[1] ⁊ on engliſc ẏſ haten bloð ríne · þuſ hím eȝleþ ſe bloð ríne · hpilum þurh þa noſa hẏm ẏrnþ þ bloð · hpilum þanne[2] on arſganga ſíttt hẏt hẏm fram ẏrnaþ · ac þa ealde læceſ ſæðan · þ þeoſ þropung ẏſ ȝeſet of feofer þingum ; þ ẏſ of þan breoſte · ⁊ of þan maȝan · ⁊ of æðran · ⁊ of þan þearman. Galpenuſ ſe læce hẏt of hẏſ ſnotornyſſe þuſ prat · Gif hẏt on þan breoſte bẏð ·[3] oþþer on þan maȝan : þanne þurh þane ſpiþan þu hẏt mihc ȝecnapen · ȝif hẏt bẏþ on þan æðran · oþþer of þare bladre : þu mihc þurh þane miggan hẏt ȝecnapan. fol. 97 b.

Si ðolor ⁊ i[n]firmitaſ ſit in viſceribuſ.

ȝif hẏt bẏð of þan þerman : þanne myhc þu þurh þane arſgang hẏt ȝecnapan. Dif bẏþ onȝẏton on ſume manne · þ þ bloð hẏm ut of þan heafoðe ut pẏlþ · ⁊ on ſuma hpilum þ hẏt ut ſprínþ þur þa tpa litlan þurlu þa innan þara ceolan beoþ · forþan þa æðran beoþ to brocone þa inna þa þurlu beoþ · ⁊ hpilun of þare ceolan þ bloð ut pẏlþ · hpilum of ȝoman · hpilum of þan ſcearpan banum þe bẏtpeox þan breoſtan byþ · ⁊ hpẏlum of þare lunȝone · hpẏlum of þan maȝen · hpẏlum of þam innoþe · hpilum of þan lenðune. ¶ þiſ yſ þ ȝeſceaþ þara lacnunge. ȝif þat bloð oþ þan heafoðe pẏll · þuſ þu ſcealt hẏt aȝẏtan he hpeſt hefelice · ⁊ finðriȝ bloð he ut raþ · þane ȝif þa aðra bẏþ to brocen innan : þan þurlu : ⁊ of þan uue ðropaþ uppan

[1] Reiect'atio, MS. ; ure must be struck out.

[2] þane, MS.

[3] byð. MS.

64. Ad αἱμοπτοικούς.

For those troubled with blood spitting,[a] which the Greeks call αἱματόσταξ, which is in Latin named Reiectatio, and in English is hight blood running. Thus doth the blood running trouble them: at whiles the blood runneth through the nose; at whiles, when it lodges in the fundament, it runneth from them *thence;* but the old leeches said that this malady is composed from four things, that is, from the breast and from the maw and from the kidneys and from the guts. Galenos, the leech, out of his wisdom thus wrote of it: If it be in the breast or in the maw, then it may be known through the spewing or spitting, if it is on the kidneys or the bladder, thou mayst know it through the urine. Galen. vol. viii. p. 264. ed. Kühn.

65. If the pain and infirmity be in the vitals.

If it is of the guts, then mayst thou know it by means of the fæcal discharge. It is ascertained of some men that in them the blood welleth out of the head; and at some whiles that it springeth out through the two little holes which be within the gullet, since the veins, which are within the holes, are burst; and at whiles the blood welleth out of the gullet, at whiles out of the tonsils, at whiles out of the sharp bones which are between the breasts, and at whiles out of the lung, at whiles out of the stomach, at whiles out of the inwards, at whiles out of the loins. This is the distinction of the modes of treatment. If the blood well out of the head, thus thou shalt understand it; the patient coughs heavily, and he out hreaketh blood separately: if the veins be burst within the holes, then

[a] That the words here do not agree one with another, is the fault of the text.

þa tunga · 7 of þara tungan hýt · inʒehpýrfþ ·[1] 7 he aʒýnþ to brecanne þanne[2] to fpipanne · þanne ʒif hýt cumþ of þare þrotan · þuf þu hýt fcealt aʒitan · þanne he hpeft · þanne fmýit hýf tunge · 7 he ut hræþ[3] purmfig blod · 7 þeo þrutu býþ mid fare ʒemenʒed ·[4] fpa fpiþe ƿ he hýt utan ʒefret. ʒif hýt of þan goman· butan blode · 7 fpiðe ut hreæcþ · þanne to do þu hýf inuþ · 7 hapa hpæþer hýf ceaflaf fin tofpollene · 7 he eaþelic nan þing forfpoligon ne mæʒ · þanne ʒif hýt ·
fol. 98 a. of þan fcearpe bane býþ: ƿ he farlice hpeft: 7 blod ut fpiupþ: 7 micel blod aftýreþ · 7 ʒif ʒæð hýf breoft beoð ʒefarʒude þanne pite þu ʒepýflice: ƿ þa adran to brocene · þe on þa þurlun fýnd · ʒefette · þanne ʒif þat blod · of þa lungune cýmþ: ƿ aʒýt þu hýt þuf · ʒif þat blod beo fpýþe read · 7 clane ut to fpipanne · 7 he mid hpoftan hýt ut hræcþ butan alcum fare · ʒif þat blod[5] of þan innoþe flope · ƿ pýte þu ƿ finden punda on þan þearmum ·[6] 7 þanne he to arfganga gæþ: þanne ƿ hým fram gæþ býþ fpýþe pýþ blode ʒemenʒed · 7 þanne ʒif hýt býþ · of renýf opþer þan lendene þanne[7] cumþ ƿ blod of þara blæddran · 7 ƿ he mýhþ:[8] býþ fpeart · opþer hpýt[9] opþer read · forþan of ýfelre adle becýmþ þif þing on þan mann · þuf þu hýne fcealt lacnîʒe do hýne on pearme hufe · 7 on beorht · 7 bedde hýf bed mýd mor fecge · oppan þara eorþa · 7 he hýne fceal forhabban pýþ fela þingaf · þif ýf æreft pýþ micele fpæce · 7 pýþ ýrfunga · 7 pýþ hamed ƿing · 7 fram alce furperfetum flæfce · 7 fram fmýce · 7 fram alce unʒeþilde · forþan þa addran berftað hpila for þan micelef blodef þinʒe þe on þin[10] lichama 7 on addra býþ.

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[1] unʒehpýfþ, MS.
[2] þane, MS.
[3] For hræcþ.
[4] Rather ʒerpenced.
[5] þan blod, MS.
[6] þeaþnū, MS.
[7] þane, MS.
[8] Glossed míngit.
[9] hýt, MS.
[10] For þan.

from the uvula it droppeth upon the tongue, and from the tongue it returneth inwards, and he beginneth to strain, and then to spew: further, if it cometh from the throat, thus thou shalt understand it; when he coughs, then it smudgeth his tongue, and he hreaketh out ratteny blood, and the throat is afflicted with soreness, so much that he feeleth it on the outside; if the expectoration comes from the fauces without blood, and he strongly hreaketh out, then bring his mouth close, and see whether his jowls be swollen, and he is not able easily to swallow anything. Further, if it be from the sharp bone, so that he painfully coughs, and spitteth out blood, and "disturbeth much blood," and if besides his breast is made sore; then know thou for certain, that the veins are burst which are set in the drilled passages. Further, if the blood cometh from the lungs, understand thou that thus: if the blood be very red and clean to spit out, and he hreaketh it out with a cough without any soreness. If the blood flow from the inwards, know thou that there are wounds in the guts; and when he goeth to his evacuations, then what goeth from him is much mingled with blood. And further, if it is from the reins or the loins, then the blood cometh from the bladder, and that which he pisseth is swart or white or red, since from an evil disease cometh this upon the man. Thus thou shalt treat him: get him into a warm and well lighted house, and make him up a bed of moor sedge upon the earth; and he must refrain himself from many things; that is to say, first from much speech, and from ire, and from copulation, and from all four footed flesh, and from smoke (*lest it make him cough*), and from every impatience; since the veins burst from the superabundance of blood, which is in the body and in the veins.

Jpocraf ðicit quoð quiðam pluref[1] venaf quam [alii habeant].

Jpocraf ſe læce atpupðe þ̄ on ſumum lichama beoþ ma aðra þan[n]e on ſume · ⁊ þe lichama býþ pearmra þanne ſe þe ſmaran[2] aðran ⁊ þa ſpa feapa ann beoþ · þanne[3] þe lichama ⁊ þa aðran beoþ þæf ýfelan blobeſ fol. 98 b. fulle · þanne ſcealt þu hý læten blob on þan earme · ȝif he þara hulðe[4] habban · ⁊ pýrc him ſiþþan tpeȝen fireſce clýþan · ⁊ binð oþerne betpex þa ſculðru · oþerne betpoex þa breoſte · ⁊ ſýle hým ealra æreſt etan ȝebræðne ſpam · ⁊ ȝif þ̄ blob ut pealle · oþan heafoðe · þanne cnuca þu ſpam · ⁊ nim pæter ⁊ huniȝ ⁊ meng togaðere · ⁊ ſile hým ðrincan. Ⱨým þanne eceðe ⁊ huniȝ · an meng to gaðere. Ⱨim þanne[5] an feþere · ⁊ ðýppe þar on · ⁊ ſmýra þanne þa ſtope mið. Loca hpær þ̄ blob utpealle · ȝif þu þa ſtope ȝeracen mæȝen · ȝif þat blob of þara ceolan ut pealle: ným cole[6] ſpogiam ·[7] ⁊ ſpam · ⁊ ſealt · ⁊ cnuca eall to gaðere · ⁊ býnð þanne þane clýþan uppa þa þrotan · ⁊ ſile hým æreſt ðrincan: finul on hluttrum[8] pine · ⁊ ſile hým etan nýpe beo blæð · ⁊ hým býð[9] ſona bet. ¶ Anð ȝif þat blob on þara lungane ſi þanne[10] nim peȝbræðan ⁊ cnuca hiȝ · ⁊ pring þar of þ̄ pof ⁊ ðrinc. ¶ Gif hýt býþ of þan ſcearpan bane þa betpex þa broeſta býþ: þanne ným þu cealðe[11] ſpam · ⁊ ſcealt · ⁊ cnuca to gaðere · ným þanne[12] ſpongýam ⁊ leȝe þa ſcealfe on uppan · ⁊ býnð to þan breoſtan · cnuca þane ſpam ⁊ ðo hine

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[1] Pluraf, MS.
[2] For ſmalran ?
[3] þane, MS.
[4] For ylðo.
[5] þane, MS.
[6] By conjecture ceolðre, *curd, curd cake.*
[7] So MS.
[8] hlultrum, MS.
[9] byð, MS.
[10] þane, MS.
[11] By conjecture cealðre, *pressed curds.*
[12] þane, MS.

66. Hippokrates saith:

Hippokrates the leech set forth that in some bodies there be more veins than in some;[a] and the body is warmer in those who have more veins than in those who have fewer. When the body and the veins are full of the ill blood, then shalt thou let them blood in the arm, if they have the age for it; and work them next two fresh poultices, and bind the one betwixt the shoulders, the other betwixt the breasts; and give him first of all to eat a roasted mushroom; and if the blood well out from the head, then pound thou a mushroom, and take water and honey, and mingle them together, and give them to him to drink: then take vinegar and honey and mingle them together; then take a feather and dip it therein, and then smear the place with it. See where the blood welleth out; if thou may reach the place, if the blood welleth out of the throat, take colwort, sponge, and a mushroom, and salt, and pound all together, and then bind the poultice upon the throat, and give him first to drink fennel in clear wine, and give him to eat a new honey comb, and it will soon be well with him. And if the blood be from the lung, then take waybroad, and pound it, and wring from it the ooze, and drink. If it be from the sharp bone which is between the breasts, then take thou a mushroom cold, and salt, and pound them together; then take a sponge and lay the salve upon it, and bind to the breasts; then pound the mushroom and put it into

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[a] In Hippocrates nothing is to be found to this effect. In one passage he speaks of men, ὧν αἱ φλέβες εὐρεῖαι. Vol. iii. p. 433, ed. Kühn.

on patere · 7 ðrinca hỳne butan fealt 7 ȝif he þare ỳlde habban þanne læt þu hỳm blod · 7 bỳnd þa fcealfe to þan breoftan þanne.[1]

ȝif þ blod of þan innoþe cumþ. vij'.

MS. Cott. Tiberius A. III. *fol.* 40. *b.*

Eft if oðer pife be þiffum þingum þ þu meht pitan on beaþn eacenum pife hpæþeþef cỳnnef beaþn heo cennan fceal · ȝif heo ȝæð late ȝ hæfþ hole eaȝan heo cenneð cniht · ȝif heo hþaðe ȝæþ ȝ haþað aþundene eaȝan heo cenneð mæden cild. Eft oþer pife ȝenim þa tpa pỳpta on hand þ if lilie · ȝ þofe · ber to beaþn-eacenum pife hat niman þæþa pỳpta fpa hpæþeþæ fpa heo pille ȝif heo nimð lilian he[o] cenð cnỳht ȝif heo nimð þofan heo cænð mæden. Eft if oþer cpæft be þon ȝif þ pif mid þam helum ftæpeð fpiðoþ on þa eoþðan heo cenneð cnỳht ȝif heo mid þam tan ftæpeð fpiðoþ on þa eoþþan heo cænneð mæden. Eft if oþer pife· ȝif þam pife bið þ hþif upaftiȝen heo cenneð cnỳht · ȝif hit bỳþ nỳþer afiȝen heo cenneþ mæden. Eft oþer pife ȝif pif bi þ beaþn eacen þeoper monoð oþþe fife ȝ heo þonne ȝelome eteð hnỳte oþþe æceþan oþþe æniȝe nipe bleda þonne ȝelimpeð hit hpilum þuph þ þæt þ cild bi þ diſiȝ. Eft if oþer pife be þon ȝef eteð feaþnef flæfc oðde þammef oþþe buccan oþþe
fol. 41 a. bæþef oþþe hanan oþþe ȝanþan oþþe æniȝef þaþa neata þe ftpỳnan mæȝ þonne ȝelimpeð hit hpilum þuph þæt þ þ cild bið hofopode ȝ healede.

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[1] bane ?

water, and let *the man* drink it without salt, and if he have *suitable* age for it, then let him blood, and bind the salve to the breast bone.

67. If the blood cometh from the inwards.

END.

Again there is another method about these matters that you may know about a pregnant woman, of whether sex she is to bear a child. If she walks tardy and has hollow eyes, she will bear a boy; if she goes quick and has swollen eyes, she will bear a girl. Again another method, take two worts in hand, namely lily and rose; carry them to a pregnant woman, bid her take whether of the two she chooses of those worts; if she takes a lily, she will bear a boy; if she takes a rose, she will bring forth a girl. Again there is another method, by observing if the woman steps more with the heels upon the earth, she will bring forth a boy; if she treads more with the toes, she will have a girl. Again there is another way, if the womans belly is high up, she will bear a boy; if it be sunk down, she will produce a girl. Again another matter, if a woman be four or five months gone with child, and she then is often eating nuts or acorns or any fresh fruits, then it sometimes happens thereby that the child turns out silly. Again there is another matter, if she eats bulls or rams, or bucks or boars, or cocks or ganders flesh, or that of any of the animals that is able to engender, then it sometimes happens thereby that the child is humpbacked and bursted.

DE GENERATIONE HOMINIS.

MS. Cott. Tiberius, A. iii. *fol.* 38 *b.*

Dep onginð frecgan ymbe manneſ gecynde · hu he on hiſ modor innoþe to men gepyrðeð · æreſt þæſ manneſ bræcen bið geporden on hiſ modep innoþe · þonne bið þ bræcen utan mid freaman bepefen on þære rixtan pucan. On oðrum monþe þa æðron beoð geporden on lxv. ⁊ þreo hundræd rcyttran ⁊ lengran hi beoð todæledе ⁊ þ blod þonne flopeð on þa fet ⁊ uppan þa handa · ⁊ he þonne býþ on himum todæled · ⁊ to fomme geaprað.[1] On þam þriddum
fol. 39. monþe he bip man butan faple. On þam feorþan monþe he bið on himum ftaþolfæſt. On þam fiftan monþe he bip cpica · ⁊ peaxeð · ⁊ feo modur hð pitleaf · ⁊ þonne þa pibb beoð geporden · þonne gelimpð þære manigfealð faſ þonne þæſ býrþneſ hic on hire innoþe fcýpigende bið. On þam rýxtan[2] monþe he býþ gehýd · ⁊ ban beoð peaxende. On þam feorþan monþe · þa tan ⁊ þa pingrar beoð peaxende. On þam eahtoþan monþe him beoð þa breoft þing pexende · ⁊ heorte ⁊ blod ⁊ he bið eall ftaþolfæſtlice gefeted. On þam nigoþan monþe pitodlice pifum bið cuð hpæþer hi cennan magon. On þam teoþan monþe þ pif ne gedigð hýre feorre gif þ beapn accenneð ne bip · for þam þe hit in þam magan pýrð hit to feorhadle orftorft on tipeſ niht.

[1] gеapað, MS. | [2] nþam rýxtan, MS.

ON THE FORMATION OF THE FŒTUS.

Here beginneth to tell of a mans nature, how in his mothers womb he groweth to be man. First the mans brain is formed in his mothers womb, then the brain is furnished on the outside with membrane in the sixth week. In the second month the veins are formed; they are divided into three hundred and sixty five shorter and longer ones; and the blood then floweth into the feet and hands, and he is then divided into limbs and groweth into one. In the third month he is a man without a soul. In the fourth month he is firm in his limbs. In the fifth month he is quick and waxeth, and the mother is witless; and the ribs are then formed: then there occurs to her many a trouble when the body of the fœtus is being formed in her womb. In the sixth month he gets a skin, and the bones are growing. In the seventh month the toes and the fingers are growing. In the eighth month his breast organs are growing, and his heart and his blood, and he is altogether firmly compacted. In the ninth month it is known to a woman whether she can bring forth. On the tenth month the woman does not escape with her life if the bairn is not born, since it turns in the belly to a deadly disorder, and oftenest on Tuesnight.

PROGNOSTICS.

DE OBSERVATIONE LVNÆ ET QVID CAVENDUM SIT.

DE SOMNIORVM EVENTV.

PROGNOSTICS BY THE MOONS AGE.

MS. Cott. Tiber. A. iii., *fol.* 34 *b.*, 35 *a.*

MS. Cott. Calig. A. xv., *fol.* 121 *b.*, 122 *a.*

Lunæ I.	qui inciderit difficile euad& .	Se þe aƒealð eaɴɴoð- lice he æƫpinƫ .
Lunæ II.	Cito confurg& .	Raðe he apiſþ .
Lunæ III.	Non euad& .	He ne æƫpinƫ .

Lunæ IIII.	Laborabit[1] et ſurg& .	He ſpincð ȝ apiſð .
Lunæ V.	Tricabit & ſurg& .	He ſipað ȝ apiſð[2] .
Lunæ VI.	Non euad& .	Hæ ne ætþint .
Lunæ VII.	Medicina ſanabitur .	mið læceðome he bið ȝehæleð[3] .
Lunæ VIII.	Diu langu& & ſurg&.	Lanȝe he aðlað ȝ apiſð[2].
Lunæ IX.	Langu& .	He aðlað .
Lunæ X.	Diu egrotat .	Lanȝe he ſiclað .
Lunæ XI.	Periculo periclitat .	On þrecebneſſe[4] he ðýþð .
Lunæ XII.	Surg& .	He apiſð[2] .
Lunæ XIII.	Aliquot tempuſ egrotat .	Sumne timan he ſicclað[5] .
Lunæ XIIII.	Laborat & ſurg& .	He ſpincð ȝ apiſþ[2] .
Lunæ XV.	Periclitat .	He ðýþð .
Lunæ XVI.	Locum mutabit[6] & ſurg& .	Stope he apent ȝ apiſð .
Lunæ XVII.	Tricabit & ſurg& .	He ſipað ȝ apiſþ[2] .
Lunæ XIX.	Similiter .	Eall ſpa .
Lunæ XX.	Similiter .	Eall ſpa .
Lunæ XXI.	Rem adiuuabit .	Ðinȝc he ſultumað .
Lunæ XXII.	Langu& & ſurg& .	He aðlað ȝ apiſþ[2] .
Lunæ XXIII.	Similiter .	Eall ſpa .
Lunæ XXIIII.	Diu langu& .	Lanȝe he aðlað .
Lunæ XXV.	Langu& & morietur .	Aðlað[7] ȝ he ſpelt .
Lunæ XXVI.	Langu& .	He aðlað .
Lunæ XXVII.	Tricabit & ſurg& .	He ſipað ȝ apiſþ[2] .
Lunæ XXVIII.	Eger multum iacebit & morietur .	Seoc ſpiðe he lið ȝ ſpýlt[8] .
Lunæ XXIX.	Eger euad& . .	Seoc ætþint .
Lunæ XXX.	Eger laborabit & ſurg&	Seoc he ſpincð ȝ apiſð[9] .

[1] Labor&, MSS.
[2] apiſt, T.
[3] ȝehælenð, T.
[4] þræcniſſe, T.
[5] ſiclað, T.
[6] mitabit, C.
[7] he aðlað, T.
[8] ſpelt, T.
[9] piſt, T.

fol. 126 b. Đa ealdan læceſ ȝeſetton on leðon bocum ꝑ on ælcum monðe beoð æꝼꝛe tꝛeȝen ðaȝaſ þa ſýndon ſpiðe ðepiȝendlice æniȝne ðꝛenc to ðꝛincanne · oþþe blod to lætenne ꝼoꝛ þam þe an tið iſ on ælcum þaꝛa ðaȝa ȝiꝼ man æniȝe æððꝛan ȝeopenað on þaꝛa tiðe ꝑ hit bið hiꝼleaſt · oððe lanȝſum ſaꝛ · þæſ cunnebe ſum læce ȝ let hiſ hoꝛſe blod on þæꝛe tiðe · ȝ hit læȝ ſona ðeað ·

Nu ſýndon hit þaſ ðaȝaſ ſpa ſpa hit heꝛ onfeȝð.

Se ꝼoꝛma ðæȝ on maꝛtio · þæt iſ on hlýðan monðe ȝ ſe ꝼeoꝛðða ðæȝ æꝛ hiſ enðe.

On þam oðꝛum monðe þe pe apꝛeliſ hatað ſe teoðða ðæȝ iſ ðepiȝendlic · ȝ ſe ændlýꝼte æꝛ hiſ enðe.

On maiuſ monðe ſe þꝛiðða ðæȝ iſ ðepiȝendlic · ȝ ſe ſeoꝛoða æꝛ hiſ enðe.

On iuniuſ monðe ſe .x. ðæȝ· ȝ æꝛ hiſ enðe ſe .xv.

On Iuliuſ monðe ſe .xiii. ðæȝ · ȝ æꝛ hiſ enðe ſe .x.

On aȝuſtuſ monðe ſe .i. ðæȝ· ȝ æꝛ hiſ enðe ſe .ii.

On ſeptembeꝛ monðe ſe .iii. ðæȝ · ȝ æꝛ hiſ enðe ſe .x.

On octobeꝛ monðe ſe .iii. ðæȝ · ȝ æꝛ hiſ enðe ſe .x.

On nou[em]beꝛ monðe ſe .v. ðæȝ · ȝ æꝛ hiſ enðe ſe .iii.

On Dec[em]beꝛ monðe ſe .vii. ðæȝ · ȝ æꝛ hiſ enðe ſe .x.

On Ianuaꝛiuȝ monðe ſe .i. ðæȝ · ȝ æꝛ hiſ enðe ſe .vii.

On ꝼebꝛuaꝛiuȝ monðe ſe .iiii. ðæȝ · ȝ æꝛ hiſ enðe ſe þꝛiðða.

Þe ȝeſettон on ꝼoꝛepeaꝛðan þiſſeꝛe enðebýꝛðneſſe þone monað maꝛtiuſ þe menn hatað hlyða · ꝼoꝛ þam he iſ annȝinn æꝼteꝛ ꝓihtan ȝetele ealleſ þæſ ȝeaꝛeſ · ȝ ſe ælmihtiȝa ȝoð on þam monðe ȝeſceop ealle ȝeſceaꝼta.

Nu eꝼt be þam monan iſ mýcclum to paꝛmienne ꝑ man on .iiii. nihta ealðne monan oþþe on .v. nihta

The old leeches laid it down in Latin books that in every month there are ever two days which are very dangerous for drinking any medical potion, or for blood letting; because there is one hour on each of those days, on which if any vein is opened, it is loss of life or long disease. A leech tested this doctrine, and let his horse blood on that hour, and it soon lay dead.

Now here are the days as is said here.

The first day in March, that is, in the month Hlyda, and the fourth day before the end of it.

In the next month, which we call April, the tenth day is mischievous, and the eleventh before its end.

In the month of May, the third day is mischievous, and the seventh before the end of it.

In the month of June, the tenth day, and the fifteenth before the end of it.

In July, the twelfth, and the tenth before the end.

In August, the first day, and the second before the end.

In September, the third day, and the tenth before the end.

In October, the third, and the tenth from the end.

In November, the fifth, and the third from the end.

In December, the seventh, and the tenth from the end.

In January, the first, and the seventh from the end.

In February, the fourth, and the third from the end.

In the commencement of this series we have put the month of March, which men call Hlyda, since it is the beginning, after right reckoning, of all the year, and the Almighty God on that month created all creation.

Now again of the moon: it is much to be observed that none let blood on the fourth night of the moons

menn blod ne læte ſpa uſ bec ſeȝȝað æþ þam þe ſe mona ⁊ ſeo ſæ beon anþræde · ac þe ȝehýþdon ſeȝȝon
fol. 127 a. ſumne þiſne[1] mann þ nan mann ne leoſode þe him blod læte on ealna halȝena mæſſe dæȝ · oþþe ȝiþ he ȝepundod pæne · niſ þiſ nan piȝlunȝ · ac piſe menn hit aȝunden þuþh þone halȝan piſdom ſpa heom ȝod ælmihtiȝ ȝedihte.

Ðþeo daȝaſ ſýndon on .xii. monðum mid þþim nihtum on þam ne bið nan piþmann akenned · ⁊ ſpa hpylc pæpned mann on þam daȝum akenned bið ne ſoppotað hiſ lichama næþne on eoþðan ne he ne þulað æþ domeſ dæȝe · nu iſ an þaþa daȝa on æþtepýþdne dec[em]beþ · ⁊ þa tpeȝen on ſoþepeaþdan Ianuaþie þam monþe · ⁊ þeape ſýnd þe þaſ ȝeþýne cunnan oþþe pitan.

Cott. Calig. A. xv. *fol.* 127 *b.*

Cott. Tiber. A. iii. *fol.* 35 *b.*

On anne nihte ealdne[2] monan ſpa hpæt ſpa þe mæted þ cymð to ȝeþean. On tpeiȝþa nihta[3] monan · ⁊ on þþeoþa næþð[4] þ ſpeþen nænig þþemedneſſe ȝódeſ ne ýþeleſ. On þeoþeþ nihta ·[5] ⁊ on þiþa · þ bið ȝod ſpeþen pite þu þ ȝeoþne ón þinne heoþtan. On .vi. nihta þ þe þonne þ þu ȝeſeo · þ beo þæſt on þinum bþeoſtum · pite þ þin ȝeþanc[6] ne loſiȝe.[7] On .vii. nihta ſpa hpæt ſpa þe on eaȝe býþed · æþtep tide cýmð ſeo endunȝ. On .viii. nihta · ⁊ on .ix. ſona þ ýped · ſpa hpæt ſpa · þe ȝeſpeþnað · ȝiþ þu unþotnýſſe ȝeſape · pend þin heaþod eaſt · bide þe ȝod ape. On .x. nihta þin ſpeþen aȝæd butan þþecednýſſe.[8] On .xi. þ ſpeþen æȝæd mid ȝeþean. On .xii. nihta · ⁊ on .xiii. binnan þþim nihton þu ȝeſihſt þ þe æþ on ſpeþne ætypde. On .xiiii. nihta ·

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[1] Read þiſ.
[2] ealð C.
[3] ealð, C. adds.
[4] næþ, C.
[5] nihtne, T.
[6] þin þanc, C.
[7] leoſe, T.
[8] þþecneſſe, T.

age, or on the fifth, as books tell us, before the moon and the sea be in harmony. We have further heard a man say, that no man shouldlive, who had blood let from him on All Hallows day; nor if he were *then* wounded. This is no sorcery, but wise men have made experiment of it, through the holy wisdom, as God Almighty dictated to them.

There are three days in the twelvemonth, with three nights, on which no woman is born; and whatever man is born on those days never putrefies in body in the earth, nor turns foul till dooms day. Now one of those days is in the latter part of December, and the remaining two are in the early part of January, and few there are who know or understand these mysteries.

On the first night of the moons age, whatever you dream turns out joy. On the second and third, the dream has no efficacy for good nor evil. On the fourth and fifth, it is a good dream, keep it earnestly in your heart. On the sixth, let that which you see be firm in your breast, mind your thought do not perish. On the seventh night, whatsoever cometh before the eye will after a time have its fulfilment. On the eighth and ninth, whatever appeared in a dream to you, will become public. If you saw something unpleasant, turn your head to the east, and pray God for mercy. On the tenth, your dream shall pass off without harm. On the eleventh, the dream shall end in joy. On the twelfth and thirteenth, you shall within three days see whatever appeared before in the dream. On the fourteenth, the dream has no accom-

næþð þ nænıȝe þnemeðnýſſe ȝóðeſ ne ýþeleſ. On .xv. nıhta ſceoɲt pynplıc þ bıð. On .xvi. nıhta æþteɲ lanȝɲe tıde hıt aȝæð. On .xvii. ȝ on .xviii. ȝ on .xix. nıhta þ ſpeþen bıð ȝoð • ȝ on maneȝum ðaȝum ȝeendað. On .xx. ȝ on .xxi. nıhta þ tacnað ceapunȝe ȝ hpeaɲþunȝe.[1] On .xxii. ȝ .xxiii. nıhta ſeo mætınȝc bıð ȝecoɲneſ • ȝ ȝeþlıtneſ • ȝ eall coſtunȝe þull • ne bıð þ na ȝóð ſpeþen. On .xxiiii. nıhta þ
fol. 128 a. tacnað ȝeſýnto ȝ hælo.[2] On .xxv. ȝ on .xxvi. nıhta þ tacnað topeaɲðlıce þıɲhto ȝ bɲoȝan • ȝ on .ix. ðaȝum oþþe on .x. þ bıð ȝeýppeð • ac penð þın heaþoð eaſt bıðe þe aɲe. On .xxvii. ȝ on .xxviii. nıhta þ tacnað ealne[3] ȝeþean • ȝ ealle anȝnýſſe •[4] ȝ uneaðnýſſe •
fol. 36 a. ſmýltnýſſe ȝ ȝlæðneſſe ȝehatað. On .xxix. nıhta eall ſpa þ æɲɲe. On .xxx. nıhta æɲ tpeȝɲa nıhta þýɲſte þ ſpeþen aȝæð butan þnecnum þınȝum.

T. fol. 39 a. Gıþ mann bıð akenneð[6] on anɲe nıhte[7] ealðne[8] monan • ſe bıð lanȝ lıþeſ ȝ pelıȝ.[9] Gýþ he bıð on tpeıȝɲa nıhta akenneð •[6] ſe bıð a ſeoc ȝ unhal. Gıþ he bıð on þneoɲa nıhta • ſe leoþað[10] lanȝe. Gıþ he bıð on .iiii. nıhta akenneð[11] ſe bıð a ın poɲðum leaf.[11] Gıþ he bıð on .v nıhta ealðne[12] on ȝeoȝoðe ȝepıteð.[13] Gıþ he bıð on .vi. nıhta ealðne[14] ſe bıð • lanȝ lıþeſ ȝ ȝeſælıȝ. Gıþ he bıð on .vii. nıhta ſe bıð a peoɲð ȝ lýþað[15] lanȝe. Gıþ he bıð on .viii. nıhta ealð[ne] ſe ſpelteð ſona. Gıþ he bıð on .ix. nıhta ſe bıð þnecenlıce akenneð. Gıþ he bıð on .x. nıhta ſe bıð þɲopeɲe.

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[1] hpeaþſunȝe, C.
[2] T. has an omission.
[3] ealðne, C.
[4] ȝean, T. *so.*
[5] anȝſumneſſe, T.
[6] acenned, T.
[7] ane nıhtne, T.
[8] ealne, C.
[9] f. l. l. ȝ þ. b., T.
[10] lyþað, T.
[11] From T.
[12] aðl, C.
[13] aðl hım on ȝeoguþ ȝ., T.
[14] aðlıȝ, C.
[15] lıþeþ, T.

plishment either for good or evil. On the fifteenth, it shall be of early fulfilment. On the sixteenth, it shall have its event after a long time. On the seventeenth and eighteenth and nineteenth, the dream is good, and shall have fulfilment in many days time. On the twentieth and twenty first, it betokens chaffer and barter. On the twenty second and twenty third, the dream is full of gambling and scolding and all sorts of wrong; it is not a good dream. On the twenty fourth, it betokens health and soundness. On the twenty fifth and twenty sixth, it betokeneth future terror and troubles, and in nine or ten days it shall be fulfilled; turn your head to the east, and ask for mercy. On the twenty seventh and twenty eighth, it betokens all joy and [removal of?] all anguish and uneasiness; it promises tranquillity and gladness. On the twenty ninth also as before. On the thirtieth, before two days pass, the dream shall be fulfilled without vexations.

If a man is born when the moon is one day old, he shall be long lived and wealthy. If he is born when it is two days old, he shall be always sickly and unhealthy. If he is born when it is three days old, he shall live long. If he is born when it is four days old, he shall always be in words false. If when it is five nights old, he shall decease in youth. If when it is six nights old, he shall be long lived and happy. If when it seven nights old, he will be ever honoured and live long. If it be eight nights old, he will die soon. If it be nine nights old, he will be born perilously. If it be ten nights old, he will be a sufferer. If it be

Gif he bið on .xi. nihta fe bið landef ofepzenza. Gif he bið on .xii. nihta ealð fe bið on eallum þingum puplðfull. Gif he bið on .xiii. oþþe on .xiiii. nihta fe bið æpfæft ⁊ pihtpif. Gif he bið on .xv. nihta fe bið fona zefapen. Gif he bið on .xvi. nihta fe bið on eallum þingum nytpuplðe. Gif he bið on .xvii. nihta fe bið fona zepitan. Gif[1] he bið on .xviii. nihta oðde·
T. fol. 39 b. on .xix. fe bið zefælig. Gif he bið on .xx. nihta fe bið fona zefapen. Gif he bið on .xxi. nihta fe[2] bið on zodne peopfunze. Gif he bið on .xxii. nihta fe bið uneapht[3] fihtling. Gif he bið on .xxiii. nihta fe bið þeof fceaða. Gif he bið on .xxiiii. nihta fe bið zefpincfull on hif life. Gif he bið on .xxv. nihta fe bið zehealtfum hif lifef. Gif he bið on .xxvi. nihta fe bið peoncef zælfa. Git he bið on .xxvii. nihta fe bið to fpecnum þingum akenneð. Gif he bið on .xxviii. nihta fe ne bið naðop ne eapm ne pelig. Gif he bið on .xxix. oþþe on .xxx. nihta ealð[ne] monan akenneð · fe bið zôð ⁊ fpenðliðe.[4]

Biblioth. Bodleiana, MS. Junius 23, *fol.* 148.

Ðæpe æpeften nýhte þonne nipe mone býð ecumen · þ mon þonne in fpeofne zefihþ · þ cýmeð to zefean · þæpe æftepan nihт · ⁊ þone ðpiddan nýht · ne býoð þ naðep ne zoð ne ýfel. Ðæpe feopðan nýht · ⁊ þeopa[5] fiftan: pene heo zodne zefpemeðneffe · þæpe fýxtan niht þ þu zefýx · fpa hýt býoð · ⁊ þeo pýð eopfoþu zeo fcilt · þepe feofoðan nýht · þ þu zefixt · fpa hýt býð · ⁊ æftep mycelpe týðe azæð · þæpe .viii. nihт · ⁊ þepe nizoþan · þaþe[6] þu zefihft · fpefn þ bið able[7] oðþe tpezza þepe nizoðan[8] nihт þ þeo zemetеð · þ bioð

[1] Gif hif he, C.
[2] fo, MS. C.
[3] uneph, T.
[4] fpeonðliþe, T.
[5] þeopa, MS.
[6] Read þæt þe.
[7] Read aðl.
[8] Read teoðan. Eleventh is not here.

eleven nights old, he will be a traveller beyond his native land. If it be twelve nights old, he will be in all respects honoured. If it be thirteen or fourteen nights old, he will be pious and righteous. If it be fifteen nights old, he will soon be deceased. If it be sixteen nights old, he will be in all respects useful. If it be seventeen nights old, he will be soon deceased. If it be eighteen or nineteen nights old, he will be happy. If it be twenty nights old, he will be soon gone. If it be twenty one nights old, he will be in good esteem. If it be twenty two nights old, he will be a stout champion. If it be twenty three nights old, he will be a thief and a scamp. If it be twenty four nights old, he will be laborious in his life. If it be twenty five nights old, he will be abstemious in his life. If it be twenty six nights old, he will be greedy of work. If it be twenty seven nights old, he will be born to mischief. If it be twenty eight nights old, he will be neither poor nor rich. If it be twenty nine or thirty nights old, he will be good and hospitable.

This manuscript dates about 1120, *and contains a different text from the last, with remarkable grammatical forms.*

On the first night, when the new moon is come, what a man sees in his dream, will turn out for joy. On the next and on the third night it is neither good nor evil. On the fourth and fifth night, let him expect a good fulfilment. On the sixth night, whatever thou seest, so shall it be, and shield thyself from trouble. On the seventh night, whatever thou seest so shall it be, and after a long while shall come to pass. On the eighth night and ninth, soon shalt thou see thy dream fulfilled, that shall be sickness or vexation. What thou dreamest on the ninth night shall be without solidity.

butan feſtneſſe • þeoꝛe . XII. nihꞇ • ꝛ þeoꝛe . XIII. nihꞇ ine þꝛim dazum þu zeſihſt þin ſpefn • þeoꝛe . XIIII. nihꞇ •[1] ne hafað þaꞇ nane zefꝛemeðneſſe • þeoꝛe . XV. nihꞇ :· hiꞇ hafað liꞇle zefꝛemeðneſſe • þeoꝛe . XVI. nihꞇ :· æfꞇen mẏcelꝛe ꞇiðe aʒæð þin ſpeofn. Ðeꝛe . XVII. nihꞇ • ꝛ . XVIII. ꝛ niʒonꞇene • in . III. ꝛ . C. um daʒa bið goð ſpefn. Ðonne ſe mona bið . XX. nihꞇ • ꝛ . I. ꝛ . XX. nihꞇ • þ biðꞏſciꝛ oðþe ceap in þem ſpefne ꞇopeaꝛð • þonne heo bẏð . II. ꝛ . XX. nihꞇ ealð • þ þu zeſihſt hiꞇ lenzeð ꞇo zoðe ꝛ[2] zefean • þonne heo bið . III. ꝛ . XX. nihꞇa ealð • þ bið[3] cið ꝛ zefliꞇ. Ðonne heo bið . IIII. ꝛ . XX. nihꞇa ealð • ꝛ .V. ꝛ . XX. ꝛ .VI. ꝛ . XX. nihꞇa ealð • þ bið þeoꝛð liꞇ eze on nizon dazum • oðþe on . X. þin ſpefn aʒæð • þonne heo bið .VII. ꝛ . XX. ꝛ .VIII. ꝛ . XX. nihꞇa ealð :· ealne zefean þ biꞇneð • þonne heo bið • .IX. ꝛ . XX. ꝛ fulle . XXX. nihꞇa ealð • þ bið æfꞇe buꞇon ſꞇæcneſſe ;—

fol. 148 b. Se ðe bið aꞇenneð on annihꞇne mona • ſe bið lanze[5] lifes • ꝛ pel eði. Se þe bið on . II. nihꞇa ealðne monan • ſe bið[6] ſeoc. Gif he bið aꞇenneð on . III. nihꞇne monan • ſe leofaþ lanze ꝛ hẏðiʒ.[7] Gif he biþ feoꝛeꝛ nihꞇa ealð :· he bið ꝓice. Se on .V. nihꞇne bið zeboꝛen zunz he zeꝛiꞇað. Se þe bið aꞇenneð on .VI. nihꞇne • ſe biþ lanze lifes • ꝛ zeſeliʒ. Se þe bið aꞇenneð on .VII. nihꞇa ealðne mona • ſe leofaþ lanze on ꝑurþunge. Gif ſe mona bið eahꞇa nihꞇa ealð[8] ſe zeꝛiꞇeþ ſona. Gif he bið aꞇenneð on nizan nihꞇne ealðne monan • ſe biþ ſꞇaðolice aꞇenneð. Se ðe bið[6] aꞇenneð on . X. nihꞇne ealðne[9] monan • ſe bið ðꞇopeꝛe. Gif man biþ aꞇenneð on .XI. nihꞇa ealðne monan • ſe bið landeſ ofeꝛizenza. Se biþ aꞇenneð on .XII. nihꞇa ealðne[10] monan • ſe biþ

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[1] niꞇhi, MS.
[2] ꝛ, MS. omits.
[3] bið, MS.
[4] nꞇhꞇa, MS.
[5] So MS.
[6] bið, MS.
[7] For eadiʒ.
[8] ealð, MS.
[9] ealne, MS.
[10] ealne, MS.

On the twelfth and thirteenth night, within three days thou shalt see thy dream fulfilled. On the fourteenth night it hath no accomplishment. On the fifteenth night it hath little accomplishment. On the sixteenth night, thy dream will come to pass after a long space of time. On the seventeenth and eighteenth night, within a hundred and three days it shall be a good dream. When the moon is twenty and twenty one nights old, there is office or traffic foreseen in the dream. When it is twenty two nights old, what thou seest belongeth to good and joy. When it is twenty three nights old, that signifies chiding and scolding. When it is twenty four, twenty five, twenty six nights old, that stands for considerable terror: thy dream shall come true in nine or ten days. When it is twenty seven or eight nights old, it betokens all joy. When it is twenty nine or thirty days old, that is, in the full, that is ever without peril.

He who is born when the moon is one day old shall be of long life and pretty well off. He who is born when she is two days old, shall be sickly. If he be born when she is three nights old, he shall live long and be rich. If she is four nights old, he shall be powerful. If five, he shall die young. If six, he shall be of long life and happy. If seven, he shall live long in honour. If eight, he shall die soon. If nine, he shall be perilously born. If ten, he shall be a sufferer. If eleven, he shall be a traveller beyond his native land. If eleven, he shall be [long] lived, and in all respects honoured by

[lanȝeȝ][1] lifes· ȝ on eallum hiſ þinȝum peoɲþ mannum miþ ȝode. Gif man biþ acenneþ on .xiii. nihta ealþne monan· ſe biþ riceſ paldenþ· ȝ ȝodcunþ. Gif man biþ acenneþ on .xiiii. nihta ealþne mone· ſe biþ ælceſ ȝodeſ pýɲþe.

Spa hpilc man ſpa on ſunnandæȝ· oððe on nihт acenneþ biþ· oɲſoɲȝlice leofæþ he· ȝ biþ fæȝȝeɲ. Gif he on monanþæg· oðþe on nihт acenneþ biþ· he biþ acpealþ fram mannum· lepde ſpa clæɲoc ſpeþeɲ he biþ. Gif he oɲ тipeſþæg biþ acenneþ· oþðe on ða nihт· ſe biþ æpeɲþ on hiſ life· ȝ biþ man ȝ ðpæɲe. Gif he biþ on poþneſþeiȝ oþðe on ða[2] nihт acenneþ· he biþ ſcarp ȝ bitеɲ· ȝ ſpiðe pæɲ on hiſ poɲþum. Gif he biþ
fol. 149 a. acenneþ on þuɲɲef dæȝ oþðe on þa nihт· he biþ ſpiðe ȝefibſum· ȝ pæl eði· ȝ pel ȝepeaxeþ· ȝ he biþ ȝoþ lufienþ· ȝ eallif ſþam pifum. Gif he biþ acenneþ on ɲɲiȝenþeȝ oðþe on ða nihт· he[3] biþ apeɲȝet ſþam[4] mannum· ȝ he biþ biɲi cpeaftı· ȝ ſþam allum mannum he biþ laþ· ȝ æɲɲe ıɲel þenceþ on hiɲ heoɲtan· ȝ he biþ deoɲ· ȝ ɲpiðe[5] onðɲeþende· ȝ he leng ne leoɲaþ: þonn on miþɲe ılde. Giɲ he biþ acenneþ on ɲaтeɲneɲ dæȝ· oþðe on ða nihт· hiɲ dæde beoþ ɲþanlica·[6] ȝ he biþ ealþoɲman ɲpa peɲ[7] ɲpa piɲ· ɲpa pæɲe he biþ· тæla him ȝelimpeþ· ȝ lanȝe he leoɲaþ:—

Giɲ miþdeɲpintɲeɲ meɲſeþeȝ biþ on ɲunnan deȝ· þonne biþ ȝoþ pintеɲ· ȝ lenȝten pinþi· ȝ þɲiȝe ɲumeɲ· ȝ pinȝeaɲþaf ȝode· ȝ ɲceap beoþ peaxende· ȝ hunu beoþ ȝenihtɲum· ȝ eal ɲib biþ ȝenýhtɲumo. Giɲ he biþ on monanþeȝ ſe miþdeɲ pintɲeɲ meɲſeþæȝ· þonne biþ gemenȝed pintеɲ· ȝ ȝoþ lenȝten· ȝ pinþiȝ ɲumeɲ· ȝ ýſtiȝ· ȝ beoþ ȝode pinȝeaɲþaɲ· ȝ ſpiþ ɾeoɲme mannum. Giɲ he biþ on тipeɲdeȝ· þonne biþ ýɾaȝ[8] pintеɲ· ȝ pinþiȝ lenȝten· ȝ ɲeniȝ ſumeɲ· ȝ moni piſ ſpeltaþ·

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[1] Not in MS.
[2] ða, MS.,
[3] pe, MS.
[4] ɲam, MS.
[5] ɲpiðe, MS.
[6] For ɲpaȝenlica.
[7] pepeɲ, MS.
[8] yɾel ?

men and with God. If a man be born when the moon is thirteen nights old, he shall be ruler of a kingdom, and divine. If fourteen, he shall be worthy of every good.

Who ever is born on Sunday or its night, shall live without anxiety, and be handsome. If he is born on Monday or its night, he shall be killed of men, be he laic or be he cleric. If on Tuesday or its night, he shall be corrupt in his life, and sinful and perverse. If he be born on Wednesday or its night, he shall be sharp and bitter, and very wary in his words. If he born on Thursday or its night, he shall be very peaceable and easy, and shall grow up well, and be a lover of good, and altogether averse to women. If he be born on Friday or its night, he shall be accursed of men, silly, and crafty, and loathsome to all men, and shall ever be thinking evil in his heart, and shall be a thief and a great coward, and shall not live longer than to mid age. If he is born on Saturday or its night, his deeds shall be renowned, he shall be an alderman, whether he be man or woman; many things shall happen to him, and he shall live long.

If the mass day of midminter fall on a Sunday, then there shall be a good winter, and a windy spring, and a dry summer, and good vineyards; and sheep shall thrive, and honey shall be sufficient, and peace shall be kept well enough. If midwinter mass day fall on a Monday, then shall be a varied winter, and a good spring, and a windy summer and gusty, and there shall be good vineyards, and much sustenance for men. If it fall on a Tuesday, then there shall be an evil winter, and a windy spring, and a rainy summer; and many women

ȝ ſcıp beoð ꝑꝛecnoðe • ȝ cınınȝaf ꝑoꝛꝑeoꝛðað. Gıꝑ ſeo mıðꝑıntep bıð on poðneſðæȝ • þonne bıð heaꝛıð ꝑıntep • ȝ ȝꝛım • ȝ ẏꝑel lenȝten • ȝ ȝoð ſumep • ȝ ꝑınȝeaꝛðaf beoð ȝeꝛꝑencꝑulle • ȝ hunıg bẏð leꝛſe. Gıꝑ heo bẏoð on þunrefðæȝ • þoñ bẏoð ȝoð ꝑıntep • ȝ ꝑınðıȝ lenȝten •
fol. 141 b. ȝ ȝoð ſumoꝛ • ȝ ælc ȝoð bẏð ȝenıhtſum ın þem felꝑan ȝeaꝛe. Gẏꝑ ſe mıðꝑıntep bẏð on ꝑꝛıȝenðæȝe • þonne bẏð onpenðæðlıc ꝑıntep • ȝ bẏð ȝoð[1] ſumep • ȝ bẏð ȝenıhtſumef mıcel. Gıꝑ ſe mıðꝑınt bẏð on ſeteꝛnef ðeaȝ • þoñ bẏð ꝑıntep ȝeðꝛeꝑeðlıc • ȝ ꝑınðıȝ lenȝten • ȝ peſtmaf ſꝑıncað • ȝ ſcep cpellað • ȝ ealðe men ȝeꝛıtað • ȝ þa clenan beoð leahtꝛoðe;

Ðeꝛ ſeȝð[2] ẏmb ðꝛıhtnef ȝebẏꝛð • ẏmb þa .xii. nıht hıf tıðe.[3] Gẏꝑ ſe ꝑınð bẏoð on þa ꝑoꝛꝑma nıht • ȝehaðoðe peꝛaꝛ ſpelcað • þæꝛe æꝑteꝛan nıht • ȝ þeꝛe þꝛıððan nıht [ȝıꝑ] bıð ꝑınð: þonne peſpnaf[4] ꝑoꝛꝑeoꝛðað • þeoꝛe ꝑeoꝛðan nıht ȝıꝑ ꝑınð bẏð: leꝑ bẏð lıtel. Ðæꝛe .v. nıht ȝıꝑ ꝑınð bẏð: þonne bẏð ꝑꝛecne on ꝑeo • ȝ ſcıpu ꝑoꝛꝑeoꝛðað. Ðeꝛe .vi. nıht ȝıꝑ ꝑınð bẏð • ðonne aðla bẏoð þẏ ȝeaꝛe • on eoꝛðan mıſlıca. Ðeꝛe .vii. nıht ȝẏꝑ ꝑın[ð] bẏoð: ꝑıꝛ bẏð ſpẏðe ꝑẏꝑe þẏ ȝeaꝛe. Ðeꝛe .viii. nıht ȝẏꝑ ꝑın[ð] bẏoð •[5] þonne ælðe men[6] ſpelcað. Ðere .ix. nıht ȝẏꝑ ꝑın[ð] bẏð • ſcep ſpelcað. Ðæꝛe .x. nıht ȝẏꝑ ꝑın[ð] bẏð: ꝑꝛeoꝛ bẏoð ꝑoꝛneꝛꝑeðe. Ðæꝛe .xi. nıht ȝẏꝑ ꝑınð bẏoð • æale nẏetenu foꝛ-ꝑeoꝛðað • þonne .xii. nıht ȝẏꝑ ꝑınð bẏð: þonne bẏoð mıcel ȝeꝑeoht on eoꝛðan:—

Þẏ ꝑoꝛꝑma ðæȝ ðꝛıhtnef ȝebẏꝛðe • gẏꝑ ſunne ſcẏneð mẏcel ȝeꝑea bẏoð mıð mannum • ȝ ȝenıhtſum.[7] Gẏꝑ þẏ æꝑteꝛan ðæȝ ſunne ſcẏneþ • þonne byð on æn̄ȝel

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[1] Read ȝoð.
[2] ſeȝh, MS.
[3] hſtıðe, MS.
[4] Read peſtmaȝ.
[5] bẏoð, MS
[6] Probably ealðoꝛmen.
[7] Read ȝenıhtſumnef.

shall die and sheep shall be imperilled, and kings shall perish. If midwinter be on a Wednesday, then there shall be a hard and fierce winter, and a bad spring, and a good summer, and the vineyards shall be troublesome, and honey too little. If it be on a Thursday, then there shall be a good winter, and a windy spring, and a good summer, and each blessing shall be abundant that same year. If midwinter be on a Friday, then there shall be a changeable winter, and a good summer, and much abundance. If midwinter be on a Saturday, then the winter shall be afflictive, and spring windy, and fruits shall be hard to get, and sheep shall die, and old men shall die, and the innocent shall be held guilty.

Here is told about the birth day of our Lord, about the Christmas twelve nights. If the wind occurs on the first night, men in holy orders shall die. If there is wind on the second and third night, then fruits shall perish. If wind happens on the fourth night, the damage will be small. If wind occurs on the fifth night, there will be peril at sea, and ships shall perish. If there be wind on the sixth night, then there shall be various diseases that year on earth. If there be wind on the seventh night, fire will be very rife that year. If there be wind on the eighth night, then aldermen shall die. If there be wind on the ninth night sheep shall die. If there be wind on the tenth night, trees shall come late into leaf. If there be wind on the eleventh night, all sorts of cattle shall perish. If there be wind on the twelfth night, then there shall be some great battle on earth.

On the first day of the Lords birth festivals, if the sun shine, there shall be much joy among men, and abundance. If the sun shines on the second day,

cýnne ȝolð eað beȝeate. Gýf þy þrýðdan dæȝ funne fcyneð · betpeoh eaþmum mannum mycel ȝepeohт býoð · ȝ betpeoh cýniȝum · ȝ þýcum mannum micel fib. Gýf þý .iiii. dæȝe funne fcyneð · þonne þa olfenda mýcel ȝolð oðbeþað þan ætmettum [1] þa þone ȝolðhoþð healden fcolden. Gýf þý .v. deȝe funne fcýneð · mýcel bloftman bleoda beoð þý ȝeþe. Gýf .vi. dæȝe funne fcýneð dþihт[en] fendeð mýcele meolc. Gýf .vii. dæȝe funne fcineð · mýcele peftmaf on tpeopum beoð. Gýf þý .viii. dæȝe funne fcyneð · ðonne býð cpic feolfoþ eað ȝeate. Gýf þi .ix. dæȝe funne fcýneð þonne ȝoð fendeð micelne fulluht on ȝeaþe. Gýf þi .x. dæȝe funne fcýneð · þonne býð fé ȝ ealle æa miþ fixum ontineð. Gýf þi .xi. dæȝe funne fcyneð · micel coftunȝ býð deaðef miþ mannum. Gyf þi .xii. dæȝe · funne fcýneð · men beoð pace · ȝ byð micel fib on eoþðan :—

An meffe foþftant .xii. daȝa feaften .x. meffan .iiii. monað .xx. meþfan .viii.[2] monað .xxx. mefþan .xii. monað feften ftant · þeof ȝodcunðnef ýf ȝefæt pýð manna finenum · ȝ ȝyltum miffe fanȝ ȝ fealm fanȝ · ȝ ealmeffe.

Dunð tpelftiȝ faltena fealma ȝæð fop .xii. monþa feften .l. fealma anef dæȝef feften foþftent · odde .x. fiðum finȝe mifenene mei deus · ȝ fpa fela patep ñña · ȝ þýn leoþ to eoþðan aftnecce :—

On [3] anpaþðne ȝep ȝýf hýt þunþie on funanðæȝ ·[4] þonne tacnað þ micelne blodef ȝýte in fumepe þeode · ȝ on oðepne : þonne tacnað þ peðep cýnebeaþn acpealð [4]

[1] So MS.
[2] vii., MS.
[3] So MS.
[4] See further on, p. 180, these ten lines, from an earlier text, with variations.

then gold shall be easy to get among the English. If the sun shines on the third day, then shall be a great fight among poor men, and abundant peace between kings and powerful men. If the sun shines on the fourth day, then the camels shall bear off much gold from the emmets which should guard the hoard of gold.[a] If the sun shines on the fifth day, then shall be a great bloom of fruit that year. If the sun shines on the sixth day, the Lord shall send much milk. If the sun shines on the seventh day, then will be a good crop on trees. If the sun shines on the eighth day, then quicksilver shall be easy to get. If the sun shines on the ninth day, then God shall send a great baptism that year. If the sun shines on the tenth day, then shall the sea and all rivers be well supplied with fish. If the sun shines on the eleventh day, then shall be a great trial of death among men. If the sun shines on the twelfth day, men shall be weak, and there shall be much quiet on earth.

Equivalents.

One mass is as good as twelve days fasting, ten masses as four months, twenty masses as eight months, thirty masses as twelve months fasting. This divine ordinance is established in regard to mens crimes and guilts: the mass song, and the psalm song, and alms-giving.

A hundred and twenty psalms out of the Psalter are as good as twelve months fasting; one psalm is as good as one days fasting, or sing the psalm Miserere mei Deus ten times, and as many paternosters, and lay thy cheek upon the earth.

In the present year, if it thunders on a Sunday, then that betokeneth a great bloodshed in some nation. If on the next day, Monday, that storm betokeneth that a royal child shall be put to death. If it thun-

[a] Herodot. Book III. 102.

býð. Gýf on tıpef ðeȝ þunþıeð · þonne tacneð þ peſtmaſ ȝefþıðunge. Gýf on poðnef ðæȝȝe þunþıe · þonne tacneð þ land bıȝenȝene cpælm. Gýf on þunþef ðæȝ þunþað · þ tacnað þıf manna cpealm. Gýf on fıȝeðæȝ þunþað · þonne tacnað þ feo ðeoþa cpealm. Gýf on fætepnef ðæȝ þunþað · þonne tacnað þ ðemena ȝ ȝepeſtena cpealm :—

De Somniorum eventu.

Gýf mon metеð þ he ȝeſeo eaþn on hıf heaþoð uþan ȝeſettan ·[1] þ tacnað mıcel[1] peoþðmýnð · ȝıf hım þınce þ he þeala eaþna ætſomne ȝeſeo · þ bıð ýþel nıð · ȝ manna fætunȝa ȝ ſeaþa. Gýf hım þınce þ he ȝeſeo beon hunıg bepan · þ býð þ he on eaðeȝum haðum þeoh ȝeftpeonað. Gýf hıne beon ſtınȝen ·[2] þ býð þ hıf moð býð ſpıðe onſtıpeð þnam ælþeoðeȝum mannum. Gýf hım þınce þ he ȝeſeo beon ın to hıf huſe þleoȝan ·[3] þ býð þef huſef apeſtnef.[4] Gýf hım þınce [5] þ he ȝeſeo fela þuȝla æt ſamne · þ býð æþeſt ȝ ȝecıð.[6] Gýf he þuȝlaf ȝeſeoȝ betpenan heom[7] pınnan · þ býð þ þıce haðaþ[8] pınnað[9] heom beotpeonan. Gýf hıf næðþe ehte ·[10] beoþȝe hım pýð ıþle pıþmen ·[11] þonne hım þýnce þ hıf eaþn ehte ·[12] þæt bıð ðeað. Gýf him þınce þ he hıne on hatum pætepe þpea[13] þ býð hıf hıcef tıðepnef. Gýf hım þınce þ he hıne on cealðum petepum[14] þpea ·[15] þ býð hıf hıcef hælo ȝ ȝefýnto. Gýf hım þınce þ he hıne on fæ bæðıȝe · oððe þpea : þ býð blıſſe. Gýf he þæȝep petep ȝeſeo oððe ofep þæþeþ ·[16] þ býð opſopȝnýff.[17] Gýf hıne

fol. 151 a.

metеð þ he ðnofpætep ȝeſeo · ne ðeah þæt. Gýf he ȝolð þındeð · ȝoð ſpefn þ bıð · ȝ yþel þem þe hıt

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[1] T. omits.
[2] ſtıkıan, T.
[3] þleon, T.
[4] æleðnýff. T. ; apeſtmaf, J.
[5] þıneȝ, T. J.
[6] ȝeþht ȝ cıð, T.
[7] J. omits.
[8] haðeþ, J.
[9] pınnan, J.
[10] Gıf hım þınce þ hıne næððþe tepe, T.
[11] ıþþmen, J. ; pımmen, T.
[12] ſpyþe ete, T.
[13] baþıȝe, T.
[14] pætþe, T.
[15] baþıȝe, T.
[16] þaþe, T.
[17] opſopȝneſſe, J.

ders on Tuesday, then that betokeneth failure of crops. If it thunder on Wednesday, that betokeneth death of tillers of the land. If its thundereth on Thursday, that betokeneth death of women. If it thundereth on Friday, that betokeneth death of sea animals. If it thunders on Saturday, that betokeneth death of judges and bedfellows.

The collations from MS. Cott. Tiberius A. iii., *fol.* 36 *a.*[a]

If a man dreams that he sees an eagle settle on his head, that betokeneth much honour. If it seems to him that he sees many eagles at once, that shall be harm and assaults and plots of men. If it seems to you that you see bees carrying honey, it shall prove
4 to be the earning of money from wealthy persons. If bees sting him, that signifies that his mind shall be much disturbed by foreigners. If he fancy he sees bees fly into his house, that shall be the destruction of the house. If he fancy that he sees many fowls together, that shall be jealousy and chiding. If he seeth fowls fight one another, that shall be that powerful persons
8 are in contest. If a snake pursue him, let him be on his guard against evil women. When it seems an eagle pursues him, that is death. If it seems he washes himself in hot water, that signifies indisposition of body. If he seems to be washing in cold water, that denotes
12 the health and soundness of his body. If it seems that he bathes or washes in the sea, that is bliss. If he sees or travels over a fair piece of water, that is, ease of mind. If he thinks he sees turbid water, that has no significance. If he finds gold, that is a good dream,

[a] A very minute collation seemed unsuitable in this piece.

ȝecýnde[1] ne bið. Gýf he mancaf oððe penigaf finðæȝ.[2] þ bið æfft.[3] Gýf him þince þ he penigaf ȝefio · ⁊ ne oðfine: ȝod þæt bið. Gýf he hie nimeð: ne deahȝ þ him. Đonne him þince áfi oððe ifen þ he habbe · þ bið ȝod. Gýf him þince þ he leað[4] habbe · fum unfiȝð him býð tofeaft. Gýf him þince þ he æt fofð ȝefitenum men ahtef onfo · of unfenum him cýmeð ȝeftneon. Gýf him þince þ he æt ficum men feof on fo · alyfefdneȝ dæt byð hif[5] bnoca. Gýf him þince þ hif huf býfnð.[6] micel blæd ⁊ tofhtnef him býð tofeaft. Gýf
T. fol. 36 b. hie oft býfnen · þ bið micel[7] ȝeftneon. Gýf man metef þ he hif huf timbfie · þ býð hif feaxnef.[8] Gýf him þinceȝ þ hif huf fí tofofifen · fum æfpela[9] him bið tofeaft. Gýf him þince þ he hfit hfiæȝl ȝefio · þ býð micel fuffðmind. Gýf him þince þ he hif beafð[10] fcife · þonne býð hif bnoc htlifende. Gif him þince þ hif eafm fý of afleȝen · þ býþ hif ȝoda alætnef · þonne him þinceȝ þ he micleȝ hefef[11] ȝepalð aȝe · þanne ofefcýmeð he ælle hif feond.[12] Gýf hine metef þ he apiht befan ȝefeo · þ býð unȝefaðnef.[13] Gýf him þinceȝ þ he[14] mið ȝefenoð ȝýfdel[15] fio ȝýfdeð · ðæt býð anmoðnef. Gýf hine mæte þ he hebbe ȝyldene beaȝ · þ býð þ he ȝefihð healicne ealdofdom. Gýf him þince þ he habbe fuh lic · þ[16] býð hif ȝoda panunȝ.[17] Gýf hine mete þ he ne mæȝe ýfnan · micel bnoc him býð tofeaft · þonne him þince þ he fpipe · þ býð fpa hpæt fpa he ana pifte[18] þ hit péofðæð[19] ýppe.[20]

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[1] Without ȝe, J.
[2] ȝ for þ is frequent in this MS.
[3] Omitted in T.
[4] læð, J.
[5] J. omits.
[6] bufnat, J.
[7] micellicu, J.
[8] þ hýf ȝod býþ peaxende, T.
[9] ætlætnef, T.
[10] beafn, J.
[11] For hæcces: micelef hpaȝelef, T.
[12] fynð, T.
[13] unȝefaðef, J.
[14] feo, J. adds.
[15] ȝefenedan ȝyfdle, T.
[16] þonne, J.
[17] þaniend, J.
[18] pat, T.
[19] pyfþ, T.
[20] ȝeyppeð, T.

16 and evil to him to whom it is not natural. If he finds mancuses or pennies, that is jealousy. If he fancies he sees pennies, and does not touch them, that is good.
20 If he takes them, that does him no good. When he fancies he possesses brass or iron, that is good. If he fancies that he has lead, some bad luck will betide him. If he imagines that he receives something from a man deceased, some gain is coming to him from an unexpected quarter. If he thinks he receives money from a powerful man, that is relief from his troubles. If he fancies his house is on fire, much profit and
24 bright prospects are at hand. If his premises burn often, that is great gain. If a man dreams he is building his house, that is his growth in wealth. If he dreams his house is overthrown, something to thwart him is coming. If he fancies he sees white raiment,
28 that signifies much honour. If he fancies he is clipping his beard, then his trouble will be diminishing. If he fancies his arm is struck off, that is a hindrance to his wellbeing. When he thinks he has control of a great massrobe, then he will overcome all his enemies. If he dreams that he sees himself carry anything, that is inconvenience. If he fancies he is girt with an orna-
32 mented girdle, that is stoutheartedness. If he dreams that he has a golden coronet,[a] that signifies he will attain high station. If he dreams he has a rough body, that stands for decay of fortune. If he dreams that he is not able to run, then some great trouble is at hand for him. If he dreams that he is vomiting,
36 then what he only knew will become public. If he

[a] As Beag is masculine, it follows that in gylðene one n is suppressed, and it stands for gylðenne.

Gÿf hine mete þ he gefeo blindne man gebofenne • þ bÿð fofl æt nef hif goda. Gÿf him þince þ he mid cÿninge fpræce • him cumeð gefealic gifu to ȝ god.
fol. 151 b. Gÿf hine mete þ he gebunden fi • læne ic hine þæt he him beofige pÿð fpecno þing. Gÿf him þince þ he ftige on heah clif • [1] þ tacnað god. Gÿf him þince þ he of dune aftige • bocef del he onfehþ. Gÿf hine mete þ he mid hif freondef pÿfe hæme • þæt bÿð adl. Gÿf him þince þ he mid hif agene pife heme • þ bÿð god fpefn. Gÿf hine mete þ he hine geofne to gode gebidde • micel gefea[2] him bÿð topeafid. Gif him þince þ he fÿ ungyfid • bloc þ bif. Gif him þince þ he dracan gefeo: god þ bif. Gif him þince þ he deme dom þ bif god. Gif him þince þ hif heafod fÿ befcofen þ bÿþ bloc. Gif him þince þ he hæbbe micel feoh tiddefnef him bif tofefid. Gif him þince þ he hæbbe nefe fceof • mid bloce him cynif gefifleon. Gif him
T. fol. 37 a. þince þ he bec hæbbe þ bif uncuð hlafofid oðde aldofman. Gif him þince þ he huntige beofige him geofne pið hif fynd. Gif him þince þ he hundaf gefeo • ȝ hi hine ȝnetan • beofige him eac pið hif fÿnd. Gif him þince þ he gefeo hundaf ÿfnan þ bÿþ micel god topeafid • [3] þonne him þince þ he fifcaf gefeo þ bÿð negn. Gÿf him þince þ he bfadne monan gefeo • þ byð god fpefn. Gÿf mon mete þ he hpit hofif hæbbe • oðde on fide • þ bÿð peofðmind.[4] Gÿf him þince þ he on blacum hofife fide • þ bÿð hif modef anȝnef.[5] Gÿf him þince þ he on neadum hofife fide • þ bÿð hif goda panigend.[6] Gÿf him þince þ he on fealapan hofife fide • þæt bÿð god • oðde ȝfræȝan • [7] þ bÿð god fpefn. Gÿf man meteð þ he pæf flea • þ bÿð geciþ pÿð hif fneond. Gÿf him þince þ he hif feond[8] flea • beofige

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[1] heanne munt, T.
[2] ȝÿre, J.
[3] Ten lines from T.
[4] peofðmynt; T.
[5] ȝoda modef eaȝnef, J.
[6] panunȝ, T.
[7] ȝfræȝium, T.
[8] For h. f., oððefne, J.

dreams that he sees a man born blind, that is loss of property. If he dreams that he speaks with the king, a joyful and good gift is coming to him. If he dreams that he is bound, I warn him to be on his guard against peril. If he fancies he is mounting up to a high cliff, that betokens good. If he fancies he is descending from one, he will have his share of trouble. If he dreams se cum uxore amici rem habere, that is sickness. If he imagines se cum uxore sua rem habere, that is a good dream. If he dreams that he is praying earnestly to God, much joy is at hand for him. If he fancies that he is ungirt, that shall be trouble. If he fancies that he sees a dragon, that is good. If he thinks he is judging judgment, that is good. If he fancies that his head is shorn, that is vexation coming. If he imagines he has much money, indisposition is at hand. If it seems he has new shoes, profit with annoyance is at hand. If he thinks he has books, that signifies a strange lord or governor. If he fancies he is a hunting, let him be well on his guard against his enemies. If he thinks he sees hounds, and they bay him, let him be on his guard against his enemies. If he thinks he sees hounds run, that stands for much coming good. When he thinks that he sees fishes, that signifies rain. If he fancies he sees a full moon, that is a good dream. If a man dreams that he has or rides upon a white horse, that portends honour. If he thinks he is riding on a black horse, that is anxiety of mind. If he fancies he is riding on a bay horse, that is decay of fortune. If he fancies he is riding on a dun or on a grey horse, that is a good dream. If a man dreams he kills a man, that portends chiding with his friend. If he dreams

he hım ȝeoɲne pẏð ſɲæcno þınȝ. Gẏf hım þınce þæt he þeoɲaf ȝeſeo · hım bẏð ȝoð toɲaɲð. Gẏf hıne meᵹe þ he ðeaðne mann cẏſſe · þ bẏð lanȝ lẏf ꝛ ȝoð · þonne hım þınce þ he ȝeſeo ſcẏp ẏɲnan · ȝoð æɲenðe hım bẏð toɲerð. Gẏf hıne meᵹe hnẏᵹe ſomnıe · ȝoð þ bẏð ȝıf he hı ne ẏᵹᵹ · ꝛ ẏfel ȝıf he ẏᵹᵹ. Gẏf hım þınce þ he oðeɲne cyſſe · ȝoð þ bıð. Gẏf hıne meᵹe þ he
fol. 152 a. hunıȝ eᵹe · oððe ȝeſeo · þ bẏð ænȝnes. Gıf hım þınceð þ he bellan ȝeſeo · oððe ȝehıɲe · peoɲðmınð hım bẏð toɲeaɲð. Gẏf hıne meᵹe þ he cıɲıcan ȝeſeo oððe ſınȝan ȝehıɲe: mıcel ȝoð þ tacnað. Gıf hım þınce þæt he ȝeſeo man mıð pæpnan ȝepunðoðne · ẏmbhıðıȝ ſoɲȝ þ bẏð. Gẏf hım þınce þæt he pæpen peȝe · þ bẏð oɲſoɲh. Gıf hım þınce þ he pıþ hıf ſcɲıft ſpɲece · þ tacnað hıf ſynna ꝑoɲȝẏfennyſſe. Gıf hım þınce þ hıf pıf fı mıð beaɲne · þ bıð ȝoð ſpeꝑen. Gıf hım þınce þ he næððɲan ȝeſeo þ bıð ẏfeleſ pıfef nıþ. Gıf hım þınce þ he ȝeſeo hıc beɲan ne bıþ þ nan laþ. Gıf hım
T. 37 b. þınce þ he æt poɲulð ȝeꝑhtum fı · þ tacnað hım aðl toɲeɲð. Gıf hım þınce þ he hæbbe hɲıt ſceap · þ tacnað ȝoð. Gıf hım þınce þ he hæbbe ꝑeɲɲ hɲẏðeɲ · ne bẏþ þ naþoɲ ne ȝoð ne yfel. Gıf hım þnce þ he eɲıȝe oððe ſaupe · ȝeſtɲeon hım bıþ toɲeɲð. Gıf hım þınce þ he apıht on ȝoðcunðum bocum þæðe oððe leoɲnıȝe ·[1] mıcel puɲðmynt hım bẏþ toɲeɲð æt ȝoðe. Gıf hım þınce þ he on lıpẏlceɲe ꝑæȝeɲɲe ſtope fı · nıð hıf moðef hım cẏmeð.[2] Gẏf man meᵹe þ he ȝeſeon ne mæȝe · læɲe ıc hıne þ he hım pıð hıf ehᵹenð beoɲȝe. Gẏf man mæᵹe þ he feoluc · oððe ȝoðpeb hæbbe · ȝoð hıt bẏð · hpılum ꝛ hpılum leaſunȝ. Gẏf mon meᵹe þ he ꝑıleð ſẏ · ȝoð þ bẏð. Gẏf man meᵹe þ he peoɲðlıce ȝeɲeſtoð ſıo · ȝoð þ bẏð. Gẏf man mæᵹe þ he ꝑeola ſpyna æt ſamne ȝeſeo · þonne mæȝ he penan bɲoceſ. Gıf hım þınce þ he ꝑeala henna ȝeſeo oððe

[1] leoɲnınȝe, T. | [2] Ten lines from T.

that he kills his enemy, let him earnestly beware of perils. If he fancies he sees thieves, good is approaching. If he dreams he kisses a dead man, that is good and
64 long life. If he thinks he sees a ship run, a pleasant message is coming for him. If he dreams he is gathering nuts, that is good if he does not eat them, and evil if he eats. If he fancies he kisses another, that is good. If he dreams that he eats or sees honey, that
68 is vexation. If he dreams that he sees or hears a bell, honour is at hand for him. If he dreams he sees a church, or hears the singing, that betokens good. If he fancies he sees a man wounded with a weapon, painful solicitude is meant. If he thinks he is wielding a weapon, that is relief from care. If he imagines he is speaking with his confessor, that betokens forgiveness of
72 his sins. If he thinks his wife is with child, that is a good dream. If he fancies he sees an adder, that means a wicked womans spite. If he thinks he sees a body borne along, there is no harm in that. If he thinks he is at a scolding match, that betokens sickness at hand.
76 If he dreams he has a white sheep, that portends good. If he fancies he has a bull, that is neither good nor harm. If he fancies he is ploughing or sowing, gain is at hand. If he fancies he is reading or learning anything in divine books, much honour from God is
80 approaching for him. If he dreams he is in any fair place, vexation of mind is coming. If a man dreams that he cannot see, I advise him to fortify himself against his persecutor. If a man dreams that he has silk or muslin, at whiles it is good, at whiles deception. If a man dreams that he is defiled, that is good.
84 If one dream that he reposes magnificently, that is good. If a man dreams that he sees many swine together, then he may look out for trouble. If he fancies he sees or possesses many hens, that is good. If a man

hæbbe · þ bið ȝod. Gýf man mæte þ he henne æȝeþu hæbbe · oððe þicȝe ne deah hým þ. Gýf mon mete þ he ȝæt ȝefeo · þonne mæȝ he penan þæf laðpendan þeondef him on neapýfte. Gýf mon mæte þ he þeola ftod hopfa habbe · oððe ȝefeo · apeftneffe hif ȝoda ðæt tacnað. Gýf man mete þ he þela ȝofa hæbbe · ȝod þ býð · Gif him þince þ he fceap pullitze · ne bið þ ȝod. Gýf man mæte þ he pipeþ ete · ne deah þ. Gýf mon mete þ he þeala fpeþa ȝefeo æt famne · þonne
fol. 152 b. býð þ þæt he on hif þeondum hif pillan ȝeppyhð.[1] Gýf mon mete þ he pin dpince hele him býð topeapð. Gýf man mæte þ be býpnende candele ȝefeo oððe on handa habbe · ȝod þ býð. Gif him þince þ he ele hæbbe oþþe mid fmypitze · micelne ȝeþean þ tacnað æȝþeþ ȝe heþ on populdе ȝe æftep.

On[2] annihte monan þæp to cýninȝe · ȝ bidde þef þu pille · he þ ȝifeð ȝanȝ in to him on þa þpidda tid þef deȝef · oðð[e] þonne þu pýte þ fæ fi þul. On .ii. nihte monan ȝanȝ þonne ȝ býȝe land þæt þine ýldþan æp ahton · þonne meht þu hit aléfan · ȝ on .ii. nihte mona he[3] býð ȝod to fæþanne on oðep land · ȝ pýf to on þonne to pih lífe. On .iii. nihtte monan þap þonne on þin land · ȝ þu hýf þonne pel ȝepaldeft · ȝ fec þine fpeonde ȝ hi beoð blýðe · ȝ .iii. nihta mona býð ȝod an to pixanne. On .iiii. nýhta monan fibba þa cidenda men · ȝ þu hie ȝefibbaft · ȝ on þone dæȝ fec þine fiend ȝ þu hie ȝemeteft · ȝ hi beoð ȝepaldne. Se .iiii. nihta mona fe býð ȝod þæm epȝendan hýf

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[1] þ þu oȝepcymft ealle þine ȝynd, T.

[2] The first few lines of this piece are found in an earlier form in MS. Cott. Tiberius A. iii. fol. 37 b. thus: —On anne nihte ealdne monan ȝap
T. 38 a. þu to cinȝe · bide þæf þu pille he þe þæt ȝifð · ȝanȝ into him on þa þpiddan tide þæf dæȝef · oððe þænne þu pene þ fæ fý full. On tpa nihtne monan ȝap to · ȝ biȝe land þ þine ýldþan ahton · þonne mihte þu hit alýfan. On .iii. nihtne monan · ȝap þonne on þin land ȝ þu hif pel ȝepealfte · ȝ fec þine fpýnd · ȝ hi þe beoð blipe.

[3] Read hit.

dreams he has or eats hens eggs, that avails nought.
84 If a man dreams he sees a goat, then he may reckon on the near neighbourhood of the evil being, the fiend. If a man dreams that he has many stud horses, or sees such, that betokens devastation of his goods. If a man dreams that he has many geese, that is good. If one
88 dreams he is pulling sheep, that is not good. If a man dreams he is eating pepper, that is of no consequence. If a man dreams he sees many spears together, then it shall come to pass that he shall wreak his vengeance on his enemies. If a man dreams that he is drinking wine, health is approaching. If a man dreams that he
92 sees or has in hand burning candles, that is good. If he fancies that he has oil, or is anointing with it, that betokens much joy, either here in this world, or hereafter.

When the moon is one day old, go to the king, and ask what you will, he shall give it: go in to him at the third hour of the day, or at high water. When the moon is two days old, then go and buy land that thy forefathers possessed formerly; then you may redeem it. And when the moon is two days old is a good time to travel abroad, and to take a wife with a view to lead a proper life. When the moon is three days old, then go to your land, and you will manage it well; and seek your friends, and they will be merry. Also when the moon is three days old, it is good to fish. When the moon is four days old, try to reconcile disputing men, and you will succeed; also on that day seek your enemies, and you will meet with them, and they shall be overmastered. When the moon is four days old is a good time for the ploughman to fetch out

ſul uꞇ ꞇo ðone • ⁊ þem ȝꝛınðeꝛe hıſ cꝛeoꝛn • ⁊ þem cıꝛemen hıſ cıꝛınȝe ꞇo anȝınnane. On .v. nıhꞇe monan ȝanȝ ꞇo þınum þeahꞇeꝛe ⁊ he ꝑonne þe ın eallum þınȝum pel ȝeþenȝeð • ⁊ ſec on ꝑone dæȝ þıne ꝓꝛenð •
fol. 153 a. ⁊ ſe þeo ſꞇelað on ꝑone dæȝ • ne ȝeahſað hıꞇ manna. On .vı. nıhꞇne monan dó ꝑonne hıȝ on þın beð • ðonne hafaſꞇ þu þæꝛon nenıȝe punelıc ſaꝛ • ac þu þeꝛ bẏſꞇ ȝefeonde he ıſ eac ȝoð cıꝛcan on ꞇo ꞇımbꝛıane • ⁊ eac ſcıꝛef ꞇımbeꝛ on ꞇo anȝınnanne. On .vıı. nıhꞇne monan bıdde þıne laſoꝛð he þe ſeleð • ⁊ ȝẏf þu pılle ſeðan cynıȝaſ beaꝛn • oððe æðeleſ monneſ ȝeleod hıne ın þın huſ ⁊ ın þıneſ hıꝛeðeſ ⁊ ſeð hıne ꝑonne bẏð þe þ̄ ȝoð. Se .vıı. nıhꞇa mona ıſ ȝoð on ꞇo fıxıane ⁊ æðeleſ monneſ peꝛȝılð an ꞇo manıanne •[1] Se .vııı. nıhꞇa monan ȝeunꞇꝛumað ne léoꝛað he lanȝe • ac he ẏf ȝóð on oðeꝛ lanð ꞇo ꝓeꝛanne • ⁊ pẏf ꞇo bꝛı[n]ȝane. On .ıx. nıhꞇꞇe monan ꝓeꝛ ꞇo cynıȝeſ bene ȝanȝ ın ꞇo hım æꞇ ꝓulꝛe féo • ꝑonne bẏſꞇ þu ȝeſunðful pẏð hıne. On .x. nıhꞇne monan bıdde ſꝑa hꝑaſ ſꝑa þu pẏlle • hẏꞇ þe bẏoð ȝeꝛe. Se .x. nıhꞇa mona he ẏf ȝoð ꞇo ſꞇanðanne mıð æðelum monnum • ⁊ ꞇo ſꝑꝛecanne hymb heoꝛa peoꝛc • ⁊ eác bẏſcop • an ꞇo céſane • ⁊ eáldoꝛmen ⁊ cynıȝaſ. On .xı. nıhꞇa ealð mona ꝓæꝛ on ſꝑa hꝑelce healꝛe mıddanȝeaꝛðeſ ſꝑa þu pẏlle • ne ſceð þe nænıg ꝓıhꞇ ne man [ne] dıoꝛ • ⁊ he bẏð ȝoð
fol. 153 b. an ꞇo cꝑellanne mıcle ꝓıxaſ on ſæ. On .xıı. nıhꞇe monan bẏð ȝoð ꞇó ꝓeꝛanne oꝓeꝛ ſæ • ⁊ on hıꝛð ꞇo ꝓeꝛenne • ⁊ æac ꞇo ȝeꝓẏꝓıanne• On .xııı. nıhꞇe mone ælð ꝓæꝛ ın nıꝛe huſ • ⁊ nım eal[2] mıð þeo þꝛıo ꝓaꞇa ꝓul ǣleſ ⁊ meolce • ⁊ hẏꞇ bıð æac ȝoð ceaꝛ ꞇo mílcıan. On .xıııı. nıhꞇe monan ıſ ȝoð ælc ꞇélȝe ꞇo anȝınnanne æꝛeſꞇ • ⁊ on nıꝛne hıꝛeð ꞇo ꝓ̄eꝛenne • ⁊ ꝓꝛeoſꞇ ꞇo

[1] Read nmanne. [2] Read eac.

his plough, and for the grinder to begin with his quern, and for the chapman to begin his chaffer. When the moon is five days old, go to your counsellor, and he shall intercede well for you in all matters; and on that day seek your friends: and as for him who steals on that day, none shall hear of it. When the moon is six days old, put fresh hay on your bed, then, thereon, you shall have no lasting disorder, but you shall be in joy. This day is also good to build a church on, and also to begin building a ship. When the moon is seven nights old, request your lord, and he will grant your request; and if you propose to foster a royal child or a noblemans, fetch it to your household, and so foster it, it will be well for you. The seventh day of the moons age is good for fishing; and for taking a noblemans bloodmoney. He who falls ill on the eighth day of the moons age, will not live long; but the day is good for setting out on a journey abroad, and for fetching a wife home. On the ninth day of the moons age, go to make request of the king, go into his audience hall before high water, and then you will be successful with him. When the moon is ten days old, ask what you will, it shall be promptly ready for you. The tenth day of the moons age is good for standing with noble men, and for speaking about their business; and also for choosing a bishop, and aldermen, and kings. When the moon is eleven days old, go to what quarter of the world you will, nothing shall harm you, neither man nor beast; and it is a good day to kill big fishes at sea. When the moon is twelve nights old, it is good to travel over sea, and to join a retinue, and to get a wife. When the moon is thirteen days old, go into a new house, and take also with you three vessels full of oil and milk; and it is also a good day to milk cattle. When the moon is fourteen days old, is good for beginning dyeing, and for joining a new household, and for ordaining a priest, and for a nun to receive

halgiene · ⁊ nunnan halig þeƿ to anƿone. On .xv. mihte monan · hỳf god to fixianne · ⁊ huntum heoþtaf to fecanne · ⁊ pilde fþin. On .xvi. mihte monan þaþ oƿfeþ fæ̃ · ⁊ fite on þef fciþef fóþð ftefna ðonne gefeceſ þu þ land fþa þeo leoƿeft beoð · ⁊ fþeond þindeft begeondan þæm fæ̃ · ⁊ he if god hoþdeþn ón to fcæpiene · ⁊ minſteþ to geþeþanne · ⁊ to fætenne. On .xvii. mihte mone gỳƿ þu pỳlle huſ timbþan · beþ þ timbeþ:—

MS. Cott. Tiberius, A. iii. *fol.* 38 *a.*

On anpeaþdan geaþe. Gif ſe ƿoþma þunoþ cỳmð on ſunnan dæge · þonne tacnað þ cỳnne[1] beaþna cpealm. Gif hit on monan dæige þunþige þonne tacnað þ micelne bloðgỳte on ſumþe þeoðe. Gif hit on tipef dæig þunþige · þ tacnað pæſtma geſpeƿþunge. Gif hit on poðneſ dæig þunþige · þ tacnað land bigencgena cpealm · ⁊ cþæftigþa. Gif hit on þunþef dæig þunþige · þ tacnað pifmanna cpealm. Gif hit on fþigedæig þunþige · þ tacnað fædeoþa cpealm. Gif hit on fæteþneſ dæig þunþige · þ tacnað ðemena ⁊ geþeƿena cpealm. fol. 38 b.

Ðonne ſe mona bið acenneð on ſunnan dæig · þ tacnað .iii. þing on þam monþe · þ if þen · ⁊ pind · ⁊ ſmyltnỳf · ⁊ hit tacnað · nỳtena pæðla · ⁊ manna geſỳnto ⁊ hælo. Gif he bið o[n] monan dæig acenneð · þonne tacnað þ þam þe akenneðe beoð ſaþe · ⁊ geongþa manna heaƿod ece on þam monþe. Gif he biþ on tipef dæig akenneð · þ tacnað eallum mannum geƿean · ⁊ geongum geomþungе. Gif he bið on poðneſ dæig akænned · þ tacnað þ geſỳbſume peþaf punnað betpỳh holdum fþeondum. Gif he on þunþef dæig bið acenneð þ tacnað cỳnega hælo þuþh læcecþæfte.[2] Gif he bið on

[1] cyme, MS. | [2] So MS.

the holy vestments. On the fifteenth day of the moons age it is good to fish, and with hounds to seek harts and wild swine. On the sixteenth day of the moons age, go beyond sea, and sit in the prow of the ship, then you will reach the land, according to your desire, and shall find friends beyond sea. It is a good day for examining the state of a store room, and for entering or founding a minster. On the seventeenth day of the moons age, if you have a wish to build a house, hale the timber.

In the present year if the first thunder comes on a Sunday, then that betokens that death of children is coming. If it thunders on a Monday, then that betokens much bloodshed in some nation. If it thunders on a Tuesday, that betokens failure of crops. If it thunders on a Wednesday, that betokens death of farmers and artisans. If it thunders on a Thursday, that betokens death of women. If it thunders on a Friday, that betokens death of sea beasts. If it thunders on a Saturday, that betokens death of judges and counts.

When the moon is new on a Sunday, that betokens three things in that month, rain, and wind, and mildness; and it betokens want of cattle, and health of men. If it is new moon on a Monday, it betokens diseases for such as are born that month, and young mens heads will ache. If it is new moon on a Tuesday that betokens joy to all men, but to young men lamentation. If it be new moon on a Wednesday, that betokens that peaceable men will be living among loyal friends. If it is new moon on a Thursday, that portends recovery of kings by means of leechcraft. If it

ƿnɪʒedæɪʒ akennеð · þ bɪð ʒoð huntoð on þam monþe. Gɪƿ he bɪð on fætepnef dæɪʒ akennеð · þonne tacnað þ ʒepinn · ʒ bloðʒýtaf · ʒ fe þe hɪt mɪð fuðan pɪnðe onʒɪnne þonne hæfð he fɪʒe.

MS. Cott. Tiberius, A. iii. *fol.* 38 *a*.

On anƿe nɪhte ealðne monan fe þe hine aðl ʒefтanðeð · fe bɪðfnecenlice ʒefтanðen. Gɪƿ hine on . II. nɪhta ealðne monan aðl ʒefтanðeþ · fona he aƿɪfeþ. Gɪƿ hine on . III. nɪhte ʒefтanðeð · fe liþ fæfte · ʒ fpýlt.[1] Gɪƿ hine on .IIII. nɪhta ʒefтanðeþ · fe bɪð ʒefpenceð · ʒ þeah aƿɪft. Gɪƿ fe mona bɪþ .V. nɪhta ealð · þone man mæʒ ʒelacnian. Gɪƿ he bɪð .VI. nɪhta ea[lð] · ʒ hine aðl ʒefтanðeð · fe bɪþ lɪfef. Gɪƿ he bɪð .VII. nɪhta ealð fe fpɪnceað lanʒe. Gɪƿ he bɪð eahta nɪhta ealð · ʒ hine aðl ʒefтande · fe bɪð hnaþe fpelтenðe. Gɪƿ he bɪð .IX. nɪhta ealð · fe fpɪnceað lanʒe · ʒ þeah hpæðepe aƿɪfeþ · ʒ eal fpa .X. ʒ .XI. Gɪƿ he bɪð .XII. nɪhta fona he aƿɪfeþ. Gɪƿ he bɪð .XIIII.[2] nɪhta ealð · ł .XV. ł .XVI. ł .XVII. ł .XVIII. ł .XIX. þ bɪð fpɪþe ƿnecenlɪc on þam nɪhtum. Gɪƿ he bɪð .XX. nɪhta ealð · fe liþ lanʒe ʒ aƿɪft. Gɪƿ he bɪð . XXI. oððe . XXII. oððe . XXIII. fe liþ lanʒe ʒ fpɪnceað · ʒ aƿɪft. Gɪƿ he bɪð . XXIIII. nɪhta fe lɪʒð fæfte. Gɪƿ he bɪþ on . XXV. nɪhta · ƿnecenlice fe bɪð ʒefтanðen. Gɪƿ he bɪþ ʒefтanðen þonne fe mona býþ . XXVI. oððe . XXVII. oððe . XXVIII. oððe . XXIX. nɪhta ealð · fe aƿɪfeþ. Gɪƿ he bɪþ on . XXX. nɪhta ealðne monan · ʒefтanðen · uneaðe he ʒepyƿpð ʒ þeah aƿɪfeþ.

[1] fmylt, MS.

[2] So XIII. is omitted.

is new moon on a Friday, there will be good hunting that month. If it is new moon on a Saturday, that betokens fighting and bloodsheds, and the man who begins that game with the south wind will have the victory.

When the moon is one day old, he who is attacked by sickness will be perilously bestead. If sickness attacks him when the moon is two days old, he will soon be up. If it attacks him when the moon is three days old, he will be fast bedridden, and will die. If it attacks him when the moon is four days old, he will have a hard time of it, and yet shall recover. If when the moon is five days old, he may be cured. If it is six days old, and sickness comes on him, he will live. If it be seven days old, he will be long in a bad way. If it be eight days old, and disease attacks him, he will die soon. If it be nine, ten, or eleven days old, he will be ill long, and notwithstanding recover. If it be twelve days old, he will soon be up. If it be fourteen nights old, or fifteen, or sixteen, or seventeen, or eighteen, or nineteen, there will be great danger on those days. If it be twenty days old, he will be long abed, and recover. If it be twenty one, two, or three, he will lie long in sickness, and suffer, and recover. If it is twenty four, he will keep his bed. If it is twenty five, he is perilously bestead. If he is attacked when the moon is twenty six, seven, eight, or nine days old, he will recover. If he is attacked when the moon is thirty days old, he will hardly recover, and yet will leave his bed.

MS. Cott. Tiberius, A. iii. *fol.* 30 *b.*
Glossing a Latin text.

De obſeruatione lune & quæ cauenda ſint.

Mona ſe foꝛma on eallum þingum dondum nẏtlic ẏf · cild acenned bið mæne · glæd · pif · gefticlæned · on pætene gedẏfed gif he ætpint · lang life he bið · mæden acenned ungepemmed clæne · milde · plitig · penum gelicgende · þihtlice tofcedenne · on æftepeapdan ẏlde heo bið on bedde langе licgende · tacen heo hefð on muðe · oððe on [open] bruan · [1] ſe þe lið [2] langе he adlað · [3] ſpa pæt ſpa hine ſpefnað on bliſſe hit bið gepẏfed · foꝛ þi ne ẏfel ſeldan god hit getacnað · ȝ blod lætan oððe panian ealne dæg · mona god ẏf.

Mona ſe oðep on eallum þingum todondum nẏtlic
fol. 31 a. ẏf · bicgan · fẏllan · ſcẏp aſtigan · cild acenned pif · milde · geap · geſælig · mæden eallſpa · ſe þe lið þaðe acoꝛþað · ſpefen næfð gefꝛemincge · nẏf na god mona blod panian.

Mona ſe ðꝛidda peoꝛca onginnan na gedafanaþ · butan þ bið geedcenned ſtifician · nẏtenu tẏmian · bafaf fẏfan · pyttun na ſap þu foꝛþi ẏdele pẏꝛta beoð accennede þ bið foꝛſtolen þaðe hit [4] bið fundon · ſe þe gelið þaðe he hamacgað · oððe lan[ge] fꝛæcednẏſſe he þolað · cild acenned gefancfull [5] gꝛædig be þingum fꝛemedum · ſeldan he bið ealð · ungodan deaðe he ſpẏlt · meden ealſpa · ȝ gefpincfull · fꝛeala peꝛa gepilnað · ȝ heo ne bið ealð · ſpefen ẏdel ẏf · nif na god mona blod lætan.

Mona ſe fꝛeoꝛþæ peꝛcu onginnan · cildꝛu on ſcole betæcen nẏtlic [6] ẏf · ſe þe fꝛæhð þaþe[ȝ] [bið] funden ·

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[1] Thus elsewhere for *supercilio* in this piece.
[2] bið, MS.
[3] handlað, MS.
[4] he, MS.
[5] For *animosus*.
[6] nẏtlice, MS.

The first moon *of the lunar month* is useful for all purposes. A child born on it will be illustrious, clever, wise, booklearned; endangered on water; *from which* if he escapes he will be long in life. A maiden then born will be pure, chaste, mild, handsome, acceptable to the men, of a right discrimination. In the latter part of her life she will lie long abed. She will have a token on her mouth or eyebrow. He who takes to his bed that day will be long ill. Whatever a man dreams will be turned to bliss, since not evil *or*[a] seldom *but*[a] good it betokens. It is a good moon, all day, for bloodletting or withdrawing.

The second moon is useful for all purposes: to buy, to sell, to go aboard ship. A child born on it will be wise, mild, astute, lucky. A maiden in like manner. He who takes to his bed will soon recover. A dream hath no fulfilment. This moon is not good for drawing off blood.

The third moon is not good to begin works, except to root out what is grown up again: to tame cattle, to castrate boars; do not sow a garden that day, since idle worts will be produced. What is stolen will be quickly found. He who takes to bed will quickly be up again, or will suffer long inconvenience. A child born that day will be *spirited*, greedy of others property: rarely he will become old; he will die by a bad death. A maiden likewise, and she will be laborious; she will want many men, and she will not be old. A dream is vain. It is not a good moon to let blood on.

The fourth moon is useful to begin works; to put a child to school. He who absconds will quickly be found.

[a] Necessary emendations.

ſe þe lýð ꝑað[e] he ſpýlt oððe uneaþe he ætpint · ſe þe bið acenneð[1] ꝑoꝑliȝende · ȝeaꝛ tpelfe ȝif he [æt]pint pælig he bið · ꝑꝑæceðnýſſe he hæf[ð] · mæden þ ſelfe · ſpefen[2] ſpa pæðeꝛ ſpa ȝoð ſpa ýfel ȝefꝑemminȝe hit hæfð · ꝑꝑam tið[e] þæne ſýxtan oð nō̄n ȝoð mona bloð lætan.

Mona ſe fifta þu na ſelle offꝑunȝa[3] ꝑoꝑþi aðſpaꝛe ſe þe flýhð[4] ꝑaðe he bið ȝecýðð ðeað · oððe ȝepꝑiðan he bið ȝecýꝑꝑeð · ſtale eaꝛfoðlice bið ꝑunden · cild acenneð uneaðe ætpint · æftefꝛ fif ȝeaꝛ oft unnýtt ſpýlt · mæden pýꝛſt ſpelt · foꝛ þi yfeldæda[5] ꝛ pýꝛtȝælſtne[6] ſe þe ȝelið he ſpelt · ſpefnu[7] ȝefꝑeminȝe habbað · nif na ȝoð mona bloð lætan.

Mona ſe fixta · ſtalu bið ꝑunden · ſe þe ȝelið lanȝe ꝛ liðelice he aðlað · ſe þe bið acenneð þꝑuſte · mæne · ſpiðe abeꝛð · ȝif[8] he ȝeaꝛ nigontýne ætpint ȝeſælig he bið · tacn hefð on ſpiðꝑam[9] handu · mæden acen-
fol. 31 b. neð clæne · peꝑum ȝecpeme · andfrencȝe on eallum ȝoðum · ſpefne ſint ȝepiſſe nelle þu apꝑeon · nýf na ȝoð mona bloð lætan.

Mona ſe fýofoða · bloð lætan lac[10] niman · temian · hælan · ȝoð ýf flema bið ȝemet · þyfð ȝeftꝑanȝað · cild acenneð fnotefꝛ · ȝemenðful · ftꝑanȝ · ȝelæꝑeð · fteffif · foðfæft · luffende · tacn on andflitan · mæden felafpecol · peꝑum ꝛfrencȝe · tacn[11] on ofeꝑbꝑupe ſpiþꝑan ꝛ on bꝑeoſte pýnftꝑan · feoc mið læcedomum bið ȝeheleð · ſpæfna ȝepiſſe ſýnt · oft late · oð æfen ȝoð mona bloð lætan.

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[1] acennð, MS.
[2] ſpefne, MS.
[3] For *sacramentum*.
[4] Interpreting *fugit*, an error for *fecit* (*fecerit*).
[5] *malefica*.
[6] *herbaria*.
[7] ſint, added MS.
[8] piȝ, MS.
[9] So MS.
[10] For *medicare*.
[11] tanc, MS.

He who takes to his bed will quickly die, or scarcely escape. He who is born that day will be a libertine; if he escapes for twelve years he will be rich; he will have vexations. A maiden the same. A dream, whether good or bad, will have no fulfilment. From the sixth hour (12) till noon (3) it is a good moon for bloodletting.

The fifth moon. Take no oath[a] on it; since he who commits perjury will soon be announced dead, or will be brought back in bonds. A theft will not easily be discovered. A child born on it will not easily escape; after five years he often dies useless. A maiden will die worst, for she will be a witch and an herborist. He who takes to his bed on it will die. Dreams have fulfilment. It is not a good moon for letting blood.

The sixth moon. A theft will be found out. He who takes to his bed will be long and not acutely ill. He who is born on it will be bold, illustrious, very astute; if he escapes for nineteen years he will be happy. He will have a mark upon his right hand. A maiden born on it will be chaste, agreeable to the men, acceptable to all the good. Dreams are certain; reveal them not. It is not a good moon for bloodletting.

The seventh moon is good for letting blood, taking presents, taming, healing. A fugitive will be caught. Theft gets strong. A child born on it will be prudent, of good memory, strong, learned, literate, truthful, loving; will have a mark on his forehead. A maiden will be loquacious, agreeable to men; will have a mark on her right eyebrow, and on her left breast. A sick man will be healed by leechdoms. Dreams are certain, but often late of fulfilment. Till even it is a good moon for bloodletting.

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[a] To make any sense, it was necessary to follow the original Latin.

Mona ſe ehtoða · ſæðu on eorðan ſendan · beon apendan þnam ſtope to ſtope goð hit ỳf · ſtalu na bið þunden · cild acenneð uncuð · ſtnang · ſpiðe he bið gedỳnfeð on pætepe gepiflice · tacn hæfð on ſiðan ſpiðnan · mæden tacn on ofepbnape ſpiþnan · oft ꝟ if[1] mæpe · nỳtlice · ſceamfæſt[2] anum pepe oðhỳlde heo ne bið · ſpefen naðe gepỳnð gefỳld · goðe betæc ſe þe gelið · naðe ſpỳlt · ealne dæg goð mona blod lætan.

Mona ſe nigoþa · on eallum intingum todondum goð ỳf · pỳntun don · ſe þe flỳhð naþe bið þunden · ſeoc naþe gepỳnpð · cild acenneð copngeſælig[3] geap · ſtnang[4] ſmỳlte · he bið geſpenct oð geap ſeofone · tacn on ſpiþnan hand · gỳf he þnitig geapa leofoð pælig he bið · mæden capful þancful nỳtpỳnþe · clæne · tacn ealſpa cnapa[5] hæfð ſpæfen[6] naþe hit gepỳnð · bedigla · nỳf[7] na goð mona blod lætan.

Mona ſe teoða on eallum þingum todondum goð · on huſ nipe infaran cildpu on ſcole betacen · cild acenneð gimeleaf · geſpincful on fopman ỳlde · mæden milde · pultepeſtne[8] þuph ỳlde bed ꝟ bed heo deð · ſe þe gelið naðe he ſtỳfð oðde genunge he apiſeð · ſpefna ỳdele
fol. 32 a. fint · fnam tide þæpe ſỳxtan [oð] æfen goð mona blod lætan.

Mona ſe ændlefta pỳldæda bidðan · tpeopa ceopfan[9] beon infaran · nỳtlic ỳf · cild acenneð peallende · abepeð · modful · on langfæpe ỳlde bet he deð · mæden tacn on anplitan ꝟ on bneoſte hæbende · pif heo bið · clæne · on ỳlde ungodum deaðe heo ſpỳlt · ſeoc lang

[1] hif, MS.
[2] ſceanfæſt, MS.
[3] For *granosus*, a misreading for *gratiosus*.
[4] ſpang, MS.
[5] cpapa, MS.
[6] ſpæpnen, MS.
[7] ỳſ, MS.
[8] For *letifica* as *lanifica*.
[9] ceopfan, MS.

The eighth moon. It is good on it to commit seeds to the earth, to change bees from place to place. A theft will not be found out. A child born on it will be strange, and strong. He will be much endangered, especially on water. He will have a token on his right side. A maiden will have a token on her right eyebrow. She often also is illustrious, useful, modest; she will not be content with one man. A dream will soon be fulfilled. Commend to God one who takes to his bed, he will soon die. All day it is a good moon for bloodletting.

The ninth moon is good for all purposes: to make a garden. He who runs away will soon be found out. A sick man will soon recover. A child born on it will be rich in grain, acute, strong, serene; he will be troubled for seven years; will have a mark on his right hand. If he lives for thirty years he will be rich. A maiden will be careful, thoughtful, useful, chaste; will have a token as a boy has. A dream will come soon to pass: conceal it. It is not a good moon for bloodletting.

The tenth moon is good for all undertakings: to enter on a new house, to send children to school. A child born on it will be careless, laborious, in the earliest age. A maiden will be mild, a teazer of wool, in her age she will do better and better. He who takes to his bed will soon die, or soon get up. Dreams are meaningless. From the sixth hour (12) till evening this moon is good for bloodletting.

The eleventh moon is useful for praying for benefits, for cutting trees, for attacking bees. A child born on it will be fervid, crafty, moody; in length of days he will act better. A maiden will have a mark on her forehead, and on her breast. She will be wise, and chaste. In her old age she will die by a bad death. A sick man

aðlað[1] oððe þæðlice aþiſt.[2] ſpeþen[3] betpuh þeopeþ ðaȝaf ȝepýþð. beo hit.[4] ealſpa ȝoð mona nýf blod lætan.

Mona ſe tpelftа on eallum peopcum nýtlic ýf ſapan. þiþ læðan. pæȝ þapan. cild acenneð. ȝoð. luþlic. tacn on handa ſpiþþan hæþð. oððe on cneope. þpæcenþul. mæden tacn on bpeoſte hæþð. plitiȝ. ac na lanȝ hiþ heo aðpýcð. ſeoc oððe he lanȝe lið. oððe he ſpýlt. ſpeþen[5] ýf ȝepiſ. opſoþh beo þu. ealne ðæȝ ȝoð ýf mona blod lætan.

Mona ſe þpeotteoþa þpæcenþul to anȝennene þinc. ne þu mid þpeondum na þlit. ſe þe þlehð paþe bið þunden. cild acenneð þancþull. tacn abuta eaȝan hæbbende. þpiſte. peaþul. oþepmod. him ſýlfum ȝelicȝende. na lanȝe ne leoþað. mæden tacn on neccan hæþð oððe on þeo. oþepmodiȝ. þancþull. þpiſte on lichaman mid manezum pepum. paþe heo ſpilt. ſeoc paðe ætpint oððe lanȝe he aðlað.[6] ſpeþn binnan ðaȝum nigon bið ȝeþýlleð. þpam tide þepe ſýxtan ȝoð mona blod lætan.

Mona ſe þeopepteoðe eallum ȝoð[7] þinȝum ȝoð. þeapaf bicȝan. þiþ læðan. cildþu on ſcole betæcan. cild acenneð ceapman. tacn abutan eaȝan oððe on þeo hæþð. þpiſte. modiȝ. him filþan licigende. paðe ſpelt. mæden tacn on neccan hæþð. modiȝ ðýpſtiȝ. maneȝa pepaf ȝepilnigende. [paðe] ſpilt. ſeoc ȝiþ [no] paðe
fol. 32 b. ȝepeppð. ſpeþen on ſceoptum timan ȝeþþemminȝe hæþð. liflic ýf mona blod lætan.

Mone[7] ſe þiftеoða ȝepitnýſſa ſýllan hit nif tpum. cild acenneð þpæcenþul. tacn on eaxle pinftþan hæþð.

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[1] anðlað, MS.
[2] apiſ, MS.
[3] ſpeþne, MS.
[4] beo þu, *esto*, MS.
[5] ſpeþne, MS.
[6] haðlað, MS.
[7] *So.*

will be long ill, or quickly get up. A dream will come to pass within four days. Be it so. It is not a good moon for bloodletting.

The twelfth moon is profitable for all occupations; to sow, to get married, to travel. A child born on it will be good, amiable; will have a mark on its right hand, or knee; will fall into dangers. A maiden will have a sign on the breast, will be pretty; but will not live a long life. A man falling sick on this moon will lie long in his bed or die. A dream on this moon is certain: be without anxiety. All day it is a good moon for letting blood.

The thirteenth moon is perilous for beginning things. Dispute not this day with thy friends. The fugitive will quickly be discovered. A child born will be plucky, having a mark about his eyes, bold, rapacious, arrogant, self pleasing; will not live long. A maiden will have a mark on the back of her neck, or on the thigh; will be saucy, spirited, daring of her body with many men: she will die soon. A man fallen sick on this moon will quickly escape, or be long ill. A dream will be fulfilled within nine days. From the sixth hour (12) it is a good moon for bloodletting.

The fourteenth is good for all purposes; to buy serfs, to marry, to put children to school. A child born on it will be a chapman, will have a mark about his eyes or on his thigh, be bold, moody, self willed; will quickly die. A maiden will have a token on the back of her neck, be moody, daring, having a will for many men; will soon die. One fallen sick, if he is not soon convalescent, ——. A dream will have accomplishment in a short time. It is as much as life is worth to let blood on this moon.

The fifteenth moon. It is not safe on it to bear testimony. A child born on it will be in peril; have a mark

[mılde] · cumlıðe · ꝑræceðnıffe hæꝑð oꝑ ẏfen[1] oððe on pæteꝑe · mæden ſcamꝑæſt · ȝeſꝑıncꝑul · clæne · pæꝑum ȝehcȝende · ſeoc ȝıꝑ heo æꝑteꝑ þꝑım ðaȝum na aꝑıſt · he bıð ȝeſꝑencт · ſpeꝑn na ðeꝑað · na ẏf ȝoð mona bloð lætan.

Mona ſe ſẏxteoða nanum þınȝum nẏtlıc[2] [nẏmþe] ſtalum · ſe þe apeȝ ȝepıт ðeað he bıð ȝecyð · cıld acenneð cumlıðe · þancꝑul[3] ſtaðolꝑæſt · [on] ẏlde beteꝑe ч beteꝑe · tacn [on] anſine hæꝑð · mæden tacn on ſiðan ſpıðꝑan · abeꝑeð · eallum ȝeluꝑað · ſeoc [eal ſpa] heꝑ beꝑoꝑan · ſpeꝑen æꝑteꝑ lanȝum tıman bıð ȝeꝑẏlleð ч ꝑacn bıð · ȝoð ẏf mona bloð lætan.

Mona ſe ſeoꝑonteoða · nan ẏf ȝeſælıȝꝑa onȝınnan ſapan cıldꝑu on ſcole betæcan · cıld acenneð ꝑꝑæcenꝑul · ꝑꝑeonð · healð[4] abeꝑeð · pıf · ȝeſtæꝑlæꝑeð · þꝑıſte · ſoð pæſt · mæden poꝑðum ȝelæꝑeð · on eallum þınȝum nẏtlıc · clæne · pælıȝ · feoc lanȝe aðlað · ſpeꝑen[5] ꝑaðe ȝeꝑyh[ꝑ]ð · no ẏf ȝoð mona bloð lætan.

Mona ſe ehteoða eallum todo[n]ðum nẏtlıc[2] ȝemacan on huſe ȝelæðan · cıldꝑu on huf oððe on ſcole · cıld acenneð [un]oꝑeꝑcumen · tacn abutan cneop heꝑð · unȝeðeꝑe · oꝑeꝑmoð · ꝑelaſpꝑecol · mæð[en] tacn eal ſpa[6] cıld · clæne · ȝeſpıncꝑul · ȝehealðenð · on eꝑtꝑan ẏlde beteꝑe · ſeoc ꝑaþe aꝑıſt · ſpeꝑen bınnan ðaȝum tyn beoð[7] ȝeꝑẏlleð · ealne ðæȝ ȝoð mona bloð lætan.

Mona ſe nıȝonteða e[a]llum þınȝum todonðum nytlıce · [7] cıld acenneð milde · abeꝑeð · ſpıðe pıf · pexende beteꝑe ч beteꝑe · tacn on oꝑeꝑbꝑupe · mæden eal ſpa

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[1] *So.*
[2] nytlıce, MS.
[3] þancul, MS.
[4] *amicabilis.*
[5] ſpeꝑne, MS.
[6] oððe, MS., glossing *ut* as *aut.*
[7] *So.*

on his left shoulder; be kind, hospitable, run risk of iron or of water. A maiden will be modest, painstaking, chaste, acceptable to the men. One fallen sick, if not recovered after three days, will have a hard time of it. A dream this day does no harm. It is not a good moon for bloodletting.

The sixteenth moon is profitable for nothing but for thieving. He who gets away will be announced dead. A child then born will be hospitable, energetic, steady, in his age better and better; will have a token on his face. A maiden will have a token on her right side, be quick witted, loved of all. The sick as above. A dream will be fulfilled after a long time, and be a deception? Tis a good moon for letting blood.

The seventeenth moon. None is better for beginning to sow, or for putting children to school. A child then born will be imperilled, be amicable, sharp, wise, book-learned, bold. A girl learned in words, handy at all things, rich. A sickened man will long be ill. A dream be early fulfilled. It is not a good moon for letting blood.

The eighteenth moon is useful for all undertakings. To bring ones mate home, to put out children to house or to school. A child then born will be invincible; will have a token about his knee, be restless, proud, loquacious. A girl will have a token likewise; be chaste, laborious, saving, better in later age. A sick man will early get up from his bed. A dream within ten days will be fulfilled. All day it is a good moon for bleeding.

The nineteenth moon is good for all purposes. A child born on it will be mild, cunning, very wise, growing better and better; will have a mark on his eyebrow. A

fol. 33 a. ſpa cnapa[1] on anum peꝛe eðhylde[2] heo ne bið · ſeoc paðe ȝepýꝛꝛð þuꝛh læcecꝛæft · ſpeꝛen[3] binnan ꝛiꝛ daȝum ȝeopenuð bið · ꝛnam tide .ɪ. oð ða nɪȝoðen nýſt na ȝoð mona bloð lætan.

Mona ſe tpentɪȝoþa eallum þinȝum ýdeluſt ýf · cild acenneð ýꝛðlincȝ · ȝep · mæden ealſpa · peꝛaf ꝛoꝛhoȝað · ſeoc lanȝe adlað · paða na aꝛiſð · ſpeꝛen na to ȝeleꝛenne · nýf na ȝoð mona bloð lætan.

Mona ſe an ꝕ tpentɪȝoða unnytlice to pýꝛcenne butan ſpuꝛðpýꝛhtan[4] ꝕ [ȝiꝛ] þu ſýlſt na unðeꝛꝛehſt eꝛt · ſtalu paðe bið ꝛunden · cild acenneð ȝeſpi[n]cꝛul · mildheoꝛt · ȝeſtæꝛlæꝛeð · pel donde · mæden tacn on neccan oðde on bꝛeoſte ſpiþꝛan · ȝeſpincꝛul · clæne · on eallum ȝeluꝛoð · anum peꝛe oðhelde · ſeoc eaꝛꝛoðlice ætpint · oðde paðe he ſpýlt · ſpeꝛen ýdele ſýnt · oð þa þꝛiddan tide ȝoð ýf mona bloð lætan.

Mona ſe tpa ꝕ tpentɪȝoðe · nýtlice bicȝan þeapaf · cild acenneð læce · mæden ealſpa · þeaꝛꝛena · ſeoc paðe bið ȝeſtꝛanȝoð nýtlic ýf mona bloð lætan · ſpeꝛna ȝepiſſe beoð · ȝiꝛ hi beoð ȝehealdene on ȝemýnde.

Mona ſe þꝛi ꝕ tpentɪȝoða eallum todondum nýtlic · cild acenneð ꝛolclic · mæden þancꝛul · ſeoc lanȝe he adlað oðde paðe ſpýlt · ſpeꝛen na to ȝelýꝛenne na on mode to healdenne · oð ða ſýxtan tide ȝoð mona bloð lætan.

Mona ſe ꝛeopeꝛ ꝕ tpenti[ȝoða] to onȝinnenne þinc nýtlic · cild acenneð pinnende · mæden ſtꝛanȝ · ſeoc paðe he ſpýlt · ſpeꝛen naht ýf · on uhtan ȝoð mona bloð lætan.

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[1] cpapa, MS., the second time.
[2] heðhýlde, MS.
[3] ſpeꝛne, MS.
[4] *gladiatoribus.*

girl as a boy: content with one man she will not be. A sick man will soon recover by medicine. A dream within five days will be explained. From the first hour (6) till the ninth (3) it is not a good moon for bleeding.

The twentieth moon is vain for all things. A child born on it will be a peasant, sharp. A girl similarly; she will disdain men. A sick man will long be ill, will not be up soon. A dream is not to be believed. Tis not a good moon for bloodletting.

The one and twentieth moon is useless for work except for armourers, and if you give you will not receive again. A theft will quickly be discovered. A child born will be laborious, mild of heart, book learned. A maiden will have a mark on the back of her neck or her right breast, be fond of toil, chaste, loved of all, content with one man. A sick man will hardly escape or early die. Dreams are vain. Till the third hour (9) tis a good moon for bloodletting.

The two and twentieth moon is good for buying villans. A child then born will be a doctor; a maiden likewise: and poor. A sick man will soon be strengthened. It is a proper moon for bleeding. Dreams are certain of fulfilment, if you bear them in mind.

The three and twentieth moon is good for all operations. A child then born will be like the rest of us. A maiden spirited. A man falling sick will long be ill or die. A dream is not to be believed, or held in memory. Till the sixth hour (12) it is a good moon for bleeding.

The four and twentieth moon is useful for beginning things. A child then born will be a combatant. A girl strong. A man fallen sick will die soon. A dream is naught. Early in the morning it is a good moon for letting blood.

Mona ſe ꝑɪꝼ ⁊ ꝺpentɪ[ȝoðа] huntoþaf beȝan nyꝺlɪc · cɪlð acenneð ȝꝑæðɪȝ · mæðen ȝꝑæðɪȝ · pullꝺepeſꝺꝑe · ſeoc bɪnnan þꝑɪm ðaȝum cuð bɪð ſe ðæȝ · ſpeꝼne bɪnnan nɪȝon ðaȝum ſpuꝺole beoð · ꝑꝑam þæꝑe ſẏxꝺan
fol. 33 b. ꝺɪðe oð nō̇n ȝoð mona blod lætan.

Mona ſe ſẏx ⁊ ꝺpentɪ[ȝoðа] cɪlð acenneð ȝemɪnðɪȝ · mæðen ȝeꝑaðoð · ſeoc ꝑaðe he ſpẏlꝺ · ſpeꝼen ſpa heꝑ beꝼoꝑan · ꝑꝑam unðeꝑ[n] ꝺɪð oð nō̇n nẏf na ȝoð mona blod lætan.

Mona ſe ſeoꝼon ⁊ ꝺpentɪ[ȝoðа] cɪlð acenneð ſnoꝺeꝑ · [1] mæðen pẏꝑðful · pɪf · ſeoc leoꝼað · ſpeꝼenu habbað ȝeꝼꝑemmɪncȝe · naht ne ðeꝑɪað · ealne ðæȝ ȝoð mona blod lætan.

Mona ſe eahta ⁊ ꝺpentɪ[ȝoðа] cɪlð accenneð ȝeſpɪncꝼul · on eallum ȝeleaꝼꝼul · mæðen ȝehẏꝑſum · ȝeꝺꝑɪpe · ſeoc ꝑaðe ȝeeþꝑað · ſpeꝼnu ſpa heꝑ beꝼoꝑan · ꝑꝑam nontɪðɪ oð aꝼen ȝoð mona blod lætan.

Mona ſe nɪȝon ⁊ ꝺpentɪ[ȝoðа] cɪlð acenneð ȝeleaꝼꝼul ⁊ ꝑɪce · mæðen pɪf ⁊ pæliȝ · ſpeꝼnu ȝoð ⁊ ȝepɪff · ealſpa ȝoð mona blod lætan.

Mona ſe ꝑꝑɪttɪ[ȝoðа] cɪlð acenneð ȝefælɪȝuſt · mɪlðe · mæðen ȝefælɪȝ · ȝeþþæꝑe · ſeoc ſpɪn[c]ð ac he leoꝼað ſpeꝼnu bɪnnon þꝑɪm ðaȝum beoð onꝑꝑɪȝene hꝑɪlan to paꝑɪmenne · nẏf na ȝoð mona blod lætan.

endɪað ſpeꝼnu ðanielɪf [þæf] ꝑɪtɪȝan.

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[1] ſtoteꝑ, MS.

The five and twentieth moon is good for starting a hunting. A child then born will be greedy. A girl greedy, and a wool teazer. A sick man within three days—the day will be known. Dreams will be made plain within nine days. From the sixth hour (12) till noon (3) it is a good moon for letting blood.

The six and twentieth moon. A child then born will have a good memory. A maiden be quick. A man fallen sick will early die. A dream as above. From forenoon till noon (3) it is not a good moon for bleeding.

The seven and twentieth moon. A child will be prudent; a girl worshipful and wise. A sick man will live. Dreams have fulfilment; they do no harm. All day tis a good moon to let blood.

The eight and twentieth moon. A child born will be laborious, credulous in all things. A maiden obedient, true. A sick man soon gets well. Dreams as above. From noon (3) till evening it is a good moon for bleeding.

The nine and twentieth moon. A child born on it will be credulous and powerful. A maiden wise and wealthy. Dreams are good and sure. Also tis a good moon for bleeding.

The thirtieth moon. A child born on it will be very prosperous, and mild. A maiden prosperous, tractable. A sick man will have a hard time, but will live. Dreams will explain themselves within three days, sometimes as warnings. It is not a good moon for letting blood.

MS. Cott. Tiberius, A. iii., *fol.* 25 *b.*

De ſomniorum diuerſitate ſecundum ordinem abcdarii danielıf prophetæ.

Þe ſpeɼena mıſtlicneſſe æɼtep endebyɼdneſſe danıelıf
So MS. Þ pıtezan:

ꝼuzelaf on ſpeɼenum ſe Þe zeſýhð ꜧ mıð hım pınn& ſaca ſume hıt zetacnað· ꝼuzelaɼ on ſpeɼnum zeɼon zeſtɼeon hıt zetacnað· ꝼuzelaf ſum Þıncz ꝼɼam hım zezɼıpan heaɼm[1] hıt zetacnað· affan oððe netenu zeſihð gýlt ceapef hıt zetacnað· pæpnu on ſpæɼnum beɼan beɼeɼunze hıt zetacnað· affan etan zeſpınc hıt zetacnað· affan clıpıende oððe untıende ýɼnan
So MS. ſume ſace pýðeɼpýɼdneſſe hıt zetacnað· ꝼuzeleſ ſceottende[2] zeſihð ꝼeonda ýɼele ſpɼece hıt zetacnað· tɼeop mıð pæſtme zeſihð zeſtɼeon zepılnode hıt zetacnað· tɼeop upp aſtızan ſumne pýɼðſcype he bezýt· pebeɼ hluttoɼ zeſihð ceapef ɼeɼðɼunze hıt zetacnað· ꝼɼam pýlbeoɼum ſe Þe hıne zeſihð ehtan ꝼɼam ꝼeondum he bıð
fol. 26 a. oɼeɼſpıðeð bozan bendan oððe ꝼlan afendan zeſpınc oððe anzſumnýſſe ze[tacnað]· ꝼınz on ſpeɼnum zeſihð ſtope zepılnode hıt ze[tacnað]· ꝼınz on ſpeɼnum undeɼɼon caɼleaſte ze[tacnað]· ꝼınz fýllan heaɼm ze[tacnað]· zolð on ſpeɼnum handlıan ꝼoɼðunze ceapef zetacnað· peɼmod ðɼıncan ſace heɼıze hıt ze[tacnað]· eceð ðɼıncan on ſpeɼnum untɼumnýſſe ze[tacnað]· zaɼclıɼan etan æɼende ꝼullıc ze[tacnað]· hpıte oððe beoɼhte hıne zeſcɼýðan pýnſumnyſſe ze[tacnað]· eɼıan ſe Þe hıne zeſihð ſpıncu mæſte hım onzean cumað· beaɼð hım
So MS. beon beſcoɼen heoɼm hıt ze[tacnað]· bɼaccaf on ſpeɼnum zeſihð eaɼleaſte ze[tacnað]· on ꝼolan ſıttan ſpıcunze ceapef hıt ze[tacnað]· pılde hıne zeſihð untɼumnýſſe ze[tacnað]· eoɼmaf ſtɼanze habban pexınze

[1] heaɼɼan, MS. | [2] bullientes, Lat.

The Saxon glosses some Latin.

A Book of Dreams by the Prophet Daniel.

In dreams to see fowls that quarrel, betokens some dispute. In dreams to catch fowls, betokens profit. To see fowls snatch something from the dreamer, betokens harm. To see asses or beasts, betokens crime in conduct of business. To seem to bear weapons in dreams, betokens cause for weariness. To see asses eat, betokens toil. To hear asses braying, or see them loose and running, betokens dispute and contrariousness. To see men shooting fowls, betokens evil speech of enemies. To see a tree in fruit, betokens a wished for profit. To be climbing a tree, indicates some coming honour. To see clear weather, betokens a furthering of traffic. He who sees himself pursued by wild beasts, will be overcome of his enemies. To bend a bow or send an arrow, betokens toil or anxiety. To see a ring in dreams, betokens a desired place. To receive a ring in dreams, betokens freedom from care. To give a ring, betokens harm. To handle gold in dreams, betokens furtherance of trade. To drink wormwood, betokens a serious dispute. To drink vinegar in dreams, betokens indisposition. To eat agrimony, betokens a disagreeable message. To dress oneself up bright or white, betokens satisfaction. For him who sees himself ploughing, very great toils are coming on. To have a shorn beard, betokens harm. To see breeches[a] in dreams, betokens freedom from care.[b] To sit on a foal,[c] betokens cheating in trade. To see oneself a brute, betokens illness. To have strong

[a] Braccus, Lat.
[b] Reading capleafre.
[c] Bordore, Lat.

hıt ȝe[tacnað] · pılðe ðeoꝛ temıan ſe þe hıne ȝeſihð ȝýꝛe oððe þanc pıðeꝛþınnena ȝe[tacnað] · pılðe ðeoꝛ yꝛnende · ȝeſihð ſume ȝeðꝛæꝥeðnýſſe ȝe[tacnað] · on beþe hıne þþean anxſumneſſe ȝe[tacnað] ȝebyꝛðne hıne ȝeſihð ȝlæncȝe ȝetacnað · oꝥeꝛſlop hꝑıt ha[b]ban blıſſe ȝe[tacnað] · oꝥeꝛſlop bleoꝥah habban æꝛende ꝑullıc ȝe[tacnað] · ȝeꝥeohtu oððe heþene ȝeſihð blıſſe on openum hıt openað · buteban etan æꝛende[1] ȝoð ȝe[tacnað] · oxan ȝꝛaſıende ȝeſihð ſıȝe ceapaſ ȝe[tacnað] · oxan ſlapende ȝeſihð ýꝥelnýſſe ceapeſ ȝe[tacnað] · pılðe ðeoꝛ ſpꝛecende ȝeſihð teonan heꝛıȝe ȝe[tacnað] · mıð ꝛocce beon ȝeſcꝛıð oꝛſoꝛhnýſſe ȝe[tacnað] · cýnehelm ȝepılceſ þınȝeſ onꝥon bliſſe hıt ȝetacnað · blınðne ſe þe hıne ȝeſihð letttincȝe ȝe[tacnað] heoꝛen lıȝenne ȝeſihð ſume unꝛıhtꝛıſnýſſe on eallum ymbhꝛyꝛꝥte on-
fol. 26 b. ȝean cumen · hꝛeꝛhꝛettan oððe cýꝛꝥet ȝeſihð on ſpeꝛnum untꝛumnýſſe ȝe[tacnað] · pex ðꝛıȝe etan ſaca mıð unȝecoplıcum ȝe[tacnað] · culꝛꝛan ȝeſihð ſume unꝛoτnýſſe ȝe[tacnað] · on cpeaꝛtebne ſe þe hıne ȝeſihð
pıt, MS. ſume capꝥulneſſe oððe teonan ȝe[tacnað] · heaꝥoð pıt habban ȝeſtꝛeon ȝe[tacnað] · heaꝥoð hım beon ȝeſcoꝛen heaꝛm ȝe[tacnað] · mıð ȝeſcý nıꝑum beon ȝeſcoð ȝeſtꝛeon oꝥ unȝepenebum ȝe[tacnað] · mıð ȝeſcý ealðum beon ȝeſcoð ſpıcunȝe ȝe[tacnað] · ſpıcýnȝaſ ȝaðıꝛıan oððe pýꝛcean ȝeſpınc hıt ȝetacnað · hunðaſ beoꝛcýnðe ȝeſihð oððe hım laðhetan ꝥýnð þıne þe oꝥeꝛſpıðan ſecað · hunðaſ bleȝan[2] ȝeſihð þanc hıt ȝetacnað · heoꝥoð þþean ꝥꝛam ælcum eȝe ⁊ ælceꝛe ꝥꝛæcennýſſe he bıð aleſeð · cyſe ȝeonȝne onꝥon ȝeſtꝛeon ȝe[tacnað] · ſealt ȝıꝥ he bıð face hıt ȝetacnað · olꝥenðaſ ȝeſeon ⁊ ꝥꝛam hım ȝeſihð laðhetan face hıt ȝe[tacnað] · ȝleða ſe þe hıne ȝeſihð etan ꝥýnð þıne be þe ýꝥela ſpꝛecað · eahþyꝛlu ȝeſihð oððe on hım hıne belocene ȝeſeo on ſumum teonan oððe on hæꝛtnoðe bıð ȝehæꝥð · caꝛtan pıꝛtan[3] oððe ꝛæðan æꝛende ꝑullıc hıt ȝetac-

[1] hæꝛende, T.
[2] For pleȝan.
[3] For ꝑꝛıtan.

arms, betokens growth. To see oneself taming a wild beast, betokens the grace or thanks of opposers. To see wild beasts running, betokens some vexation. To be washing in a bath, betokens some anxiety. To see himself bearded,[a] betokens splendour. To have a white overcoat,[b] betokens bliss. To have a particoloured overcoat, betokens an unpleasant message. To see fights or barbarians, portends joy openly. To eat butter portends a good message. To see oxen grazing, betokens success in trade. To see oxen sleeping, betokens bad luck in trade. To see beasts talking, betokens heavy losses. To be robed with a rochet,[c] betokens absence of vexation. To receive a coronet of any material, betokens bliss. To see oneself blind, betokens hindrance. To see the sky lightening, betokens that some unrighteousnesess are coming on all the wide world. To see in dreams a cucumber or a gourd, betokens ailment. To eat wax dry, betokens dispute with low fellows. To see a dove, betokens some uneasiness. To see oneself in prison, betokens some bother or trouble. To have ones head white, betokens profit. To have ones head shorn, betokens harm. To be shod with a new pair of shoes, betokens gain from an unexpected quarter. To be shod with an old pair of shoes, betokens being taken in. To gather spikes or work at them, betokens toil. To see dogs barking or savage, is a sign that thy enemies seek to overcome thee. To see dogs at play, betokens thanks. Washing the head shews release from every terror and every danger. To accept new cheese, betokens gain. If the cheese be salt, it betokens dispute. To see camels and to be odious to them, betokens dispute. To see oneself eating hot coals shows that ones enemies will speak evil of one. To see windows,[d] or to be shut in behind them, shows a being in captivity, or in vexation. To read, or write on paper, betokens

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[a] Barbatum, Lat.
[b] Byrrum, Lat.
[c] Clamide, Lat., *chlamyde.*
[d] Cancellos, Lat.

[nað] · mete ſpipan heapm hit ȝetacnað · . . . . .[1] ſpipan ſaca hit ȝe[tacnað] · ýpnan ſe þe hine ȝefihþ ⁊ he ne mæȝ lettinȝe hit ȝetacnað · on cpæte ſittan face hepiȝe hit ȝetacnað · pex oððe tapepaf ȝefihð blifſe hit ȝetacnat · mid deadum ſpellian ȝeſtpion hit ȝe[tacnað] · mid hif ſpuſtep ȝelicȝan heapm hit ȝe[tacnað] · mid hif medep opſopþnýſſe hit ȝe[tacnað] · mid medene ȝelicȝan a[n]ȝſumneſſe hit [ȝetacnað] mid hif ȝemacan ȝelicȝe[n] anȝſumnyſſe hit [ȝetacnað] · bec ȝe[h]pilceſ þinȝeſ onpon oððe pædan oððe pædende leſtan ȝeſelþe
fol. 27 a. timan[2] hit ȝetacnað.

Þonne man[3] hine ȝefihð ſumne teonan hepine hit [ȝetacnað] · heopdpedena ſe þe ȝefihð ſpicunȝe hit ȝetacnað · cimbalan oððe pſaltepaf oððe ſtpenȝaf ætpinan ſaca hit [ȝetacnað] · heappan ȝefihð opſopþneſſe ceapeſ hit ȝe[tacnað] · mid deadum ſpnecan micel ȝeſtpion hit [ȝetacnað] · liȝpæſceaf ȝefihð opſopþneſſe hit ȝe[tacnað] · teð hif ƿeallan ſum of hif maȝum ſpýlt.

Teð neoðepan oððe tuxaf þana[4] apeallað ȝip mid bloðe oððe butan ſape ƿpæmðe he bið ƿpam maȝum; on huſe hif opƿpian pexincȝe oððe blifſe hit ȝe[tacnað] · huf hif ƿeallan heapm mid maneȝum hit ȝetacnað · huf ƿeallan ⁊ topýƿpan heapm hit ȝe[tacnað] · huf hif býpnan ȝefihð ƿpæcenýſſe lipef ȝe[tacnað] · ſpete etan on maneȝum leahtpum bið opſett hit ȝe[tacnað] · mid bifcop pocce[5] ſcpýdan him ȝeſtpeon ȝetacnað of cynne· dpacan ȝefihð ſumne pýpðſcipe hit ȝe[tacnað] on hopſe hpitum ſittan belimp ȝoð ȝe[tacnað] · on hopſe ſpeaptan ſittan anxſumneſſe ȝe[tacnað] · on hopſe ȝelepum ſittan hýnðe ȝe[tacnað] · on hopſe dunnan ſittan ƿepðpunȝe ȝe[tacnað] · on hopſe bpunum ſittan ceap ƿulne ȝe[tacnað] · hopſ pilde ýpnan oððe ƿpam him heapmian heapm ȝe[tacnað] · dpuncenne hine ȝefihð untpumneſſe ȝe[tacnað] · belypnode ȝefihð heapm hit

[1] ceroma remains without interpretation, peaxhlaf is the equivalent.
[2] timam, V.
[3] Plures, Lat. Read ma.
[4] Read þam.
[5] Dalmatica, Latin.

a disagreeable message. To vomit ones meal betokens harm. To vomit up a cerote betokens dispute. To see oneself try to run and not to be able, betokens hindrance. To sit on a cart betokens a serious accusation. To see wax or tapers, betokens bliss. To talk with dead men, betokens profit. Cum sorore concumbere, betokens harm. Cum matre, freedom from vexation. Cum virgine, betokens anxiety. Cum coniuge sua, betokens anxiety. To receive books on any subject, or to read or hear them read, betokens a happy time.

To see oneself multiplied, betokens some serious vexation. To see pickets betokens deception. To touch cymbals or psalteries or strings betokens a lawsuit. To see a harp betokens easy trading. To speak with the dead betokens much gain. To see flashes of lightening betokens ease of mind. If a mans teeth seem to drop out, one of his relatives will die.

If a mans lower teeth or his canine teeth fall out either with blood or without soreness, he will be estranged from his relatives. To sacrifice in a mans house betokens increase of joy. For a house to fall or be overset betokens harm. For a mans house to be on fire, betokens danger to his life. To eat sweets shews the dreamer will be held up to scorn for many faults. To be robed in a bishops rochet betokens gain.[a] To see dragons betokens some honour. To sit on a white horse betokens good luck. To sit on a black horse betokens anxiety. To sit on a bay horse betokens humiliation. To sit on a dun horse betokens advancement. To sit on a brown horse betokens a foul traffic. To see a wild horse run, or to get harm from it, betokens mischief. To see oneself drunk betokens ailment. To see oneself castrated betokens harm. To

[a] Of cynne interprets ex semine, Lat.

ȝe[tacnað] · ýlp ȝefihð laðne oððe ȝþamne fume þþohte hit ȝetacnað · ylpef ban hanðlian lettincze ȝe[tacnað] · ýlpef ban beczan oððe beceapan unþotnýffa mæfte ȝe[tacnað] · melu on fpeþnum hanðlian eacan ceapaf
fol. 27 b. ȝe[tacnað] · mið ifene ȝeflæȝene ȝefihð capþulnýffe ȝe[tacnað] · ifen ȝe[h]pylcef þinȝef hanðlian fume untþumýffa hit ȝe[tacnað] · anfine hif on fpa [h]pilcum þinȝe ȝefihð lif lanȝ him bið[1] ȝefealð · anfine hiplice hine habban fultum ȝ pýþðmýnt þumþan ȝe[tacnað] · anfine fullice habban mið manezum [facum] bið oþþýcenð ·[2] flod ðnof ȝefihð æbylȝðа hit ȝe[tacnað] · hpætaf fume [h]anðlian untþumnýffe ȝe[tacnað] · bnoðeþ oððe fpuftep ȝefihð fnam pýnftum punðum bið ȝefpencт · pitt ȝefihð ȝ on þane beþealð fume teonan hit ȝe[tacnað] · pylfþninȝ on hufe hif ȝefihð beon ȝeopenað eacan oððe bliffe ȝe[tacnað] · æmyttan fpa [h]pilce ȝefihð faca þa mæftan ȝe[tacnað] · flod on hufe hif inþaþan fnæcenðneffe he þolað · fcinlacu ȝefihð ȝefтþeon oþ unȝepenðum hit ȝe[tacnað] · fic тheop ȝefihð faca mið unȝeðaþenlicum ȝe[tacnað] · fic тheop fpeaft onþon unþotnýffa ȝe[tacnað] · lof mið pine onþon ȝ ðnican untþumnýffe ȝe[tacnað] · leaf mið nipan pine niman ȝ ðnican ȝefelðe timan ȝe[tacnað] · uðpitan ȝefihð tpýfelican henðe ȝe[tacnað] · funa oððe ðohtþa beon acennebe ȝefihð eacum ȝetacnað · fpuþðboþan[3] hine ȝepoþðene ȝefihð heaþm fullic[ne] ȝetacnað · fpuþð beþan ȝ be him pleȝean unheaðnýffe[4] ȝe[tacnað] · fpuþð peȝebe[5] anbidian ȝehenðe faca mæfte ȝe[tacnað] · ȝimm of þinȝe foþleofan fum þinc foþlæt· henne æȝþu lecȝan ȝefтheon mið capþulnýffe ȝe[tacnað] · henne mið cicenum ȝefihð ceapaf eacan ȝe[tacnað] · hæþene þeohtenðe ȝefihð ȝ fnam him cið an faca
fol. 28 a. mið fnæcebnýffe ȝe[tacnað] · ȝebliffian on fpeþnum unþotnýffe ȝe[tacnað] · haȝol on fpeþnum unþotnýffe

[1] bið, MS.
[2] As oþþýcceð.
[3] Gladiatorem.
[4] anxietatem, read uneaðnýffe.
[5] For peȝenðe.

see an elephant savage or fierce betokeneth some accusation. To handle ivory betokens hindrance; to buy or traffic in ivory betokens very great discomfort. To handle meal in dreams betokens increase of trade. To see oneself struck with iron betokens carefulness. To handle the iron of any object betokens some ailment. To see ones own face in any reflector shews long life to be granted to one. To see oneself with a handsome face betokens larger support and estimation. To have a dirty face is to be annoyed with many accusations. To see a turbid flood betokens indignation. To handle some wheats betokens ailments. To see ones brother or sister shews one will be troubled with very bad wounds. To see a pit and fall into it betokens some vexations. To see a well opened on ones house betokens increase or joy. To see any sort of emmets betokens great disputes. To see a flood come in upon ones house is a sign of coming peril. To see spectres betokens gain from an unexpected source. To see a fig tree betokens dispute with troublesome people. To receive a "black fig tree" betokens discomforts. To receive "a leaf with wine"[a] and to drink betokens ailment. To take a "leaf with new wine"[b] and to drink betokens a lucky time. To see philosophers at issue betokens humiliation. For a son or a daughter to be born betokens increase. To see oneself become a gladiator betokens foul mischief. To see a gladiator and play with him betokens uneasiness. To abide men flourishing swords betokens much dispute at hand. To lose a gem from a ring allows of some accident. For a hen to lay eggs betokens gain with carefulness. To see a hen with chickens betokens increase of trade. To see heathen men fighting, and be chidden of them, betokens disputes with peril. To be in joy in dreams betokens uneasiness. Hail in dreams betokens uneasi-

That, is cup.

[a] Folium cum uino, Lat.

[b] Folia cum recente uino, Lat.

ge[tacnað] · haȝol on ſpeþnum ȝefihð heaþm pelþeopne ge[tacnað] · buccan oððe ȝet ȝefihð þeþðþunȝe ge[tacnað] · cuman habban anðan ȝetacnað. *Herculem* ȝefihð þþeo[n]ðſcipe þeȝð · mann opflean bepeþunȝe ge[tacnað] · caſeþe hine beon ȝepoþðene pýþðſcipe ge[tacnað] · on ſtþete oððe on palentan abutan ȝan uneaðnýſſe ge[tacnað] · bþynaf on ge[h]þilcþe ſtope ȝefihð ſume þþæceðnýſſe ge[tacnað] · on þlod ſpýmman anxſumneſſe ge[tacnað] · on pille hine þpean ȝef[t]þeon ge[tacnað] · on ſe hine þpean blifſe ȝetacnað · on pæle þulum þpean ſume þþohte ge[tacnað] · on ſæ þeallan ȝeſtþeon ge[tacnað] · on meþe þeallan blifſe [ȝetacnað] · on pæle þulan þeallan ſumne teonan ge[tacnað] · cilðþu ȝefihð ȳ mið him pleȝað ȝeſælðe timan ge[tacnað] · ontþumnýſſa ſume ȝefihð capþulnýſſe ge[tacnað] · on bleȝſtope[1] oððe on paþunȝſtope ȳbiðian hine ȝefihð ſtýþunȝe ſume ge[tacnað] · on æppeltune ȝan anxſumnýſſe heþiȝe ge[tacnað] · on bþeðe hine beon ȝemetne hþ lanȝ him bið ȝefealð. *Luna* beon ȝeȝyþð tþymunȝe [ȝetacnað] · *Luna* þoþleoſan ȝeleaþan tolýſinȝe ge[tacnað] · *Luna* ȝýlðenne býȝýþðan anðan ge[tacnað] · *Luna pertica*[2] *cingi* ſtþa[n]ȝnýſſe ge[tacnað] · monan beoþhtne ȝefihð blifſe ge[tacnað] · monan tpeȝen ȝefihð anðan ge[tacnað] · monan blodiȝne ȝefihð heaþm ge[tacnað] · monan oþ heoþene þeallan oððe up aftiȝan ȝefihð ȝeſpinc ge[tacnað] · monan pittne ȝefihð ȝeſ-
fol. 28 b. tþeon ge[tacnað] · monan bleoh habban hýnðe ge[tacnað]. Spic handlian ſum oþ hiſ maȝum ſpýlt · linene claðaf paxan ȝefihð heaþm ge[tacnað] · linen þeaþ ſcþeðan ſume ſeocnýſſe ge[tacnað] · leon ýþnende ȝefihð þeþðþunȝe ceapaſ ge[tacnað] · leon flæpende ȝefihð apýþiȝende cep[3] ge[tacnað] · leon peðan þeondef ȝeftþic ge[tacnað] · æþenðþaca ȝefihð letti[n]ȝe ge-

[1] For pleȝſtope.

[2] Du Cange furnishes an example of *pertica* for *Persica, persici coloris.*

[3] *malignum negotium*, Lat., apýþiȝende for apýþiȝeð.

ness. To see hail in dreams betokens savage mischief. To see bucks or goats betokens advancement. To have a new comer betokens envy. To see Hercules unites friendship. To slay a man betokens wariness. To fancy oneself an emperor betokens honour. To go about in a street or a palace betokens uneasiness. To see burnings in any place betokens some mischief. To swim in a flood betokens anxiety. To wash in a spring betokens gain. To wash in the sea betokens bliss. To wash in a foul pool betokens some accusation. To fall into the sea betokens gain. To fall into a lake betokens bliss. To fall into a foul pool betokens some trouble. To see children and play with them betokens a happy time. To see illness betokens care. To be waiting in a theatre or amphitheatre betokens some agitation. To go into an orchard betokens some heavy anxiety. To see oneself painted on a board shews long life is granted to the dreamer. To be girt with a servile girdle, called Lunus,[a] betokens confirmation. To lose the servile girdle betokens loosening of faith. To gird with a golden purple girdle betokens envy. To be girt with a peach-coloured girdle betokens strength. To see a bright moon betokens bliss. To see two moons betokens spite. To see a bloody moon betokens harm. To see a moon fall from heaven or mount up betokens toil. To see a white moon betokens gain. For the moon to have colours betokens humiliation. To handle bacon shews one of the dreamers relatives will die. To see linen clothes washed betokens harm. To be dressed in a linen robe betokens some sickness. To see a lion running betokens furthering of trade. To see a lion sleeping betokens a curst business. To see a lion mad betokens sedition of an enemy. To see a messenger betokens hindrance. To handle lamps be-

[a] Isidorus, Origin., xix. 33.

[ꞇacnað]· leohtƿatu hanðlıan untƿumnẏſſe ȝe[ꞇacnað]· leohtƿatu . . . . .[1] hıne ȝeſihð opſophnẏſſe ȝe[ꞇacnað]· ſtaneſ aſenðan ſeocnẏſſe ȝe[ꞇacnað]· cıðan on ſpeƿnum ceapeſ eacan ȝe[ꞇacnað]· beꞇ hım ȝeſtƿehꞇ ꝟ pel ȝeſ-[ꞇ]ƿehꞇ ȝeſihð beophtnẏſſe ȝe[ꞇacnað]· ſæ ſmẏlte ȝeſihð ceapaf ƿẏrðƿunȝe ȝe[ꞇacnað]· ſæ ƿıſcaf ȝeſihð anx-ſumnẏſſe heƿıȝe ȝe[ꞇacnað]· hanða hım beƿylðe ȝeſihð peopca unƿıhta ȝe[ꞇacnað]· moðeƿ[2] hıf ðeaðe oððe cucu ȝeſihð blıffe ȝe[ꞇacnað]· maƿan hıne ȝeſihð blıff læffe hıꞇ hıf ꝟ hẏnðe ȝe[ꞇacnað]· pıƿ toſpƿæddum loccum hıne ȝeſihð ȝeſtƿıcȝ ȝe[ꞇacnað]· muſ ꝟ leo on ſpeƿnum opſophnẏſſe ȝe[ꞇacnað]· ƿaƿan bıȝſpıcæ ȝe-[ꞇacnað]· ðeaðe ȝeſihð blıffe ȝe[ꞇacnað]· ðeaðne cẏſſan lıƿ to lıbenne ȝe[ꞇacnað]· cnıhtaſ ȝeſihð blıffe ȝe[ꞇac-nað]· hanða þpean ꞇeonan heƿıȝe ȝe[ꞇacnað]· ƿıpu ȝaðeƿıan blıffe ȝe[ꞇacnað]· hunıȝ nıman hıne ȝeſihð paƿnıȝe þ he na ƿƿam oðƿum ſı beſpıcen· ſcıpu ȝeſihð ȝoð æƿenðe ȝe[ꞇacnað]· hnẏꞇe ȝaðeƿıan ſaca ȝe[ꞇac-nað]· neſꞇ ƿuȝela ȝeſihð ſıȝe ceapaf ȝe[ꞇacnað]· ſna-paf[3] ȝeſihð blıffe [ȝeꞇacnað]· mıſꞇ opeƿ eoƿþan nan ȝoð ȝe[ꞇacnað]· ȝıƿꞇa ðon heaƿm ȝe[ꞇacnað]· baƿum ƿoꞇum
fol. 29 a. ȝan heaƿm ȝe[ꞇacnað]· pıpðƿam ſınȝan ȝehẏƿeð ȝe-henðe blıffe· ȝebeð ðon ȝeſelıȝƿan ꞇıman ȝe[ꞇacnað]· banu ſume hanðlıan haꞇunȝe ȝe[ꞇacnað]. Þeopcu hanð-lıan[4] læꞇꞇunȝe ȝe[ꞇacnað]· elebeamuf hanðlıan ȝeſtƿeon ȝe[ꞇacnað]· ſceap ȝeſihð ȝeſcopene hẏnðe ȝe[ꞇacnað]· coffaf fẏllan heaƿm ȝe[ꞇacnaðꞏ] ƿen ȝeſihð blıffe ȝe-[ꞇacnað]· mæðenu nıman on þeape ȝoðne ꞇıman ȝe-[ꞇacnað]· ƿıhne[5] hıne ȝeſihð ȝepoƿðenne ƿƿæceðnẏſſe eacan ȝe[ꞇacnað]· pẏꞇꞇ ȝeſihð ꝟ on hıne beƿealð ꞇeonan ȝe[ꞇacnað]· þeoh unðeƿƿon face [ȝeꞇacnað]· pepan on ſpeƿnum blıffe ȝe[ꞇacnað]· palman unðeƿƿon pẏrðmenꞇ

[1] The sense, not the MS., shews a lost word.

[2] moðeſ, MS., matrem.

[3] iues ſpapaf, MS.; read Niues· ſnapaf.

[4] beamuf. Thus MS.

[5] Read ƿuhne; "piloloſofum," Lat.

tokens indisposition. To . . . . lamps betokens security. To throw stones betokens sickness. To be chiding in dreams betokens increase of trade. To see a bed spread out and well spread betokens brightness. To see the sea smooth betokens furtherance of trade. To see sea fishes betokens heavy anxiety. To see ones hands defiled betokens unrighteous deeds. To see ones mother dead or alive betokens bliss. To see oneself bigger is less joy, and betokens humiliation. To see oneself a woman with dishevelled locks betokens sedition. To see in dreams a mouse and a lion betokens security. To travel betokens deception. To see the dead betokens bliss. To kiss the dead betokens a life to live. To see boys betokens joy. To wash hands betokens heavy troubles. To gather sheaves betokens joy. To seem to be taking honey is a warning not to be taken in by others. To see ships betokens a good message. To gather nuts betokens lawsuits. To see a fowls nest betokens getting the better in trading. To see snows betokens joy. To see a mist on earth betokens no good. To keep a wedding betokens harm. To go with bare feet betokens harm. To hear music on the pipe shews joys at hand. To be repeating orisons betokens a happier time. To handle bones betokens hate. To engage in works betokens hindrance. To have to do with olive trees betokens profit. To see sheep shorn betokens humiliation. To give kisses betokens harm. To see rain betokens joy. To take maidens as the way is[a] betokens a good time. To see oneself turned all hairy betokens increase of peril. To see a pit and fall into it betokens trouble. To receive money betokens dispute. To weep in dreams betokens bliss. To accept the palm betokens honour. To take

[a] Puellas accipere more, Lat.

[ȝeᵹacnað] · [h]laf pexenne[1] niman fneobſcipaf[2] ȝe[ᵹacnað] · hlaf pexenne[3] niman fneo[n]bſcipaf nipe ȝefeȝð · hlaf befenne niman bliſſe ȝe[ᵹacnað] · ȝefpizan pife huf pexincze ȝe[ᵹacnað] · bpipaf niman ȝefᵹneon mið capfulnýſſe ȝe[ᵹacnað] · bpicze ȝefihð capleafte ȝe[ᵹacnað] · ſpin ȝefihð untᵹumnýſſe ȝe[ᵹacnað] · feᵹ þpean anxſumnýſſe ȝe[ᵹacnað] · leað handlian untᵹumnýſſe ȝe[ᵹacnað] · cpætu hpite ȝefihð oðde ſittan ceapaf letᵹincze ȝe[ᵹacnað] · fýþefefete ſpa [h]pilc ſpa ȝefihð uneaðnýſſe ȝe[ᵹacnað] · cpætu [h]pite ſittan pýnðment ȝe[ᵹacnað] · fýþefefete ſpnecan feondſcipaf cinȝaf ȝe[ᵹacnað] · hlihhan oðde ȝnyfende[4] ȝefihð unfotnýſſa ȝe[ᵹacnað] · nofan ȝefihð ſtenȝþa ȝe[ᵹacnað] · fyſelaf[5] oðde ſpefel ȝefihð hefiȝe ᵹeonan ȝe[ᵹacnað] · cynincaf ȝefihð of punlde ȝýpitan ȝe[ᵹacnað] · cynincef bodan
So MS. undefifon micel hit hif taȝan · ſtaþu aftican ȝefpinc ȝe[ᵹacnað] · of ſtaþe nifef ſticzan ȝodne timan ȝe[ᵹacnað] · fnoxaf ȝefihð anxſumneſſe ȝe[ᵹacnað] ſunnan
fol. 29 b. tpa ȝefihð pýnðſcip ȝe[ᵹacnað] · ſun[n]an beofhte ȝefihð bliſſe ȝe[ᵹacnað] · ſun[n]an oðde monan ȝefihð bliſſe ðomef ȝe[ᵹacnað] · ſteppan oðde fealа ȝefihð bliſſe ȝe[ᵹacnað] · blod of hif fiðan ðnopian heapm ȝe[ᵹacnað] · on læddpan ſittan ſpicuncze ȝe[ᵹacnað] · fnam næddpan laðpe þolian feondef ȝefihðe ȝe[ᵹacnað] · ſittan on ſpefnum untᵹumnýſſe ȝe[ᵹacnað] · þunof ȝehýfan oðde ȝefeon æfende ȝoð ȝe[ᵹacnað] · unȝepýðefu ȝefihð ȝefᵹion ȝe[ᵹacnað] · þyſᵹu ȝefihð untᵹumnýſſe ȝe[ᵹacnað] · pebbu ſpa [h]pilc ſpa pýfð ꝟ
So MS. bliſſe oðde unfotnýſſe ȝefihð ȝoð æfende ȝe[ᵹacnað] · cpýðaf ðon tᵹumincze ȝe[ᵹacnað] · eofðan ſtýfunȝe ȝefihð fum þinc he fofleæt · meafcian ſe þe hine ȝefihð anxſumne[f]ſe ȝe[ᵹacnað] · pinȝeafðef[6] pipe fulle ȝefihð

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[1] pexenne, "candidum," Lat.

[2] fneobſcipaf, "accusationem," Lat.

[3] pexenne, "cencrium," Lat., that is, *of millet*, read as cereum.

[4] stridentes, Lat. I read ȝnin-ende.

[5] resinas, Lat.; but resin is hluttop pic.

[6] pinðeapðef, MS.

a wax plaster betokens friendships. To take a wax plaster cements new friendships. To take a barley loaf betokens bliss. To prepare ones house for a wife betokens increase. To take pottages[a] betokens gain with worry. To see a bridge betokens freedom from care. To see a pig betokens indisposition. To wash ones feet betokens anxiety. To handle lead betokens ailments. To see white carts, or to sit on them, betokens hindrance of business.[b] To see any fourfooted beast speak betokens a kings friendships. To see people laugh or grin betokens discomforts. To see roses betokens strength. To see fat[c] or brimstone betokens heavy troubles. To see kings betokens departure from this world. To receive a royal messenger is a great token. To climb up shores betokens toil. To descend shores indicates a good time. To see frogs betokens anxiety. To see two suns betokens worship. To see a bright sun betokens bliss. To see sun or moon betokens "joy of "doom." To see one or many stars betokens joy. To see blood drop from ones side betokens harm. To sit on a ladder betokens deception. To suffer annoyance from a snake betokens sight of an enemy. To be sitting betokens in a dream ailment. To hear "or see" thunder betokens good news. To see bad weather betokens gain. To see darkness betokens ailment. To be weaving webs of any material and see joy or discomfort betokens good news. To make wills betokens confirmation. To see an earthquake shews he abandons[d] something. To see one mark oneself betokens anxiety. To see a full vintage of grapes betokens bliss. To be

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[a] Pultes, Lat.

[b] Quadrigas albas sedere, Lat.

[c] Resinas, Lat.; but the Saxon is a mistranslation.

[d] admittit, Lat.

bliffe ȝe[tacnað] · pineaþð pýþcen blíðnýffe liþ ȝe[tacnað] · ſpinȝon[1] on ſpeþnum ȝoð æþtep þilizð · huntað ðon ȝeſtþeon ȝe[tacnað] · ſcþiðan ſe þe hine ȝeſihð pinſumnýffe ȝe[tacnað] · beþan to him ȝepþæþan ȝeſihð þeonðeſ ſtýþunȝe ȝe[tacnað] · pin ðþican untþumnýffe ȝe[tacnað] · neaþ hiþlic habban bliffe ȝe[tacnað] · on peȝe þennizum læðan oððe ȝan teonan heþiȝe ȝe[tacnað] · piþ læðan heaþm ȝe[tacnað] · loc hine ȝeſeon coþcið ȝe[tacnað] · mið oðþum cynehelm ðeað ȝe[tacnað] · mið pepnem þpean ȝeteoþunȝ ȝe[tacnað]. *Cum alio peccare* untþumnýffe *significat* · mið hiſ ylðþan ſpþecan oððe ȝan þýþðþunȝþ [ȝetacnað] · enneleac ȝeſeon eaȝena ſaþ hit ȝetacnað · beheaþðian hine ȝeſtþeon ȝe[tacnað]. On beþe hine þpean anxſumneſſe ȝe[tacnað] · on cpeaþteþne ȝeſeon heaþm ȝe[tacnað] · on þiþc pole þpeon pinſumnýſe [ȝetacnað] · on þloðe þpean bliffe
fol. 30 a. ȝe[tacnað] · on pýll þeallan ſume pþohte hit ȝetacnað · ȝebunðenne hine ȝeſihð heaþm hit ȝetacnað · ſpimman hine ȝeſeon heaþm ȝe[tacnað] · ele ȝeſeon bliffe ȝe[tacnað] · oþcýþð ȝeſeon heaþm ȝe[tacnað] · æppla ȝaðeþian ȝþaman ȝe[tacnað] · ſe þe hine þleon ȝeſihð ſtope apeńðan [ȝetacnað] · ſe þe on pþæcſit ȝeſihð mið micelum ȝýltum heom opſett ȝe[tacnað] · pinbeþian ſuþe ȝeſeon face ȝe[tacnað] · næȝelaf ȝeſeon anxſumnýffe ȝe[tacnað] · ȝiþ þu ſpeþnaſt þe tpeȝe monan ȝeſeon ȝeþean ꝛ bliffe ȝe[tacnað] · ȝiþ þu ȝeſihſt þ oþ hehſtum þu þealſt niþep to þeaþþan ȝoðan ꝛ to pelȝan ýþelan[2] ȝe[tacnað] · ȝiþ þu ȝeſihſt ðnacan opep þe þleoȝenðe ȝolð hoþð ȝe[tacnað] · ȝiþ þu ȝeſihſt anſine þine þæȝepe bliffe ȝe[tacnað] · ȝiþ þu ȝeſihſt þ þu on pætepe þæȝepe inȝa oððe opepȝa ſoþhleaſte[3] ȝe[tacnað] · ȝiþ þu ȝeſihſt þ þu mið ſpuþðe biſt beȝýþð ſoþhleaſte hit ȝetacnað · ȝiþ þu ȝeſihſt ȝimmaſ ðeoþþýþða þinðan

[1] Vapulare, Lat.

[2] The Latin is "ad pauperem "bonum et ad diuitem malum;" and the glossator, by his inappropriate use of the definite forms, shews he did not see the sense.

[3] ſoþhſeaſte, MS.

working a vineyard[a] betokens a life of mirth. To be flogged[b] in a dream shews good will follow after. To be a hunting betokens gain. To be dressing oneself betokens pleasantness. To see a bear savage at one shows movements of an enemy. To drink wine betokens ailment. To have a handsome[c] robe betokens bliss. To be leading or going on a dirty road betokens heavy troubles. To be leading a wife[d] betokens harms. To see a lock of hair[e] betokens increase. A diadem with another betokens death. To wash with a male betokens failure. To speak or go with ones superior betokens advancement. To see onions betokens sore of eyes. To see oneself beheaded betokens gain. To be washing in a bath betokens anxiety. To see oneself in prison betokens harm. To wash in a fish pool betokens pleasantness. To wash in a flood betokens joy. To fall into a spring betokens an accusation. To see oneself bound betokens some mischief. To see oneself swim betokens harm. To see oil betokens joy. To see an orchard betokens harm. To gather apples betokens wrath. He who sees himself fly will flit. He who sees himself in exile will be charged with great faults. To see sour grapes denotes dispute. To see nails betokens anxiety. If you dream you see two moons, it signifies joy and bliss. If you see yourself fall from a very high place, it signifies good to the poor and evil to the rich. If you see a dragon flying over you, it betokens a hoard of gold. If you see your face fair it indicates bliss. If you see yourself going into or over a fair piece of water, it portends security. If you see yourself girt with a sword it betokens security. If you see yourself find precious

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[a] Vindemiare hilaritatem uite, Lat.

[b] Not that spnŋan is vapulare.

[c] Formosam, Lat.

[d] Vxorem ducere, Lat.

[e] Capillum se uidere, Lat.

ſpellu ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ maneȝa ȝeꞇ ẏðel ȝe-
[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ ƿ þu ðemſꞇ ꝼolc ȝoð oððe pẏꝛð-
ſcipe ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ ꝼela hunda oꝼ ꝼeonðum
þinum þe paꝛnian ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ coff þe
ſẏllan nehſꞇan ȝoð ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ maneȝa
hlaꝼaf bliffe ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ beon þe beꝛꝛi-
can oððe ðeꝛnan liꝼ þin beon aꞇcẏꝛnuð[1] ꝼꝛam mannum
ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ beon ꝼleon on huſe þinum
ꝼoꝛlætincȝe ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ ſnacan onȝean
þe cuman onȝean ẏꝼele[2] pẏꝼmen þe beþeꝛnan mẏneȝað ·
ȝiꝼ þu ȝeſihſꞇ eaꝛn ꝼleon piꝼ þin ȝeȝꝛipan ðeað ȝe-
[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ þe on peaꝛmum paꞇeꝛe þpean
hẏnðe lichaman ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ þe on pæ-
fol. 30 b. ꞇeꝛe cealðan þpean[3] hælðe lichaman ȝe[ꞇacnað] · ȝiꝼ þu
ȝeſihſꞇ ꝼæla peneȝa oððe þu ꝼinðaſꞇ biȝſp[e]llu oððe
ꞇælincȝa oððe pæꝛȝinȝa ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ oꝼ
handu ðeaðeſ ſum þincȝ niman be ſuman ðæle þe cuman
ꝼeoh ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ huf þin byꝛnenðe ꝼin-
ðan þe ꝼeoh ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ eaꝛnmaf[4] þine
bemancuðe ȝoð ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ ꝼeala claða
habban ꝼeonð þine[5] on anðpealðe þinum habban ȝe-
[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ hꝛinȝ ȝẏlðenne habban pẏꝛð-
ſcipe ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ þe ſpipeþan ðon ȝeþancu
ꝛ ȝeþeahꞇu þine ꞇoſꞇꝛeððe ꝛ ꞇo naht ȝeꞇealðe beon
ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ ſpiꝛan þine ȝepꝛiþene pæꝛne
þe beon ƿ þu naht unꝛihteſ ne ðo ȝe[ꞇacnað] · ȝiꝼ þu
ȝeſihſꞇ oꝼ hehꝛe ſtope nẏþeꝛ on þẏſtpum þe ꝼeallan
anxſumnẏſſe oððe ꞇeonan ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ ƿ
þu ȝeꝛilniȝe piꝼ nexſtan þineſ ẏꝼel faꝛ on lichaman ȝe-
[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ mið piꝼe þinum liczan ȝoð
ȝe[ꞇacnað] · ȝiꝼ þu ȝeſihſꞇ þe ȝebiddan ꞇo ðꝛihꞇne
micel bliffe þe ꞇo cumon hiꞇ ȝeꞇacnað · ȝiꝼ þu ȝeſihſꞇ
timbꝛian huf þin ꝼeoh þin pexan hiꞇ ȝeꞇacnað.

[1] aſcẏꝛnuð, MS., moueri.
[2] hyꝼele, MS.
[3] þpan, MS.
[4] heapmaf, MS.
[5] For þinne.

gems it forbodes palavers.[a] If you see many goats it bodes vanity. If you see yourself acting as judge it signifies good or honour. If you see many hounds it tells you to beware of your enemies. If you see yourself give a kiss to your neighbour it indicates good. If you see many loaves it portends joy. If you see bees trick or damage you, it shews your life will be agitated by men. If you see bees fly into your house it betokens hindrance. If you see snakes come against you, it admonishes you to beware of evil women. If you see an eagle flying, death will have hold of your wife. If you see yourself wash in warm water, it portends humiliation of body. If you see yourself wash in cold water, it betokens health of body. If you see or find many pennies, it means parables, or blamings, or cursings. If you see yourself take somewhat at the hand of a dead man, it shews money is coming to you from some quarter. If you see your house on fire, that means you will find money. If you see your arms cut off it marks good. If you see yourself have many clothes, it shows you will have your enemy in your power. If you see yourself have a gold ring it betokens worship. If you see yourself vomiting, it shows your thoughts and plans will be dissipated and counted for nought. If you see your neck enwreathed, be on your guard to do no wrong. If you see yourself fall from a high place into darkness, it betokens anxiety or troubles. If you see yourself covet your neighbours wife, it forbodes an evil sore on your body. If you see te cum uxore vicini tui concumbere, it betokens good. If you see yourself pray to the Lord, it betokens much bliss coming. If you see yourself building a house, it indicates that your money will be growing more.

[a] Parabolas, Lat.

STARCRAFT.

ÞORALOGIUM.

MS. Cott. Tiberius, A. iii., *fol.* 176.

HORAlogium · HORARUM BREUE · INCHOAT EN HIC.

On VIII. kal. IAN̄ · Þ bỳð on cyriſtes mæſſe dæg bỳð seo ſceadu to undeſrne · ⁊ to none · ſeoſon ⁊ tpentig-oþan healfes fotes · ⁊ to middæge feopeſ ⁊ tpentig ·;

O ꝛ .VIII. idus IAN̄ · Þ ỳs on þone tpelftan dæg bỳð ſeo sceadu to undeſrne ⁊ to none .XXV. fota ⁊ to mid-dæge .XXII. ·;

On .XII. kal. FEB̄ · bið ſeo ſceadu to undeſrne ⁊ to none an ⁊ tpentig fota · ⁊ to middæge ehtatỳne · ⁊ lỳtle maſe ·;

On .II. N̄ · FEB̄ bỳð ſeo sceadu to undeſrne ⁊ to none ehta teoþan healfes fotes ⁊ to middæge fiftỳne ·;

On .XII. kal. MARTII bið ſeo sceadu to undeſrne ⁊ to none fiftỳne fota · ⁊ to middæge tpelfe ·;

On .II. N̄ MAR̄ · bið ſeo sceadu to undeſrne ⁊ to none þreottỳne fota · ⁊ to middæge teoþan hielfes ·;

On .XII. kal. APR̄ · Þ ir emnihte bỳð ſeo sceadu to undeſrne ⁊ to none · enbluſon fota · ⁊ to middæge nigoþan healfes ·;

On · N̄ · APR̄ · bið ſeo sceadu to undeſrne ⁊ to none · teoðan healfes fotes lang · ⁊ to middæge foſneah seofun ·;

On .XII. kal. MAI · bỳð ſeo sceadu to undeſrne ⁊ to none ehta fota · ⁊ lỳtel eaca · ⁊ to middæge foſneah ſỳx ·;

On .II. N̄ · MAI bỳþ ſeo ſceadu to undeſrne ⁊ to none foſneah ehta fota · ⁊ to middæge fiftan healfes ·;

A DIAL.

The length of the gnomon is six feet.

Here beginneth a short horalogium.

1. On the twenty fifth of December, that is, on Christmas day, the shadow at nine in the morning, and at three in the afternoon, is twenty six and a half foot long, and at midday twenty four.

2. On the sixth of January, that is, on Twelfth day, the shadow at nine and three is twenty five foot, and at midday twenty two.

3. On the twenty first of January the shadow at nine and three is one and twenty foot, and at midday eighteen and a little more.

4. On the fourth of February the shadow at nine and at three is seventeen and a half feet long, and at midday fifteen.

5. On the seventeenth of February the shadow at nine and three is fifteen foot, and at midday twelve.

6. On the sixth of March the shadow at nine and three is thirteen foot, and at midday nine and a half.

7. On the twenty first of March, that is the equinox, the shadow at nine and three is eleven foot, and at midday eight feet and a half.

8. On the fifth of April the shadow at nine and three is nine and a half feet long, and at midday about seven.

9. On the twentieth of April the shadow at nine and at three is eight foot and a little more, and at midday about six.

10. On the sixth of May the shadow at nine and three is about eight foot, and at midday four and a half.

On .xii. kal. ivñ. bið ꝑeo ſceadu to undeꝑne �

fol. 176 b.

11. On the twenty first of May the shadow at nine and three is seven feet, and at midday four.

12. On the first of June the shadow at nine and three is a little longer than seven feet, and at midday four.

13. On the thirteenth of June the shadow at nine and three is seven and a half feet long, and at midday four.

14. On the twenty fourth of June, that is, on St. John the Baptists day, the shadow at nine and three is pretty near eight foot, and at midday four.

15. On the sixth of July the shadow at nine and three is eight foot, and at midday a little more than four.

16. On the twenty first of July the shadow at nine and three is eight foot and a little more, and at midday four and a half.

17. On the eighth of July the shadow at nine and three is eight and a half foot long, and at midday a little more than five.

18. On the twenty first of August the shadow at nine and three is nine foot, and at midday six.

19. On the fifth of September the shadow at nine and three is ten and a half feet long, and at midday seven.

20. On the twentieth of September, "that is, the "equinox," the shadow at nine and three is twelve foot long, and at midday nine.

21. On the sixth of October the shadow at nine and three is fourteen foot, and at midday eleven.

22. On the twenty first of October the shadow at nine and three is sixteen foot long and a little more, and at midday thirteen.

On .Ñ. NOV. bið þeo sceadu to undeþne· ȝ to none· nigon týne þota· ȝ lýtle maþe· ȝ to middæȝe þeo-þontýne.

On .XII. kal. DĒC· bið þeo sceadu to undeþne ȝ to none þoþneah· þeopeþ ȝ .XX. þota· ȝ to middæȝe an ȝ tpentiȝ.

On .IIII. Ñ. DĒC· bið þeo sceadu to undeþne ȝ to none þyx ȝ XX. þota· ȝ to middæȝe þþeo ȝ tpentiȝ.

On .XIX. kal. IAN̄· bið þeo sceadu to undeþne ȝ to none· þeoþon ȝ tpenti þota· ȝ to middæȝe þiþ ȝ tpentiȝ þoþneah.

MS. Cott. Caligula, A. xv., *fol.* 122 *b.*

On anþe nihta ealð mona· ȝ on .XXIX. fcinð .IIII. þþicena lenȝce.

On tþiȝþa nihta ealð mona· ȝ on .XXVIII. fcinð ane tið· ȝ .III. þþicen.

On .III. nihta ealð mona· ȝ on .XXVII. fcinð tþa tida· ȝ .II. þþican.

On .IIII. nihta ealð mona· ȝ on .XXVI. fcinð þþeo tida· ȝ .I. þþica.

On .V. nihta ealð mona· ȝ on .XXV. fcinð þeopeþ tida.

On .VI. nihta ealð mona· ȝ on .XXIIII. fcinð þeopeþ tida· ȝ .IIII. þþicena.

On .VII. nihta ealð mona· ȝ on .XXIII. fcinð þiþ tida· ȝ .III. þþicena.

On .VIII. nihta ealð mona· ȝ on .XXII. fcinð fýx tida· ȝ .II. þþican.

On .IX. nihta eald mona· ȝ on .XXI. fcinð feoþon tida· ȝ .I. þþica.

On .X. nihta ealð mona· ȝ on .XX. fcinð eahta tida.

On .XI. nihta ealð mona· ȝ on .XIX. fcinð eahta tida· ȝ .IIII. þþicena.

23. On the fifth of November the shadow at nine and three is nineteen foot long and a little more, and at midday seventeen.

24. On the twentieth of November the shadow at nine and three is about twenty four foot long, and at midday twenty one.

25. On the second of December the shadow at nine and three is twenty six foot, and at midday twenty three.

26. On the fourteenth of December the shadow at nine and three is seven and twenty foot, and at midday almost twenty five.

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1. When the moon is one or twenty nine days old it shines for four fifths of an hour.

2. When the moon is two days old or twenty eight it shines for one hour and three fifths.

3. When the moon is three nights old or twenty seven it shines for two hours and two fifths.

4. When the moon is four nights old or twenty six it shines for three hours and one fifth.

5. When the moon is five nights old and twenty five it shines for four hours.

6. When the moon is six nights old or twenty four it shines for four hours and four fifths.

7. When the moon is seven days old or twenty three it shines for five hours and three fifths.

8. When the moon is eight nights old or twenty two it shines for six hours and two fifths.

9. When the moon is nine nights old or twenty one it shines for seven hours and one fifth.

10. When the moon is ten nights old or twenty it shines for eight hours.

11. When the moon is eleven days old or nineteen it shines for eight hours and four fifths.

On .xii. niht̃a ealð mona • ⁊ on .xviii. ſcinð niʒon t̃iða • ⁊ .iii. pꝑicena.

On .xiii. niht̃a ealð mona • ⁊ on .xvii. ſcinð .x. t̃iða • ⁊ .ii. pꝑica.

On .xiiii. niht̃a ealð mona • ⁊ on .xvi. ſcinð .xi. t̃iða • ⁊ .i. pꝑica.

On .xv. niht̃a ealð mona • ſcinð .xii. t̃iða.

MS. Cott. Caligula, A. xv., *fol.* 126 *a.*

Synðon t̃peʒen ðaʒaſ on æʒhpẏlcum monðe ſpa hpæt ſpa on þam ðaʒum onʒẏnð ne puꝑð hit̃ næþꝑe ʒeendoð.

On Ianuaꝑiuſ þonne ſe mona bið .iii. niht̃a ealð ⁊ .iiii.

On Febꝑuaꝑiuſ þonne he bið .v. niht̃a ealð ⁊ .vii.

On Maꝑt̃iuſ þonne he bið .vi. niht̃a ealð ⁊ .vii.

On Apꝑelif þonne he bið .v. niht̃a ealð ⁊ .viii.

On Maiuſ þonne he bið .viii. niht̃a ealð ⁊ .ix.

On Iuniuſ þonne he bið .v. niht̃a ealð ⁊ .xvii.

On Iuliuſ þonne he bið .iii. niht̃a ealð ⁊ .xiii.

On Aʒuſt̃uſ þonne he bið .viii. niht̃a ealð ⁊ .xiii.

On Sept̃ember þonne he bið .v. niht̃a ealð ⁊ .ix.

On Oct̃ober þonne he bið .v. niht̃a ealð ⁊ .xv.

On Nouember þonne he bið .vii. niht̃a ealð ⁊ .ix.

On December þonne he bið .iii. niht̃a ealð ⁊ .xii.

Anð ſpa hit̃ bið ʒẏme ſe þe ꝑylle.

12. When the moon is twelve days old or eighteen it shines for nine hours and three fifths.

13. When the moon is thirteen days old or seventeen it shines for ten hours and two fifths.

14. When the moon is fourteen days old or sixteen it shines for eleven hours and one fifth.

15. When the moon is fifteen days old it shines for twelve hours.

There are two days in every month in which whatever is begun will never reach completion.

In January when the moon is three days old or four.

In February when the moon is five days old or seven.

In March when the moon is six days old or seven.

In April when the moon is five days old or eight.

In May when the moon is eight days old or nine.

In June when the moon is five days old or seventeen.

In July when the moon is three days old or thirteen.

In August when the moon is eight days old or thirteen.

In September when the moon is five days old or nine.

In October when the moon is five days old or fifteen.

In November when the moon is seven days old or nine.

In December when the moon is three days old or twelve.

So ware who will.

Elce ȝeaꝛe þonne þu ſcẏle ꝑitan hꝑylce dæȝe man ſcyle ꝑeoꝛðian · ⁊ healdan þone halȝan ſunnan dæȝ · aduentum dn̄i · paꝛna þe þanne þ̄ þu hit naht æꝛ .v. kl'. Deceb'. ne naht æꝛteꝛ .iii. nonaſ · þiſeſ ſẏlꝛeſ monðeſ þænne ne healde · ac on þiſon ſeoꝛan daȝum þu ſcealt healdan butan ælceꝛe tꝛeonunȝe þone dæȝ ⁊ þone tokẏme mid ealꝛe aꝛꝑuꝛðneſſe.

fol. 121 b. Ealde ꝑitan ⁊ piſe ꝓomane ȝeſetton on ȝeꝛimcꝛæꝛte þæt næꝛꝛe æꝛ .xi. kl'. Apꝛelif. Ne naht æꝛteꝛ .vii. kl'. mī eaſtoꝛ tid ȝeꝑuꝛðan ſceal. Ac on þiſon ȝetele loc hꝑæꝛ hit þonne to ȝeȝa buton ælcon tꝛeon healde hit mon þonne þæꝛ mid ꝑihte.

MS. Cott. Caligula, A. xv., *fol.* 126.

On kl'. Ian'. oꝛeꝛ .xvi. kl'. febr'. loca hꝑæꝛ þu hæbbe .x. nihta ealdne monan oꝛeꝛ þ̄ · þonne ſunnan dæȝ belūc alleluia.

On febꝛuaꝛiuf oꝛeꝛ .vii. īd · febꝛ'. loca hꝑæꝛ þu ꝑinde tꝛeiȝꝛa nihta ealdne monan oꝛeꝛ þ̄ · on þone ſunnan dæȝ bid halȝa dæȝ.

On maꝛti' oꝛeꝛ .xii. kl'. Aꝛl'. loca hꝑæꝛ þu ꝑinde .xiiii. nihta ealdne monan · oꝛeꝛ þ̄ ſe nieſta ſunnan dæȝ bid eaſtoꝛ dæȝ.

Gif þu nẏte ſpylce concuꝛꝛenteſ beon on ȝeaꝛe · ſec ȝeoꝛne hꝑẏlce dæȝe beo ꝑꝛidie kl'. apl'. ȝif hit bid ſunnan dæȝ þonne bid concuꝛꝛenteſ .i. Gif hit bid monan dæȝ þonne bid concuꝛꝛenteſ .ii. And ſpa ꝑela daȝa ſpa bid aȝān on þaꝛe pucan · ſpa ꝑela concuꝛꝛenteſ þu ſcealt habban on þam ȝeaꝛe.

And ſpa ꝑela nihta ſpa ſe mona bid ald on .xi. kl'. ap̄. ſpa ꝑela epacta þu ſcealt habban þẏ ȝeaꝛe.

And ȝif þu ꝑille ꝑitan mid ȝeſceade þ̄ ȝemæꝛe teꝛminum ſeptuaȝeſimaliſ · þonne tele þu þæſ monan

Every year it may be known on what day to celebrate and keep the holy Sunday of Advent. Mind not to keep it before the twenty seventh of November nor after the third of December; but in the seven days interval (inclusively) the day and the Advent may be kept with all honour.

Old sages and wise Romans have laid it down in calculation that Easter must never happen before the twentieth of March, nor after the twenty fifth of April. But in this reckoning, within these limits, observe where it falls, let it then be duly kept without any doubt.

A Calendar.

Computus Ecclesiasticus.

On the first of January consider where, after the seventeenth of January, occurs a moon ten days old observe the Sunday. Halleluiah!

In February, after the seventh of February, see where you get a moon two days old; the next Sunday will be a holy day.

In March, after the twentieth, see where you get a moon fourteen nights old; the next Sunday is Easter day.

If you know not what concurrentes there are in the year, ascertain what day is the thirty first of March; if it be a Sunday the concurrentes are one; if a Monday the concurrentes are two, and you will have as many concurrentes for the year as days are gone in the week. And you will have as many epacts in the year as the day the moon is old on the twenty first of March.

If you want to know with discrimination the term or fixed date of Septuagesima, count the moons age on

elde · kl'. Ian'. oð ƿ þu cume to þrittiga · foh eft on þone nipan tele oð tyne · þonne on þam teoðan ftent fe teopmen ƿ gemæpe fi hpylc [dæg] hit fi · þonne fe nexta funnan þe þæp æftep cymð bið feptuageſima.

And gif þu pille pitan hpaðe hu fela epactaf on geapre yfnnan þonne tele þu hu ealð fe mona beo on .xi. kl'. ap'. fpa fela nihta fpa fe mona bið þonne on dæg ealð · fpa fela epactaf yfnað þy geapre.

fol. 127 b. And gif þu pille pitan hu ealð fe mona pæpe fyfn geapre on þyfne dæg · þonne pite þu hu ealð fe mona beo nu todæg · þonne do þu .xx. þæp to · þonne gif þæp beo undep ealle ma þonne .xxx. þonne fpa fela nihta fpa fe mona bið ealð ofep þa .xxx. þonne pæf fe mona fyfn geapre on þyfne dæg fpa ealð.

And gif þu pille pitan hu ealð fe mona fcyle beon ofep geapre on þifne dæg · þonne pite þu hu ealð fe mona beo nu to dæg · þonne beo fe mona fpa ealð fpa he beo do .xi. þæp to · þonne beo þæp fpa fela fpa þæp beo ofep þa .xxx. þonne bið fe mona fpa ealð ofep geapre on þyfne dæg.

Se æpeſta fpigedæg þe man fceal fæften if on hlyðan. And fe ofep if æp pentecoften. And fe æpeſta þe bið on iuliuf. Se man þe þif gefæft ne þearf he him na ondpædan helle pitan butan he beo hlafopð fpica.

the first of January till you come to thirty; then begin again the new counting up to ten, then on the tenth day occurs the term or fixed date, be it what day it may. And the Sunday next after is Septuagesima.

And if you want to know early how many epacts there are in the year, count how old the moon is on the twenty second of March, and there will be as many epacts in the year as the moon is days old.

And if you want to know how old the moon was on the previous year this day, then ascertain how old the moon is to-day; then add twenty, then, if in all there be more than thirty, how many days the moon be (by this reckoning) over thirty, so many was the moon old last year.

If you want to know how old the moon will be on this day next year, ascertain how old the moon is to-day; then, whatever be the result, add eleven; then, however many there be over thirty, so old will be the moon next year on this day.

The first Friday to fast on is in March, and the second is before Pentecost, and the first also which happens in July. The man who keeps this fast need not fear hell fires, unless he be a traitor.

DE TEMPORIBVS.

The Manuscripts cited are,

MS. Cott. Tiberius, A. iii. = R.
MS. Cott. Tiberius, B. v., fol. 24 a. = M.
MS. Cott. Calig. A. xv., fol. 140. = L. *Imperfect.*
MS. Cott. Titus, D. xxvii., fol. 30. = S.
MS. Biblioth. Publ. Acad. Cantab. = P.

INCIPIVNT PAVCA DE TEMPORIBVS BEDAE PRESBITERI.

1.

Ic polde eac gyf ic dorste gadrian[1] svm gehpǽde andgyt of ðære bec þe beda se snotera lareop gesette · ⁊ gaderode of manegra pisra lareopa bocum · be ðæs geares ymbrenum fram annginne miðdan earfeð. Ðæt nif to spelle ac elles to ræbenne þam þe hit licað ·[2] Þitodlice þa þa se ælmihtiga scýppend þisne miðdan earð gesceop · þa cpæð he gepeorðe[3] leoht · ⁊ leoht pæs þærrihte geporden · þa geseah god þ þ leoht pæs góð ·[4] ⁊ to dælde þ leoht fram þam þeostrum · ⁊ het þ leoht dæg · ⁊ þa ðeostro[5] niht · ⁊ pæs þa getealdon æfen and merigen[6] to anum dæge: On ðam oðrum dæge gesceop god heofenan · seo ðe is gehaten firmamentum · seo is gefrencnlic · ⁊ lichamlic · ac spa þeah pe ne magon for ðære fyrlynan[7] heahnysse · ⁊ þæra polcna ðicnysse · ⁊ for ure eagena týðdernyrre · hi næfre geséon. Seo heofon belýcð on hyre bosme ealne miðdan earð. And heo æfre týrnð onbutan[8] uf · spirtre þonne ænig mylen[9] hpeol ·[10] eal spa deop undef þýssere[11] eorðan · spa heo is bufan. Call heo is sinepealt · ⁊ ansund · ⁊ mið streorrum amett.[12] Soðlice þa oðre heofenan þe bufan hýre fýnd · ⁊ beneoðan synd ungefegenlice ·[13] ⁊ mannum unasmeagendlice. Sýnd spa þeah ma heofenan ·[14] spa spa se pitega cpæð. Cœli cœlorum · þ is[15] heofena heofenan. Eac se apostol paulus apprat þ he pæs gelæðd oð ða þriddan heofenan · ⁊ he

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[1] pluccian, M. [2] P. omits the sentence. [3] gepurðe, P.
[4] góoð, M. [5] ðeorterru, P. [6] merien, M. [7] rýrlenan, P.
[8] onbuton, P. [9] mýlnn, M. [10] hpeopul, P. [11] þýssre, M.
[12] amet, M. [13] ungeregenlice, P. [14] heoronan, M.; and so in next line and further on. [15] his, M.

A TREATISE ON

ASTRONOMY AND COSMOGONY.

I would also, if I durst, gather some little information from the book which Beda the wise teacher set forth and collected from books of many wise doctors about the courses of the year, from the beginning of the world. It is not for a sermon but to be read otherwise by them whom it so pleaseth. When then the Almighty Creator formed this world, then said he, "Let there be light," and light forthwith came into existence. Then God saw that the light was good, and divided the light from the darkness, and called the light day, and the darkness night, and then was evening and morning counted for one day. On the second day God formed heaven, which is called firmament; it is visible and material, but yet we are not able, for its remote elevation and for thickness of the clouds and for tenderness of our eyes, ever to see it. The heaven locketh up in its bosom all the world; and it turneth ever about us, swifter than any mill wheel, as deep under this earth as it is above it. It is all round and solid, and painted with stars. Well, the other heavens which are above it and beneath it are beyond the discussion and investigation of men. There are however more heavens, as the prophet said, "the heaven "of heavens." Also the apostle Paulus wrote that he was taken up to the third heaven, and he there heard the

Beda, the original.

Genes. i. 3.

Creation.

Heaven revolves.

Plurality of heavens.

I. Kings viii. 27.

ðæꝛ ȝehẏꝛðe þa ðiȝelan[1] poꝛð þa nan mann ſpꝛecan ne moт. On þam þꝛiddan dæȝe ȝeſcop ſe ælmihтiȝa ȝod ꝛæ · ⁊ eoꝛðan · ⁊ ealle eoꝛðlice ſpꝛẏттinȝa. Ða þꝛẏ daȝas pæꝛon butan ꝛunnan · ⁊ monan · ⁊ ſteoꝛ-ꝛan.[2] ⁊ eallum тiðum · ȝelicepe pæȝan mið leohтe · ⁊ þeoſtꝛum aþenede. On ðam ꝛeoꝛðan dæȝe ȝesceop[3] ȝod тꝛa miccle leohт · þ̄ is sunne · ⁊ mona · ⁊ betæhte þ̄ maꝛe leohт · þ̄ is ſeo ꝛunne to ðam dæȝe · ⁊ þ̄ læsse leohт · þ̄ is se mona · to þæꝛe nihte. On ðam ẏlcan dæȝe he ȝepoꝛhte ealle ſteoꝛꝛan · ⁊ тiða ȝesette. On ðam ꝛiꝛtan dæȝe he ȝesceop[4] eall þẏꝛm cẏnn · ⁊ þa micclan hpalaſ · ⁊ eall[5] ꝛisc cynn · on misтlicum[6] and mænigꝛealdum hiꝛum. On ðam ſẏxtan dæȝe he ȝe-ꝛceop eall deoꝛ cynn · ⁊ ealle nyтena[7] þe on ꝛeoꝛeꝛ ꝛo-тum ȝā̆ð · ⁊ þa тpeȝen menn adā̆m · ⁊ ēꝛan. On þam ſeoꝛoðan dæȝe he ȝeendode hiꝛ peoꝛc · ⁊ seo ꝛucu pæs þa aȝā̆n. Nu is ælc dæȝ on þẏsum midðaneaꝛde · oꝛ þæꝛe sunnan lẏhтinȝe. Soðlice ſeo sunne ȝæð be ȝodes ðihте · beтpeox[8] heoꝛenan ⁊ eoꝛðan · on dæȝ buꝛon[9] eoꝛðan · ⁊ on nihт undeꝛ ðẏsse eoꝛþan · eall spa ꝛeoꝛꝛ adune on nihтlicꝛe[10] тide undeꝛ þæꝛe eoꝛþan spa heo on dæȝ buꝛon[11] up aſтihð. Æꝛꝛe heo bẏð ẏmnende ẏmbe ðas eoꝛðan · ⁊ eall[12] spa leohте ſcinð undeꝛ þæꝛe eoꝛðan on nihтlicꝛe[13] тide · spa spa heo on dæȝ deð buꝛan uꝛum heaꝛdum. On ða healꝛe þe heo scinð þæꝛ bẏð dæȝ · ⁊ on þa healꝛe þe heo ne ſcinð ðæꝛ bẏþ nihт. Æꝛꝛe bẏð on sumꝛe[14] sidan þæꝛe eoꝛðan dæȝ · ⁊ æꝛꝛe on sumꝛe sidan nihт. Ðæт leohт þe pe haтað dæȝꝛeð.[15] cẏmð oꝛ þæꝛe sunnan · ðonne heo uppeaꝛð bið · ⁊ heo ðonne тodꝛæꝛð þa nihтlican þeoſtꝛu mið hẏꝛe micclan leohте. Eall[16] spa þicce is þeo heoꝛon mið ſteoꝛꝛum aꝛẏlled on dæȝ spa on nihт · ac hi nabbað

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[1] diȝlan, M. [2] ſteoꝛꝛum, M. [3] scop, M. [4] ȝescop, M.
[5] eal, P. [6] misлicum, P. [7] nẏтena, P. [8] beтpux, P.
[9] buꝛan, M. [10] -licepe, P. [11] buꝛan, M. [12] eal, P.
[13] -licepe, P. [14] sumepe, P. [15] dæȝepeð, P. [16] Eal, P.

mysterious words which no man may speak. On the third day the Almighty God formed sea and earth, and all earthly vegetation. Those three days were without sun and moon and stars, and at all times overspread with light and darkness in equilibrium. On the fourth day God made two mickle lights, that is the sun and moon, and assigned the greater light, that is the sun, to the day, and the lesser light, that is the moon, to the night. On the same day he wrought all stars and set times. On the fifth day he formed all creeping things, and the mickle whales, and all fish kind in various and manifold forms. On the sixth day he formed all kinds of beasts, and all cattle that go on four feet, and the two men Adam and Eve. On the seventh day he ended his work, and the week was then gone. Well, every day in this world is from the lighting up of the sun. The sun indeed goeth by Gods arrangement, betwixt heaven and earth, by day above the earth, and by night under this earth, quite as far down by night time under the earth as by day it mounts up above it. Ever is it running about this earth, and shineth all as bright under the earth by night time as by day time it doth over our heads. On the side on which it shineth there is day, and on the side on which it shineth not there is night. Ever is there on one side of the earth day, and ever on one side night. The light which we call dawn, cometh from the sun, when it is upward, and it then driveth away the nightly darkness with its mickle light. All as thick is the heaven filled with stars by day as by night, but they have no

II. Cor. xii. 2.

Sun and moon created.

Day.

Sun revolves.

Night.

Stars by day.

nane lýhtinge for þære sunnan andþeardnýsse. Þe hatað ænne dæg · fram sunnan upgange oð æfen · ac spa þeah is on bocum getealð to anum dæge fram þære sunnan upgange oð þ heo eft becume · þær heo æfr upstah · on þam fæce fýnð getealde feoper y tpenti tida · seo funne is spiðe mýcel · eall fpa bnad heo is · þæs þe bec fecgað · fpa eall eorðan ymbhpýrfð · ac heo þingð ut spýðe unbnad · for þam þe heo ir fpiðe feor[1] fram unum gesihþum. Ælc þing[2] þe hit[3] fýrr býð · þe hit þe læsse ðingð. Þe mazon þeah[4] hpæðere tocnapan be hýre leoman þ heo unlýtel is. Spa naðe spa heo upastihð · heo scinð geond ealle eorðan gelice · y ealre eorðan bnadnýsse enbemes ofernyhð. Eac fpýlce þa steornan þe us lýttle[5] þingeað · sýnð spýðe bnade · ac[6] for ðam miclum[7] fæce · þe us betweonan ýs · hi fýnð geþuhte unum gesihðum spiðe gehpæde. Hi ne mihton spa þeah nan leoht to eorðan asendan · fram þære heahlican heofenan. Gyf hi fpa gehpæde pæron[8] spa spa unum eagum ðincð.[9] Soðlice se mona y ealle steornan undernoð leoht of ðære miclan[10] funnan · y heora nan næfð nænne leoman buton of ðære sunnan leoman · y þeah þe seo funne under eorðan on nihtlicre[11] tide scine · þeah astihð hýre leoht on fumre[12] siðan þære eorðan þe ða steornan bufon[13] us onliht · y þonne heo up agæð heo ofernfrið ealna þæra steornena y eac þæs monan leoht mid hýre ofermætan leohte. Seo funne getacnað unne hælend crist · se ðe ýs juhtfiernýsse sunne · spa spa se piteza cpæð. Timentibus autem nomen domini orietur sol iustitiæ · et sanitas in pennis eius. Ðam mannum þe him ondrædað godes naman þam · ajust juhtfrisnýsse sunne · y hælþ[14] is on hýre fiðerum. Se mona þe peaxð · y panað getacnað

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[1] feorr, M. [2] þingð, M. [3] fpa hit þe, P.; twice, S. [4] þeah, P. omits. [5] lytle, P. [6] y, M. [7] micelan, S. [8] pæro, M. [9] ðincð, M. omits. [10] micclan, P. S. [11] -hicere, P. [12] fumere, P. [13] bufan, M. [14] hælþ, M. S.

lighting up, for the presence of the sun. We hight it one day from sunrise to even, but notwithstanding in books it is accounted as one day from the rising of the sun till it again come to the place from which it before arose; in that period are counted four and twenty hours. The sun is very mickle, all as broad is it, according to what books say, as the whole compass of the earth; but to us it seems very unbroad, since it is very far from our sight. Every thing the further off it is, the less it seemeth. We may however know by its light that *the sun* is not little. As soon as it mounts up, it shineth over all earth alike, and envelopes the breadth of all the earth. So likewise the stars, which seem to us little, are very broad; and from the mickle space which is between *them and* us, they seem to our sight very small. They would not however be able to send any light to earth from the lofty heaven if they were so minute as to our eyes *they seem*. Well, the moon and all the stars receive light from the mickle sun, and none of them hath any light but from the suns light; and although the sun at night time shine under earth, yet its light on one side of the earth mounts up and lighteth up the stars above us; and when it riseth it overpowers the light of all the stars and also of the moon with its immense splendour. The sun betokeneth our Healer Christ, who is the sun of righteousness, as said the prophet, To the men who dread the name of God, to them shall arise the sun of righteousness, and healing on his wings. The moon which waxeth and

Day popularly and technically.

Sun larger than the earth.

Stars large.

Lunar and stellar light borrowed.

Mystical sense.

Malachi iv. 2.

þas andþeaþdan ȝelaðunȝe · þe þe on sýnd. Seo ýs þeaxende þuþh acennedum cildum ·[1] ȝ þanienðe þuþh foreþfaþenum ·[2] þa beoþhtan steoþþan ȝetacniað þa ȝeleaffullan on ȝodes ȝelaðunȝe · ðe on ȝodre ðroht-nunȝe scinað. Cþist soðlice onlýht hi ealle þuþh hif ȝife spa spa se ȝodspellere iohannes cpæð. Erat lux uera que inluminat[3] omnem hominem venientem in hunc mundum. Ðæt soðe leoht com þe onlýht ælcne mann · cumendne to ðýsum middaneaþde. Næfð ure nan nán leoht · ænigre ȝodnýsse buton of cþistes ȝyfe. Se ðe ýs soðre þuhtþisnýsse sunne ȝehaten · [þam fý puldor ȝ lof mid fæder · ȝ halȝan ȝafte · on ealra porulda porulð á butan ende. Amen.][4]

2. DE PRIMO DIE SECULI · SIUE DE EQUINOCTIO UERNALI :

Ðone[5] forman dæȝ þýffere porulde þe maȝon afin-dan þuþh ðæs lænctenlices[6] emnihtef[7] dæȝ · for þam þe se emnihtes dæȝ is se feorða dæȝ þissere[8] porulde ȝefcapennýsse.[9] Þrý daȝas pæron ær am dæȝe · but-an[10] funnan · ȝ monan · ȝ eallum ftreorfum · ȝ on ðam feorðan dæȝe · þýssere[11] porulde ȝescapennýsse[12] ȝe-sceop se ælmihtiga fcýppend sunnan · ȝ ȝefette hi[13] on æfne merȝen[14] on middan eaft dæle · þær ðæs[15] emnihtes cirCul is ȝetealð · þ heo æfre ýmbe ȝeares ýmbrýnum þær ðone dæȝ · ȝ þa niht ȝeemnýtte[16] on ȝelicere pæȝan. Ðæs ylcan dæȝes he ȝesette þone[17] monan fulne on æfnunȝe · on eaft dæle mid scinendum ftreorfum samod · on þæs hærfestlican emnihtes[18] fýne ȝ þa eastanlican tid þuþh ðæs monan anȝýnn[19] ȝesette.

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[1] þuþh, with dative frequently; þuþh acennede cild, S. [2] farende, S. [3] –net, M. [4] From S., which makes this the end. [5] MS. Tib. A. iii., fol. 63 b. begins here; it omits the headings. [6] lenct, P.; lenctenef, S. [7] ýmnihtef, M. [8] þýsse, M. [9] ȝefceap–, R. [10] butan, M. [11] þiff, without termination, R. [12] ȝefcep–, R. [13] hiȝ, R. [14] merȝen, R. S. [15] ðær, P. [16] ȝeem–, M. [17] þæne, R. [18] ým–, M. [19] anȝin, R.

waneth, betokeneth this present *church or* congregation in which we are. It is waxing through children born, and waning by men deceased. The bright stars betoken the faithful in Gods congregation who shine in a godly way of life. Christ then illuminates them all through his grace, as the gospeller Iohannes said, "The sooth "light came which lighteth every man coming to this "world." None of us hath any light of any goodness, except of Christs grace, who is called the sun of true righteousness.

Mystery of the moon.

John i. 9.

We are able to find the first day of this world by means of the day of the vernal equinox, since the day of the equinox is the fourth day of the formation of this world. There were three days before that day without a sun and a moon and all stars; on the fourth day of the formation of this world the Almighty Creator shaped the sun, and set it in early morning in the midst of the east part, where the "equator" is accounted to be, in order that it ever in the revolutions of the year might there make even in equilibrium the day and the night. On that same day he set the full moon at evening in the eastern quarter along with shining stars, in the course of the autumnal equinox, and he arranged the time of Easter by means of the moons first place. We will speak

First day of creation.

Sun then in its node.

Moon full, and in its node.

Þe pillað ꝑuꝛðoꝛ ymbe þas emnihte spiðoꝛ ꝑꝛþecan · on ȝebaꝛenlicþe[1] stope · ꝛ þe secȝað[2] nu ſceoꝛtlice · þ se ꝑoꝛma dæȝ · þyſſeþe[3] poꝛulde is ȝetealð to ðam dæȝe þe þe hatað quinta decima[4] kalendaſ appilis · ꝛ þæs emnihtes dæȝ ys ȝehæfð spa spa beda tæcð · þæs on ðam ꝑeoꝛðan dæȝe · þ iꝛ on duodecima[5] kalendas appilis. Embe[6] þis þe spꝛecað eꝛt spiðoꝛ spa spa þe ær behetton.

3. DE NOCTE.

Niht is ȝesett mannum tō ꝛeſte on þysum middan eaꝛde. Soðlice on þam heoꝛenlicum eðele niꝛ nan niht ȝehæfð · ac þæꝛ iꝛ ꝛinȝal leoht buton ælcum þystꝛum.[7] Uꝛe eoꝛðlice niht[8] soðlice cymð þuꝛh ðæꝛe eoꝛðan sceade · þonne seo sunne ȝæð on æꝛnunȝe undeꝛ þysseꝛe eoꝛðan · þonne byð ðæꝛe eoꝛðan bꝛaðnys betpeox[9] us · ꝛ þæꝛe ſunnan þ þe hyꝛe leoman lyhtinȝe nabbað · oð ðæt heo eꝛt on oþeꝛne ende up aſtihð. Þitodlice þeah þe hit punðeꝛlic[10] þince ·[11] nis þeos poꝛulðlice niht nan þinȝ buton[12] þæꝛe eoꝛðan sceadu · betpeox[13] þæꝛe ſunnan · ꝛ mannkynne.[14] Þoꝛulðlice[15] uðpitan sæðan ·[16] þ seo sceadu aſtihð up[17] oð ðæt heo becymð to þæꝛe lyꝛte[18] uꝛepeaꝛðan ·[19] ꝛ þonne beyꝛnð se mona hpiltidum · þonne he ꝛull byð on ðæꝛe sceade uꝛepeaꝛðe ·[20] ꝛ ꝛaȝȝeteð[21] oððe mið ealle aſpeaꝛtað · ꝑoꝛ þam[22] þe he næꝛð þæꝛe sunnan[23] leoht þa hpile þe he þæꝛe sceade oꝛð oꝛeꝛyꝛnð oð ðæt þæꝛe sunnan leoman[24] hine eꝛt onlihton.[25] Se mona næꝛð nan leoht buton oꝛ ðæꝛe sunnan leoman · ꝛ he iꝛ ealþa tunȝla nyðemeſt · ꝛ ꝑoꝛ þi[26] beyꝛnð on þæꝛe eoꝛðan sceade

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[1] –hceþe, P. [2] ſecȝeað, R. [3] þiſſe, R. [4] xv., R. [5] xii., R. [6] ymbe, R. [7] þeoꝛtꝛum, P. [8] nyht, M. [9] betꝛux, R. P. [10] ꝑunðoꝛ–, R. [11] þinȝe, M. [12] butan, R. [13] betꝛux, P. R., fol. 64 a. [14] –cynne, P. [15] Ꝓeoꝛulð–, R. [16] fæðon, R. P. [17] upp, R. [18] liꝛte, R. [19] uꝛþ–, R. P. [20] uꝛþeaꝛðe, R. P. [21] ꝛaȝetteþ, R.; ꝛaȝeteð, P. [22] þan, P. [23] sunnan, R. omits. [24] leoma, R. [25] onlihteþ, R. [26] þi, R. omits.

further about this equinox in a more suitable place, and we now say shortly, that the first day of this world is accounted to be the day which we hight the fifteenth before the kalends of April (*March* 18); and the day of the equinox is held to be, as Beda teacheth, on the fourth day from that, that is on the twelfth day before the kalends of April (*March* 21). About this we will speak more exactly, as we before promised. Day of creation.

Night is appointed as a rest for men upon this earth. In the heavenly mansions to be sure no night is known, but there is perpetual light without any darkness. Our earthly night in fact cometh of the shadow of the earth; when the sun in evening goeth under this earth, there is the broadness of the earth between us and the sun, so that we have not the lighting up of his ray, till he mounts up again at the other end. Indeed, though it may seem wonderful, this mundane night is nothing but the shadow of the earth betwixt the sun and mankind. Secular philosophers have said, that the shadow mounteth up till it cometh to the upward air, and then the moon when it is full sometimes runneth upon the shadow aloft, and turneth colour or becometh wholly swart, in as much as it hath not the light of the sun while it runneth over the point of the shadow, till the rays of the sun again light it up. The moon hath no light but of the suns rays, and is of all heavenly bodies the nethermost, and for that reason runneth upon the earths shadow when it Night. The cause of it. Moons light borrowed.

þonne he full byð · na fýmle fra þeah for þam bradan cirecule þe is zodiacus zehaten · under þam[1] cirecule ynnð[2] seo sunne · ⁊ se mona · ⁊ þa[3] tpelf tunzlena tacna.[4] Witodlice ðæs monan tpendel is symle[5] zehal · ⁊ ansund · þeah ðe eall endemes eallunza[6] ne scine. Dæzhpamlice[7] ðæs monan leoht byð peaxende[8] oððe panienðe[9] feoper[10] prican.[11] þurh þære sunnan leoman. And he zæð ðæzhpamlice[12] oððe to þære sunnan[13] oððe fram ðære sunnan spa fela prican.[14] na þ he becume to þære funnan · for ðam[15] þe seo funne if micle[16] ufor[17] þonne se mona sý. Ne cýmð fra þeah foran ongean þære[18] sunnan · þonne he of hýre ontend býð. Symle[19] he pent his hrizc to þære funnan · þ is fe rinepealta ende þe þær onlyht býð. Þe cpeðað þonne nipne monan æftep mennifcum zepunan · ac he is æfre se ýlca þeah ðe his leoht zelomlice hpyrfe.[20] Ðæt æmtize fæc[21] buron[22] þære lýfte is æfre scinende of ðam heofenlicum tunzlum. Nit zetimað hpiltidum þonne se mona beýrnð on ðam ýlcan ftrican[23] þe seo funne ýrnð · þ his tpendel underfcýt þære[24] sunnan to þam[25] friðe þ heo eall abeostað.[26] ⁊ steorfan æteoriað[27] frylce on nihte: þis zelimpð seldon · ⁊ næfre butan on nipum monan. Be þam is to underftandenne · þ se mona · is orimæte[28] bnad · þonne he[29] mæz þurh his underfcýte ða sunnan abeostrian.[30] Seo niht hæfð seofan[31] ðælas fram þære sunnan settlunze[32] oð hire upzanz. An þæra[33] ðæla is cnepusculum þ is æfenzloma. Oþer is uesperum · þ is æfen.[34] þonne se æfen-

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[1] þone, S. [2] ynð, R. [3] þa, M. omits. [4] ⁊ þa tpelf tacna. [5] fimble, R. [6] eallinza, R.; eallunze, P. [7] –hpom–, P. [8] pexende, R. [9] panizende, P. [10] mior, R. [11] pricon, P. [12] –hpom–, P. [13] In R. the penman passed from funnan to funnan, thirteen words. [14] pricon, M. P. [15] ðan, P. [16] miccle, P. [17] furþor, R. [18] zeanunza foron þa, M.; foron, P.; forn, S. [19] Simble, R. [20] hpeorfe, R. P. [21] præce, R. [22] buran, R. [23] ftricon, R. [24] þa, R. [25] þan, P. [26] aþyftrað, R, [27] ætýpað, R. [28] orimæclic, R. [29] heo, R. [30] aþyftrian, R. [31] vii., R. [32] setlunze, P. [33] þære, R. [34] P. M. omit "that is even."

is full, not always however between us and the broad circle which is hight the zodiac: under that circle runneth the sun and the moon and the twelve constellations of the heavenly bodies. The disc of the moon is plainly always complete and entire, though all of it does not always shine equally. Day by day the moons light is waxing or waning four points through the suns rays, and daily it goeth to or from the sun as many points, not so as to come to the sun, since the sun is much higher than the moon is. Yet it cometh forward in front of the sun, when it is fired up by it. It always turneth its back to the sun, that is, the round end which is lighted up. We then speak of the new moon according to the custom of men, but *the moon* is always the same though its light frequently changes. The empty space above the air is ever shining from the heavenly bodies. It betideth sometimes, when the moon runneth upon the same streak on which the sun runneth, that its disc cometh under the sun to that degree that it turneth all dark, and stars appear as at night. This happeneth seldom, and never but at new moon. By it is to be understood that the moon is extremely broad, when it is able by its intervention to darken the sun. The night hath seven parts from the setting of the sun to its uprising: one of the parts is the evening gloaming; the second is evening, when the evening star appears

Moon travels out of the zodiac.

Moons orb unchanged.

Empty space.

Eclipse of the sun.

Divisions of the night.

steorra betwux þære nepsunge æteorað.[1] þridde is contricinium· þonne ealle þing speoriað[2] on hyra[3] neste. Feorða.[4] is intempestum· þ is midniht. Fifta is gallicinium· þ is hancred.[5] Syxta is matutinum uel aurora þ is dægred.[6] Seofoða is diluculum· þ is se ær[7] mærien[8] betweox[9] þam dægrede·[10] ȝ sunnan upgange. Þucan ȝ mondas synd[11] mannum cuðe æftera hyra[12] andgyte· ȝ þeah ðe we hi[13] æftera boclicum andgyte appriton· hit pile þingcan[14] ungelæredum mannum to deoplic ȝ ungepunelic. Þe gecgað[15] spa þeah be ðære halgan eastre tide· þ spa hwær[16] spa þe mona byð feowertyne nihta ealð fram .xii^ma.[17] kl. appril· þ on ðam dæge byð seo eastrlice gemæru. Þe we hatað tremminus· ȝ gyf se tremminus· þ is se .xiiii^ma.[18] lunaris becymð[19] on ðone sunnan dæg þonne byð se dæg palm sunnan dæg. Gyf se tremminus gescyt[20] on sumon[21] dæge þære þucan þonne byð se sunnan dæg þær æftera eastra dæg.

4. DE ANNO.[22]

Ðære sunnan gear is þ heo beyrne þone miclan[23] circul zodiacum· ȝ gecume under ælc þæra twelf tacna· ælce[24] monðe[25] heo yrnð under an þæra tacna.[26] An þæra tacna[27] ys gehaten aries·[28] þ is ramm.[29] Oðer taurus· þ is fearr. Ðridda gemini· þ[30] synd[31] getwisan.[32] Feorða cancer·[33] þ is crabba· fifta leo. Syxta uirgo· þ is mæden. Seofoða libra· þæt is

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[1] ætýpaþ, R. [2] supiaþ, R. P. [3] heopa, P. [4] ȝeorþe, R. [5] –cræd, R. [6] dægræd, R. [7] ærne, R. S. [8] merȝen, P. R., fol. 64 b. [9] betwux, R. P. [10] –ræde, R. [11] fyndon, R. [12] heopa, P. [13] hiȝ, R. [14] þincean, R. [15] fecȝeaþ, R. [16] hpaþ, R. [17] xii., M. [18] xiiii., M. [19] becymþ, R. [20] berycyt, P. [21] sunnon, M. R.; sumum, P. [22] MS. L., what remains of it, begins here. [23] micclan, P.; micelan, R. [24] Ælcon, R. [25] monað, L. [26] tácna, L. [27] tácna, L. [28] áries, L. [29] þam, L. [30] þæt, L. adds. [31] fyndon, R. [32] ȝetrýfan, R. [33] cancer, L.

within that interval;[a] the third is the silent night, when all things are silent in their rest; the fourth is midnight; the fifth is the cock crowing; the sixth is the dawn; the seventh is the early morning betwixt the dawn and sunrise. Weeks and months are known to men according to their understanding, and though we should write them according to the sense of books, it will seem to unlearned men too deep and unusual. We say however, of the holy Easter tide, that whensoever the moon is fourteen nights old from the twelfth day before the kalends of April, on that day is the Easter limit which we call terminus, and if the terminus, that is the fourteenth day of the moons age, cometh on the Sunday, then that day is Palm Sunday. If the terminus falls on some day of the week, then is the Sunday after that Easter day.

Weeks and months, too recondite a subject.

Easter.

OF THE YEAR.

The year of the sun is that it run through the mickle circle the zodiac, and come under each of the twelve signs *of the zodiac*. Every month it runneth under one of the signs. One of the signs is hight the Ram; the second the Bull; the third the Twins; the fourth the Crab; the fifth the Lion; the sixth the Maiden;

Of the zodiac.

[a] Vesperum, apparente stella huius nominis. Beda.

punð oððe[1] pæge. Eahtoðe[2] scorpius · þ is þropenð. Nigoða[3] is[4] sagittarius · þ is scytta. Teoða[5] ys capricornus þ is buccan horn · oððe bucca. Endlyfta[6] is aquarius · þ is pætep gyte ·[7] oððe fe þe[8] pætep gyt.[9] Tpelfte is[10] pisces · þ sýnð fixas · þas tpelf tacna sýnð[11] spa gehipoðe[12] on ðam heofenlicum[13] þoðerum ·[14] ⁊ sýnð[15] spa bradeð þ hi gefýllað tpa tiða ·[16] mið hýra[17] upgange · oððe nýþerngange. Ælc ðæra[18] tpelf tacna hýlt his monað · ⁊ þonne seo sunne hi hæfð ealle underurnen · þonne byð an geap agan. On ðam geare sýnð[19] getealde tpelf mondas · ⁊ tpa ⁊ fiftig[20] pucena.[21] Ðreo hund dagas · ⁊ fif · ⁊ sýxtig dagas · ⁊ þær to eacan sýx tiða ·[22] þa[23] maciað æfre ymbe[24] þ feorðe geap þone dæg · ⁊ ða niht þe pe hatað bissextum. Romanirce[25] leodan[26] ongýnnað[27] heora[28] geap æftep hæðenum gerunan · on pintepliche[29] tide.[30] Ebrei[31] healdað heora[32] geares annginn ·[33] on lenctenliche[34] emnihte. Ða gnecisean[35] onginnað hýra[36] geap æt ðam sunnstede ·[37] ⁊ ða egiptiscan on hærfeste.[38] Ða[39] ebreiscan[40] þeoda[41] ðe godes ǽ heoldon agunnon[42] heora[43] geares anginn[44] ealra pihtlicoft · þ is on ðære lenctenlican emnihte · .xii^ma. kal. apprilif[45] on þam dæge þe seo sunne · ⁊ fe[46] mona · ⁊ ealle tunglan ·[47] ⁊ gearlice tiða gesette pæran. Soðlice ðæs monan gear hærð seofon · ⁊ trentig daga · ⁊ eahta tiða. On ðam fýrste[48]

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[1] oþþ, R. [2] Eahtoþa, R.; Eahtaðe, L. [3] nigoþe, R. P. [4] is, L. omits. [5] Teoþe, R. P. L. [6] endlifte, R., without is; endlýfte, P. L. [7] fcyte, R. [8] þe þe, M.; þe re, P. [9] geot, L. [10] is, R. omits. [11] fýnt, R. [12] gehípoðe, L. [13] heofon, P. L.; -lican, L. [14] þoðepe, R. P. L. [15] fýndon, R.; rínð, L. [16] tíða, L. [17] hýpe, L.; hipe, P.; heopa, R. [18] þapa, L. [19] fyndon, R. [20] fifti, R. [21] pucan, R. P. L. [22] tída, L. [23] þé, R. P. L. [24] embe, P. L. [25] Romonanifce, R. [26] leoðe, R.; leoða, P. L. [27] -neð, L. [28] hýna, L. [29] -hepe, R. L. [30] tíðe, L. [31] hebrei, L. [32] hýpe, R. L. [33] angin, R.; anginn, P.; angýnn, L. [34] lænctен, L.; -hicepe, P. [35] gpecifcean, R. [36] heopa, R. P. [37] sunn, L. omits. [38] hærfeft, M. [39] Ac, P. R. L. add. [40] ebreifcian, R. [41] þeoðe, L. [42] ongunnon, L. [43] heapa, R.; hýpa, L. [44] angin, R. [45] duodecima kalendar apprelir, L. [46] fe, M. P. omit. [47] tungla, R. [48] fýrmeft, R.

the seventh the Pound or Balance; the eighth the Scorpion; the ninth the Archer; the tenth the Bucks horn, or the Buck; the eleventh is the Water gout, or the man who pours water; the twelfth is the Fishes. These twelve signs are so formed upon the heavenly sphere, and are so broad, that they fill two hours with their up or down going. Each of the twelve signs holdeth his month; and when the sun hath run under them all, then is one year gone. In the year are counted twelve months, and fifty two weeks, three hundred and sixty five days, and in addition six hours. Those *hours* make always about the fourth year the day and the night which we call Bissextus. Roman nations begin their year according to the heathen custom at winter time. The Hebrews hold the beginning of their year at the spring equinox. The Greeks begin their year at the [*summer*] solstice,[a] and the Egyptians at harvest. The Hebrew people who held Gods law began the beginning of their year most rightly of all; that is on the spring equinox, on the twelfth of the kalends of April, on the day on which the sun and moon and all the stars and yearly seasons were appointed. Well, the year of the moon hath seven and twenty days and eight hours. In that period it run-

Each constellation of the zodiac takes two hours in traversing the horizon.

Hebrews reckon from the day of creation.

Revolutions of the moon.

[a] A solstitio. Beda, ix.

he unðeþýþnð ealle ða tpelþ tacna · þe seo funne unðeþ-
ȝæð tpelþ monað. Se mona is soðlice be suman[1] dæle
spiþtþe[2] þonne seo funne · ac spa þeah[3] þuþh[4] þa
spiþtnýsse[5] ne mihte he unðeþýþnan ealle þa tpelþ
tunȝlan[6] binnan[7] þeoþon[8] and tpentiȝum daȝum ·[9] ȝ
eahta tiðum · ȝýþ he upne spa up[10] spa þeo[11] sunne
deð.[12] Þæþe sunnan þýne is spiðe þum · þoþ þan[13] þe
heo is spiðe up ·[14] ȝ ðæs monan þýne is spiðe[15] neaþo ·
þoþ þan þe he ýþnð[16] ealþa tunȝla[17] niðemest ·[18] ȝ þæþe
eoþðan ȝehendoft. Nu[19] miht ðú unðeþftandan þ læs-
san ymbȝanȝ[20] hæfð[21] se[22] mann[23] þe ȝæð abutan[24]
an hús · þonne se[25] ðe ealle ða buþh beȝæð. Spa eac
ðe mona hæþð his þýne hþaðoþ[26] auþnen[27] on þam
læssan ymbhpýþfte · þonne seo sunne hæbbe on ðam
maþan. Þis is þæs monan ȝeaþ · ac his monað is maþe ·
þ is þonne he ȝecýþð nipe fþam[28] þæþe sunnan · oð þ
he eft cume hýþe[29] foþne aȝean[30] ealð · ȝ ateoþoð ·[31]
ȝ eft þuþh hi[32] beo[33] ontenð.[34] On ðam monðe sýnð
ȝetealde nigon ȝ tpentiȝ daȝa · ȝ tpelf tiða · þis is se
monelica[35] monað · ȝ hýs ȝeaþ is þ he unðeþýþne
ealle ða tpelf tunȝlan.[36] On sumum[37] ȝeaþe býð[38] se
mona tpelf siðon ȝenipoð ·[39] fþam þæþe halȝan eaftep
tiðe[40] oð eft eaftþon · ȝ on[41] sumum ȝeaþe he bið
þþeottýne[42] siðon ȝeeðnipað ·[43] þ ȝeaþ ðe[44] pe hatað
communis hæfð[45] tpelf nipe monan · ȝ þ ȝeaþ ðe pe
hatað embolismus · hæfð þþeottýne[46] nipe monan.[47] Se

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[1] þunnon, R. ; sumon, P. ; fumun, L. [2] fþíftþe, L. [3] þeh, L.
[4] ðaþ, M. [5] –neffe ne ne, L. [6] tunȝla, R. [7] binnon, L.
[8] vii., R. [9] dáȝum, L. [10] upp, R. [11] þeo, R. omits ; seo, L. P.
[12] deð, P. omits. [13] þon, L. [14] upp, R. P. [15] spiðe, R. L. omit.
[16] heo ýþð, R. [17] tunȝla, R. omits. [18] nyðemyst, P. ; neoþemæft, L.
[19] hu, R. [20] embe, L. [21] hæþ, L. [22] ðe, R. [23] man, P. L.
[24] onbutun, P. L. [25] fe, L. [26] þaðoþ, M. P. L. [27] aúþnen, L.
[28] þþom, L. [29] hýþne, R. [30] ȝean, P. L. M. ; foþnon ȝean, S.
[31] atéoþoð, L. ; ateóþað, S. [32] hiȝ, R. [33] býþ, R. [34] ontent, L.
[35] monlica, P. [36] tunȝla, R. [37] fumon, R. [38] he býþ, R.
[39] ȝenípoð, L. [40] tíðe, L. [41] on, R. omits. [42] þþeottene, L.
[43] –poð, R. L. [44] ðe, R. omits. [45] þ þ hæfð, R. [46] þþeottene, L.
[47] monlica, P.

neth under all the twelve signs, which the sun goeth under in a twelvemonth. The moon is indeed in some measure swifter than the sun; yet notwithstanding, with its swiftness, it would not be able to run under all the twelve constellations within seven and twenty days and eight hours, if it ran so high us as the sun doth. The course of the sun is very roomy, since it is very high up, and the course of the moon is very narrow, since of all heavenly bodies it runneth the nethermost and handiest to the earth. Now mayest thou understand that a man who goeth about a house hath a less circuit *to perform*, than he who goeth about all the borough; so also the moon hath run its race earlier in the lesser circuit, than the sun hath on the greater. This is the year of the moon; but its month is more, that is when it parteth new from the sun till it again come before it, old and tired out, and again is lighted up by it. *In other words, the time the moon takes in completing a revolution from conjunction with the sun to conjunction with the sun again, is greater than the time it takes in making a revolution from one given meridian to the same again.* In the month *from conjunction to conjunction* are counted nine and twenty days and twelve hours, this is the lunar month; and its year, *from meridian to meridian*, is that it runneth under all the twelve constellations. In some years the moon is twelve times renewed from the holy Easter time till Easter again, and in some years it is thirteen times renewed. The year that we *of the Computus* call communis hath twelve new moons, and the year that we hight embolismus hath thirteen new moons. The lunar

Orbit of the moon.

Revolution of the moon distinguished from the intervals between the new moons.

How many moons from Easter to Easter.

monelica monað[1] hæþð æþre on anum monðe .xxx.[2] nihta ·[3] ȝ on oþrum nigon ȝ .xx.[4] On spa hpilcum sunlicum monðe spa[5] se mona ȝeendað ·[6] se býð his monað.[7] Ic cpeðe[8] nu ȝepislicor · ȝýþ se ealda mona ȝeendað[9] tpam dagum · oððe þrim binnan hlýdan monðe · þonne býð he ȝetealð to ðam monðe · ȝ be his þegolum acunnoð · ȝ spa forð be ðam oðrum. Feoper tida[10] sýnd ȝetealde on anum ȝeare · þ rýnd ·[11] uer · æstas · autumnus · hiemf.[12] Uer is lencten tid ·[13] seo hæþð emnihte. Æstas is sumor ·[14] se hæþð sunnstede.[15] Autumnuþ is hærþfeste þe[16] hæþð oðre emnihte. Hiemf is pintep ·[17] se hæþð oþerne punnstede. On þysum feoper tidum ýrnð seo sunne ȝeond[18] mistlice[19] dælas · buton[20] þýsum[21] ymbhpyrfte ·[22] ȝ þa[23] eorðan ȝetempran · foðlice þurh ȝodes forðerceapunge · þ heo sýmle[24] on anre stope[25] ne punige ·[26] ȝ mid hyre hætan[27] middaneardes[28] æstmas forbærne. Ac heo ȝæð ȝeond rtopa ·[29] ȝ temprað ða eorðlican[30] æstmaf æȝðer ge on æfstme ge on pipunge.[31] þonne se dæȝ lanȝað · þonne ȝæð[32] seo sunne norðpeard · oð þ heo becýmð to þam tacne ·[33] þe is ȝehaten cancer · þær is se sumerlica[34] sunnstede · for þan[35] ðe heo cýrð[36] ðær ongean ert suðpeard · ȝ se dæȝ þonne sceortað · oð þ seo sunne cýmð[37] ert suð to þam pinterlican[38] sunnstede ·[39] ȝ þær æstent. Đonne heo norðpeard býð · þonne macað heo lenctenlice[40] emnihte on midðepeardum[41] hýre rýne. Ert

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[1] monoþ, R. [2] þpittı, R.; þpiti, L. [3] nigan, L. [4] tpentı, R.; tpentig, L. [5] spa sua, P. [6] ȝeændað, L. [7] monoð, R. [8] cpelle, R. [9] ȝeændað, L. [10] tída, L. [11] fýnt, R. [12] hiempf, R. [13] tíð, L. [14] fum, L. [15] To the next punnrtede, R. omits; ftéde, L. [16] re, P. L. [17] píntep, L. [18] ȝeon, L. [19] mifenlice, L.; miflice, P. R, fol. 65 b. [20] buran, R. [21] þirrum, L. [22] emb–, L. [23] þas, M. P. L. [24] fýmble, R. L. [25] ftópe, L. [26] on nanre oþre ne punige, R.; ȝepunige, M., omitting the negative. [27] hætan, R. [28] –eapðlice, S. R. P. L. [29] ftope, R. [30] eapð–, R. [31] pípunge, L. [32] ȝæf, L. [33] tácne, L. [34] fumor–, L. [35] þon, L. [36] cýrð, L. S.; cýmð, M. R. P. [37] cýmpð, R. [38] –licum, P. S. [39] run–, L. [40] lænctен, L. [41] –ðan, R. L.

month hath ever in one month thirty nights, and in the next nine and twenty. On whatsoever solar month (*calendar month*) the moon ends, that is its month. I say now more exactly, if the old moon endeth two or three days within March, then it is reckoned to that month, and tried by its rules, and so on of the others. Four seasons are reckoned in one year, that is Ver, Æstas, Autumnus, Hiems. Ver is the lenten tide, which hath *in it* an equinox; Æstas is summer, which hath *in it* a solstice; Autumnus is harvest, which hath the other equinox; Hiems is winter, which hath in it another solstice. In these four seasons the sun runneth through various parts above this sphere, and thus tempereth the earth, of course by Gods providence, lest it should remain always in one place, and with its heat burn up the fruits of earth. But *as it is, the sun* goeth through places and attempereth the earthly fruits, whether in waxing or in ripening. When the day lengtheneth, then the sun goeth northward, till it cometh to the sign that is hight Cancer, in which is the summer solstice, since it there turneth again southward, and the day then shorteneth till the sun again cometh in the south to the winter solstice, and there again halteth. When it is northward then it maketh a lenten equinox in the middle of its course *northward*. When again it is

The seasons.

Obliquity of the ecliptic.

Varied length of days.

þonne heo suðpeaɼð býð · þonne macað heo hæɼɼæftlice[1] emnihte. Spa heo suðoɼ bið spa hit ſpiþoɼ pintenlæcð · ȝ ȝæð se pintenlica[2] cýle æftep hýne · ac þonne heo eft ȝepent onȝean · þonne todpæfð[3] heo þone[4] pintenlican cyle mid hýne hatum[5] leoman.[6] Se lanȝienda[7] dæȝ[8] is cealð · foɼ þan ðe seo eoɼðe býð mid þam pintenlican[9] cýle þuɼhȝan · ȝ býð lanȝsum æp ðam[10] ðe heo eft ȝebeþod[11] sý. Se sceoptiȝenda[12] dæȝ hæfð hiðpan ȝepeðepu[13] þonne se lanȝienda[14] dæȝ[15] foɼ þan[16] þe seo eoɼðe is eall ȝebeðod mid þæne sumeɼlican hætan · ȝ ne býð eft spa hpaðe[17] acolod. Þitodlice se pintenlica mona ȝæð nopðoɼ þonne seo sunne ȝa[18] on fumena · ȝ foɼ þi he[19] hæfð scyptpan[20] sceade[21] þonne seo sunne. Eft on lanȝienðum ðaȝum[22] he ofep[23] ȝæð þone[24] suðpan sunnftede · ȝ foɼ þi he[25] býð nýðoɼ[26] ȝesepen þonne seo sunne on pintpa.[27] Spa þeah[28] ne ȝæð heopa[29] naðep[30] ænne ppican[31] ofep[32] þam ðe him[33] ȝesette[34] is. Ne ðaȝas ne sýnd[35] nu naþoɼ[36] ne lænȝpan[37] ne scýptpan þonne[38] hi[39] æt fpuman pæpan.[40] On æȝipta lande ne cýmð næfre nan pintep · ne pen scupas.[41] ác on middan upum pintpa[42] beoð hýpa[43] þelðas mid þýptum[44] bloþende · ȝ hýpa[45] opceþðas[46] mid æpplum afýllede. Æftep heopa ȝepepe ȝæð seo ea up nilus[47] ȝ ofep flette[48] eall þ eȝiptisce land.[49] ȝ stent[50] ofepfleðe ·

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[1] hæɼɼefte–, P. [2] pitep–, R. [3] to, R. omits. [4] þæne, R. [5] hátan, S. [6] leomum, L. [7] lanȝiȝenda, P. [8] ðæȝ, R. omits. ; ðǽȝ, L. [9] –hcum, M. P. L. [10] ðan, P. [11] ȝebeþeð, L. [12] ſcoɼt–, L. [13] ȝepiðepu, L. ; ȝepiðepa, R. [14] lanȝýȝenda, L. [15] ðæȝ, P. omits. [16] þam, R. ; þon, L. [17] paðe, L. [18] ȝanȝe, R. P. L. [19] he, P. L. M. omit. [20] ſceoptpan, R. ; ſeoptpan, L. [21] ſcéaðe, L. [22] –ende ðaȝan, R. [23] heo foɼ, R. [24] þæne, R. [25] he, P. M. L. S. omit. [26] nýþioɼ, B.; neoðep, S. [27] pintpe, L. [28] þeh, L. [29] hýpa, L. [30] naþoɼ, L. [31] ppicon, R. [32] oɼoɼ, R. [33] heom, R. [34] ȝeset. P. L. [35] fýndon, R. [36] naþoɼ, P. M. omit. [37] lenȝpan, R. P. L. [38] þænne, R. [39] hiȝ, R. [40] pæpon, R. P. L. [41] pén ſcúpaɼ, L. [42] pintpe, R. L. [43] heopa, P. [44] peoptum, P. M. [45] heopa, P. [46] opcýpðaſ, R. P.; opcipðaſ, L. [47] úp níluɼ, L. ; nilif, R. [48] fleð, M.; flet, P. L. [49] lánð, L. [50] ſtenð, R. ; ſtænt, L.

southward, then it maketh the harvest equinox. The further south it is, the more wintry it is, and the wintry cold goeth after it; but when it turneth again, then it driveth away the wintry cold with its hot beams. The lengthening day is cold, since the earth is pervaded by the wintry cold, and it is long before it is warmed again. The shortening day hath milder weather than the lengthening day, since the earth is all warmed with the summer heat, and is not so soon cooled again. Well, the wintry moon goeth further north than the sun goeth in summer, and for that reason hath a shorter shadow than the sun. Again in the lengthening days it goeth beyond the southern solstice, and for that reason is seen nearer to the horizon than the sun in winter. Neither of them however goeth one point over the limits appointed them; nor are the days now either longer or shorter than they were at first. In the land of Egypt there never cometh any winter or rain showers; but in the middle of our winter their fields are blooming with worts, and their orchards filled with apples. After their reaping, the river Nilus goeth up and overfloweth all the land of Egypt, and it

Of the cause of winter.

Of the coldness of spring.

Of the shadow cast by the moon.

All this is immutable.

Of the seasons in Egypt.

hꝛilon[1] monaþ[2] hꝛilum[3] lenʒ ·[4] ȝ sẏþþan[5] to tpelꝑ monþum ne cymþ þæꝛ nan oþeꝛ scũꝛ · oþ ꝥ seo ea[6] eꝑt up abꝛéce ·[7] spa spa hẏꝛe ʒepuna[8] is · ælce ʒeaꝛe æne ·[9] ȝ hi habbaþ þuꝛh ꝥ coꝛnes spa ꝛela[10] spa hi[11] mæſt ꝛecceaþ.[12]

5. DE MVNDO.

Miþdaneaꝛþ is ʒehaten eall ꝥ[13] binnan þam ꝛiꝛmamentum iꝛ. Fiꝛmamentum is þeos ꝛodeꝛlice heoꝛen[14] miþ manezum ſteoꝛꝛum[15] ametꝛ.[16] Seo heoꝛen ·[17] ȝ sæ̃ · ȝ eoꝛþe synþ ʒehatene miþdaneaꝛþ. Seo[18] ꝛiꝛmamentum tẏꝛnð sẏmle[19] onbutan[20] us undeꝛ þẏsseꝛe[21] eoꝛþan ȝ buꝛan ·[22] ac þæꝛ ís unzeꝛĩm ꝛæc betpeox[23] hẏꝛe · ȝ þæꝛe eoꝛþon. Feoꝛeꝛ ȝ tpentiȝ tiþa beoþ aȝane ꝥ is an dæȝ · ȝ ān niht ·[24] æꝛ þan ðe heo beo æne[25] ymbtẏꝛnd ·[26] ȝ ealle ða ſteoꝛꝛan[27] þe hẏꝛe on ꝛæſte sẏnþ tuꝛniaþ onbutan[28] miþ hẏꝛe. Seo eoꝛþe ſtent on ælemiþþan þuꝛh ȝodes mihte spa ȝeꝛæſtneþ · ꝥ heo næꝛꝛe ne byhð naþoꝛ[29] ne uꝛoꝛ ·[30] ne nẏðoꝛ ·[31] þonne se ælmihtiȝa scyppenþ · þe ealle ðinȝ hẏlt · buton spince ·[32] hi ȝesta ðelode. Ælc sæ̃ þeah[33] heo deop[34] sẏ hæꝛþ ȝꝛunþ[35] on ðæꝛe eoꝛþan ·[36] ȝ seo eoꝛþe abẏꝛþ[37] ælce[38] sæ̃[39] ȝ þone[40] miclan[41] ȝāꝛsecȝ ȝ ealle ꝑẏllspꝛinȝas[42] ȝ ēān[43] þuꝛh hiȝ[44] ẏꝛnaþ. Spa spa æddꝛan liceaþ[45] on ðæs mannes lichaman spa licaþ[46] þas[47] pætep

[1] hꝛilum, L. [2] monoþ, R. [3] hꝛilon, R. L. [4] lenȝc, R. ; læng, L. [5] ſeþþan, R. [6] eá. L. [7] uppa bpecce, R., fol. 66 a. ; úp, L. [8] puna, R. [9] áne, L. S. [10] mẏcel, L. ; ꝛeala, R. [11] hiȝ, R. [12] ꝛecca ð, P. S. [13] ꝥ, L. omits. [14] heoꝛon, L. [15] ꝛtéoꝛꝛũ, L. [16] amet, P. M. S. [17] heoꝛon, L. [18] Se, R. [19] ſẏmble, R. [20] onbutun, L. [21] þiſſe, R. [22] buꝛan, M. ; búꝛon, L. [23] betꝛux, R. P. ; betꝛẏx, L. [24] beoþ æꝛꝛe ꝥ if an dæȝ & an niht ſẏndon tuꝛnienðe abutan miþ hẏꝛe, R. [25] æne, R. M. omit. ; áne, L. [26] tẏꝛnð, M. [27] ſtéoꝛꝛan, L. [28] onbutoN, L. [29] naþoꝛ, L. M. omit. ; naþoꝛ ne, P. omits. [30] uꝛꝛoꝛ, R. [31] nẏþꝛoꝛ, R. ; neoðoꝛ, P. L. S. [32] ȝeꝛꝛince, R. P. L. [33] þeh, L. [34] ðéop, L. [35] ȝꝛúnd, L. [36] eoꝛþon, L. [37] abeꝛð, P. [38] ealle, R. P. L. S. [39] ſæſ, R. [40] þæne, R. [41] micclan, R. [42] pil–, L. [43] ea · an, R.; eann, L. [44] hiꝛe, P. ; hẏꝛe, M. L. S. [45] licȝað, P. L. [46] licȝeað, R. [47] þa, R. P.

remains in overflow at whiles a month, at whiles longer; and after that for a twelvemonth there cometh no other shower, till the river again breaketh forth, as its custom is, once every year. And by that means they have of corn as much as they care to have.

Of the overflow of the Nile.

OF THE UNIVERSE.

World is hight all that which is within the firmament. The firmament is the heavenly sphere painted with many stars. The heaven and sea and earth are hight the world. The firmament turneth always about us, under this earth and above it, but there is an incalculable space between it and the earth. Four and twenty hours are gone, that is, one day and one night, before it is quite turned round; and all the stars, which are fast fixed upon it, turn about with it. The earth standeth in the midst of all, so fastened by Gods might, that it never budgeth neither higher up nor lower down than the Almighty Creator, who holdeth all things without toil, established it. Every sea, though it be deep, hath its bottom on the earth, and the earth upbeareth every sea, and the mickle ocean, and all welling springs and rivers run through it. As veins lie on the mans body,

Of the rotation of the earth on its axis.

Earth in the midst of all.

æðþan ȝeonð[1] ðas eorðan. Næfð naðer[2] ne sē̆ • ne eá nænne stede[3] buton on eorðan.

6. DE EQUINOCTIIS.

Manegna manna cýððunȝ is þ seo lencten̄lice[4] emnihт[5] ȝebýrȝe[6] rihtlice[7] on octaua kl. aprilis[7] þ is on marian mæsse dæȝe. Ac ealle þa eastẽnan ⁊ þa[8] egiptiscan[9] þe selost cunnon on ȝerimcræfte tealdon þ seo lencten̄lice emnihт is ȝerislice[10] on duodecima kl. april • þ is on sc̄e. benedictus[11] mæsse dæȝe.[12] Eft is beboden[13] on ðam riegole.[14] þe us ȝerissað be þære halȝan eastertide: þ næfre ne sý se halȝa eastor dæȝ ȝemærsoð.[15] ær þan ðe seo lencten̄lice emnihт[16] sý aȝā̆n • ⁊ þæs dæȝes lenȝe[17] oferstiȝe[18] þa nihт.[19] Þrte nu for ðy[20] ȝýf hit þære rihtlice emnihт on fc̄ā[21] marian mæsse dæȝe[22] þ se dæȝ ne ȝelumpe næfre ofer[23] ðam eastor dæȝe.[24] fra spa he for oft[25] deð. Us is neod[26] þ þe þa halȝan[27] eastor tide • be ðam soðan riegole healdon.[28] næfre ēr emnihte • ⁊ oferspriddum[29] ðeostrum.[30] For þi þe fecȝað[31] foðlice þ seo emnihт is spa spa þe ēr cpædon on .xii^ma^. kl. april.[32] spa spa þa ȝeleafullan ræderas hit[33] ȝesetton ⁊ eac ȝerisse dæȝmæl[34] uf spa tæcað.[35] Eac ða oðre þreo tida.[36] þ is se sumerlica funnstede • ⁊ se rinterlica • ⁊[37] seo hærfestlice emnihт[38] synt to emnettenne[39] be þissere emnihte • þ hi[40] sýn sume daȝas ȝehealdene ær þan octaua kl. Þritoðlice se emnihtes dæȝ is eal-

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[1] þurh, M. [2] naþor, R. P. L. [3] ſtéde, L. [4] lænctен–, L. [5] ým–, M. [6] ȝebirne, L. [7] arnelir, L. [8] þa, P. M. L. S. omit. [9] –ſcean, R. [10] ȝeríslice, L. [11] –tes, P. M. S. [12] dæȝ, L. [13] bebóden, L. [14] nesule, R. [15] ȝemærſoð, L. [16] emnýhte, L. [17] lencȝe, P.; lænȝe, L. [18] oror, R. [19] þu, L. adds. [20] þiȝiȝ, R. [21] fc̄ā, P. M. L. omit. [22] dæȝ, P. [23] oror, R. [24] dæȝe, L. [25] ofte, L. [26] néod, L. [27] pe halȝýan, L., error. [28] healdan, R. L. [29] spriðum, M. [30] þýſtrū, R. [31] fecȝeað, R. [32] arnelir, L. [33] hit, P. M. L. omit. [34] dæȝmælar, M. [35] tæceað, L. [36] tide, L. [37] ⁊, M. omits. [38] ým–, M. [39] –ende, R. [40] hiȝ, R.

so lie these water veins through this earth. Neither sea nor river have any place but on earth.

OF THE EQUINOXES.

It is the tale of many men that the lenten equinox belongeth rightly to the eighth day before the kalends of April, that is the mass day of Mary. But all the Easterns and Egyptians, who are best acquainted with arithmetic, reckoned that the lenten equinox is certainly on the twelfth day before the kalends of April, that is on the mass day of St. Benedict. Again, in the rule which ascertaineth for us about the holy Easter season, it is ordered that the holy Easter day be never celebrated before the lenten equinox be gone, and the length of the day exceeds that of the night. Observe now hence, if it were rightly equinox on the mass day of Mary, that that day would never fall beyond the Easter day, as it oft doth. It is needful for us that we hold the holy Easter tide by the true rule, never before equinox and overcoming of darkness. Hence we say truly that the equinox is, as we before said, on the twelfth day before the kalends of April, as the faithful advisers have set it down, and as also sure day measurements teach us. Also the other three seasons, that is the summer solstice and the winter one, *and* the harvest equinox, are to be adjusted by this equinox, so that they be holden some days before the octave of the kalends. In fact the day of the equinox is one to all

On the day on which the sun crosses the plane of the equator.

The church (and Jewish) rule for the equinox.

lum mıddaneaɾde ân • ȝ[1] ȝelıce lanȝ • ȝ ealle oðre dazas on ꝥelf monðum habbað mıslıce[2] lanȝnısse.[3] On ſumum[4] eaɾde hı[5] beoð lænȝɾan .[6] on sumon[7] ſcyɾꝥɾan • ɾoɾ þære eoɾðan ſceadeɾunȝe .[8] ȝ þære sunnan ẏmb[9] ȝanȝe. Seo eoɾðe ſtent[10] on ȝelıcnysse anre pınnhnyꝥe • ȝ seo[11] sunne ȝlıꝥ abuꝥan[12] ȝeɾıslıce[13] be ȝodes ȝesetnẏsse .[14] ȝ on þone ende[15] þe heo scınð ys dæȝ þuɾh hyre lẏhꝥınȝe • ȝ se ende[16] þe heo ɾoɾlæt .[17] bẏð mıd þẏſtɾum[18] oɾeɾþeaht .[19] oð þ heo eɾt[20] ðẏdeɾ ȝenealæce.[21] Nu ıs þære eoɾðan sınepealtnẏs[22] ȝ þære sunnan ẏmȝanȝ .[23] hɾemmınȝ .[24] þ se dæȝ ne bẏð on ælcum eaɾde ȝelıce lanȝ. On mdıa lande ꝑendað heoɾa[25] scada[26] on sumeɾa suðpeaɾd • ȝ on pıntɾa noɾðpeaɾd. Eɾt on alexandɾıa ȝæð seo sunne upɾıhte[27] on þam sumeɾlıcan[28] sunnstede[29] on mıddæȝe .[30] ȝ ne byð nan sceadu[31] on nanre[32] healre. Þıs ylce ȝetıma ð eac on sumum oðrum stopum. Meroe[33] hatte an ıȝland • þ ıs þæɾa[34] sıllheaɾepena[35] land .[36] on ðam ıȝlande hæfð se lænȝsta[37] dæȝ on ȝeaɾe[38] ꝥelf tıda • ȝ lẏtle maɾe þonne ane healre tıde. On ðam ylcan eaɾde noɾþþeaɾdan .[39] . . . . alexandɾıa hæfð se lænȝſta dæȝ ꝑeoꝑeɾtẏne[40] tıda. On Italıa[41] þæt ıs Romana rîce hæfð se lenȝſta[42] dæȝ[43] ꝑıfẏne tıda. On Enȝla lande hæfð se lenȝsta[44] dæȝ seoɾontẏne[45] tıda. On ðam ylcan[46] eaɾde noɾðepeaɾdan[47] beoð leohte nıhta

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[1] ȝ, L. omits. [2] mẏſtlıce, L. [3] lanȝrumnẏrre, P. [4] rumon, R. L. [5] hı, R. omits. [6] lenȝɾan, R. P. L. [7] rumum, P. [8] ſceadɾunȝe, R. [9] ymbe, R. [10] ſtænt, L. [11] ſe, R. [12] onbutan, P.; onbuton, L. [13] ȝeɾ., R. L. omit. [14] –neſſe, R. L. [15] ænde, L. [16] ænde, L. [17] –lætt, R.; –læt, L. [18] ðeoſtɾum, P. L. [19] oɾoɾ–þeht, R. [20] æɾt, L. [21] ȝenéa–, L. [22] –neſ, L.; ſinepealneſſe, R. [23] ymbe, R.; ymb, P. [24] hɾémmınȝ, L. [25] hẏɾa, L. [26] ſceaða, R. P. L. S. [27] upp, P. [28] –cum, R. P. [29] ſunſtéde, L. [30] mıddan, R. [31] ſcéadu, L. [32] nane, S. P. M. L. [33] Meloe, R.; Merode, L. [34] þaɾa, L. [35] ſilheaɾɾpena, R. P. [36] eaɾð, M.; éaɾð, L.; ȝeáɾð, S. [37] lenȝeſta, R.; lenȝɾta, P. [38] ȝeaɾa, M. [39] On ðam eaɾde þe ıɾ ȝehaten, P. M. L. [40] –tẏna, R. [41] On Italıa, etc., R. M. omit. [42] lenȝsta, P. omits; lænȝẏſta, L. [43] dǽȝ, L. [44] lænȝeſta, L. [45] ſeoɾen, R. [46] ylcan, R. omits. [47] –don, R.

the world, and equally long, *while* all other days in the twelve months have various lengths *in various latitudes*. In one place they are longer, in another shorter, according to the shadowing of the earth and the circular motion of the sun *in the ecliptic*. The earth stands in the likeness of a pine nut, and the sun glideth about it surely by the appointment of God, and on the region on which it shineth there is day through its lightening up, and the region which it quits is overspread with darkness till it again approach thither. Now the roundness of the earth, and the circuitous course of the sun, is a limitation, so that the day is not in every place of equal length. In India then its shadow turneth in summer southward, and in winter northward. Again, in Alexandria the sun goeth right up *vertically* on the summer solstice at midday, and there is no shadow on any side. This same occurreth also in some other places. An island hight Meroe, which is the dwelling of the Æthiopians; in that island the longest day in the year hath twelve hours and little more than half an hour. In the same part of the world there is a city hight Alexandria, where the longest day hath fourteen hours. In Italy, that is the kingdom of the Romans, the longest day hath fifteen hours. In England the longest day hath seventeen hours. In the same country north-

All days everywhere of equal length at the equinox.

One hemisphere illuminated by the solar light.

The obliquity of the ecliptic is the cause of the varied length of days.

on sumeɲa · spylce[1] hıt ealle nıht ðaȝıe ·[2] spa spa þe sẏlfe ꝓoɲoꝓt ȝesapon.[3] Thıle hatte an ıȝland be noɲðan þẏsum[4] ıȝlande · sẏx ðaȝa ꝓæɲ oꝓoɲ[5] sǣ · on ðam ne bıð nan nıht on sumeɲlıcum ·[6] sunnꝓtede ·[7] sẏx ðaȝum · ꝓoɲ ðam[8] ðe seo sunne bẏð þonne[9] spa ꝓeoɲɲ[10] noɲð aȝa̅n · þ̄ heo hponhce unðeɲȝæð þæɲe eoɲðan ȝeenðunȝe · spẏlce hıt æꝼnıȝe · ȝ þæɲ ɲıhte eꝼt upȝæð.[11] Eꝼt on ɲınteɲlıcum sunnꝓtede[12] ne bẏð nan ðæȝ on ðam ꝓoɲeȝæðan ıȝlande · ꝓoɲ ðan ðe seo sunne bẏð þonne spa ꝓeoɲɲ suð aȝan · þ̄ hẏɲe leoman ne maȝon to þam lande ȝeɲæcan ·[13] ꝓoɲ þæɲe eoɲðan sınepealtẏnẏsse. Ẏs þeah[14] to ɲıtenne þ̄ sẏmle bẏð[15] unðeɲ ðæȝ ȝ nıht[16] ꝓeopeɲ ȝ .xx.tıȝ tıða ·[17] ȝ on emnıhtes ðæȝ ·[18] þ̄ ıs ðonne se ðæȝ ȝ seo nıht ȝelıce lanȝe beoð · þonne hæꝼð hẏɲa æȝðeɲ tpelꝼ tıða · spa spa cɲıst sẏlꝼ[19] on hıs ȝoðspelle cpæð. Nonne duodecım hoɲæ sunt dıeı ? Lā hu ne hæꝼð se ðæȝ tpelꝼ tıða. Soðlıce þæɲe sunnan oɲmætan[20] hætu pẏɲcð[21] ɲıꝼ[22] dælas on mıðdaneaɲðe · þa[23] þe hatað on leden quınque zonaſ · þ̄ sẏnd[24] ɲıꝼ ȝẏɲðlas. An þæɲa[25] dæla ıs on ælemıddan peallende ȝ unȝepunıendlıc[26] ꝓoɲ þæɲe sunnan neapestc.[27] On ðam ne eaɲðað nan eoɲðlıc mann ·[28] ꝓoɲ þam unbeɲendlıcum[29] bɲẏne ·[30] þonne beoð on tpa healꝼa þæɲe hætan · tpeȝen dælas ȝemetegode[31] naðoɲ ne to hate ne to cealde.[32] On ðam noɲðɲan dæle punað eall manncẏnn · unðeɲ þam bɲaðan cıɲcule þe ıs ȝehaten zodıacus. Beoð þonne ȝẏt tpeȝen dælas on

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[1] ſpılle, R. [2] ðaȝıȝe, P. S. [3] ȝe, R. omits. ; ȝeſáponn, L. [4] þıſſum, L. [5] on, P. M. L. [6] –hıcan, L. [7] ſunſtéde, L. [8] ðan, P. [9] þænne, R. [10] ꝓeoɲ, L. [11] upp, R. [12] ſun–, L. [13] ȝeɲæcan, L. [14] þeh, L. [15] bẏð, L. omits. [16] ðæȝe ȝ nıhte, P. [17] tída, L. [18] ðæȝe, P. ; ðéȝe, L. [19] ſẏlua, L. [20] aɲmætan, M. [21] ɲıꝼð, L. [22] ɲıx, R., fol. 67 a. [23] þe, R. [24] ſẏnt, R. [25] þæɲe, R., omitting dæla ; þaɲe, L. [26] ȝe., L. R. omit ; –ıȝendlıc, P. ; unȝepunelıc, M. ; on–, R. [27] –pıɲte, P. [28] man, P. L. [29] unabeɲendlıcum, P. ; unabeɲendan, R. [30] bɲíne, L. [31] ȝemetegóde, L. [32] cole, L.

ward there are nights in summer so light as if it were dawn all night, as we ourselves often saw. Thule hight an island on the north of this island, six days journey by sea, in which there is no night at the summer solstice for six days, since the sun is then gone so far north, that it but slightly goeth under the *horizon, or* ending of the earth, as if it were getting evening, and then right away goeth up. Again, at the winter solstice there is no day in the aforesaid island, since the sun is then gone so far south, that its rays may not reach to the land, for the roundness of the earth. It is, however, to be observed that always between day and night *together* there are four and twenty hours; and on the day of the equinox, that is when the day and night are equally long, then either of them hath twelve hours; as Christ himself in his gospel hath said: Are there not twelve hours in the day? Well, the immense heat of the sun worketh five parts in the world, which we hight in Latin quinque zonas, that is, five girdles. One of the parts is in the midst of all, boiling hot and uninhabitable for the nearness of the sun, on which no earthly man dwelleth for the intolerable burning. Then there be on the two sides of the heat two parts temperate, neither too hot nor too cold. On the northern part dwell all mankind, under the broad circle which is hight zodiacus. There are

Thule, where at the summer solstice is no night;

and at the winter solstice no day.

A day of rotation is twenty four hours.

Of the zones.

tpa healfa· þam ȝemetegoðum ðæle ·[1] on suðepeapðan·[2] ȝ on nopþpeapðan[3] þýses[4] ymbhpyrfces[5] cealde ȝ unpunıendlıce ·[6] for þan þe seo funne ne cýmð hım næfre to· ac æfstent on æȝðre healfe[7] æt þam sunnefteðum.[8]

7. DE BISSEXTO.

Sume preoftas secȝað[9] þ̄ bıssextus cume[10] þurh þ̄ þ̄ ıosue abæd[11] æt ȝode· þ̄ seo sunne ftod[12] stılle· anes dæȝes lencge[13] þa þa he ða hæðenan· of þam eapde adılegode[14] þe[15] hım ȝod forȝeaf. Soð ðæt[16] ıs þ̄ seo sunne þa[17] stod[18] ftılle[19] anes dæȝes lencge[20] buron[21] ðære býrıȝ ȝabaon ·[22] þurh ðæs þeȝenes[23] bene ·[24] ac se dæȝ eode forð spa spa oðre daȝas· ȝ nıs nærre þurh þ̄[25] bıssextus· þeah þe þa[26] unȝelæredan spa penað.[27] Bıs[28] ıf tpupa ·[29] sextus· se sýxta· bıssextus· tpupa[30] sýx· for þam pe[31] cpeðað[32] on ðam ȝeare nu to dæȝ ·[33] fexta kl. martıı ȝ eft a[34] mefıȝen· [35] sexta kl. martıı· for ðan[36] ðe ærre býð an dæȝ· ȝ aꝛ nıht ma on ðam feorðan ȝeare· þonne[37] pære on ðam þrım ǽr. Se dæȝ· ȝ seo nıht peaxað[38] of[39] ðam sýx tıdum· þe ælce ȝeare beoð to lare ·[40] to eacan þam ðrım hund daȝum· ȝ fıf ȝ fyxtıȝ[41] daȝa.[42] Seo sunne beýrnð ða tpelf tacna[43] on þrım hund daȝum ȝ fıf ȝ sýxtıȝ daȝa ·[44] ȝ on fıx tıdum· fpylce heo nu to ȝeare ȝanȝe on ærne mefuen[45]

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[1] dælum, R. L. [2] fuþ–, R. [3] on, P. omits.; nopðe–, L. [4] þiffef, L. [5] emb–, L. [6] –ıȝendlıce, P. [7] R. omits on æȝ. h. [8] –ðe, R. [9] recȝeað, R. [10] come, R. L. [11] abǽde, L. [12] ftode ? [13] lænce, M.; lenȝe, L. [14] adılogode, R. [15] fpa, R. [16] ðæt, R. omits. [17] þa, R. L. omit. [18] ftóð, L. [19] ftılle, P. M. omit. [20] lænce, M. L. [21] buran, R. [22] ȝabao, R. [23] þeȝnef, R. [24] bede, L. [25] þ̄, L. omits, error. [26] þeh þa, L. [27] penon, P. [28] Bíf, L. [29] tpıa, R.; túa, L. [30] túa, L.; tpıa, R. [31] þam þe, R. P. [32] cpiþaþ, R. [33] R. omits a line. [34] on, P. [35] amefıȝen, L.; R. omits seven words. [36] þon, L. [37] þænne, R. [38] pexeð, R. [39] on, R. [40] to lare, R. omits. [41] fyxtıȝum, R. [42] daȝum, R. L. [43] tacnu, L. [44] daȝum, P. L. [45] mefıȝen, R. L.; mefıȝen, P.

further yet two parts on two sides of the temperate ones, on the southward and the northward of this sphere, cold and uninhabitable, since the sun never cometh to them, but halteth on either side *the equator* at the solstices.

OF LEAP YEAR.

Some priests say that bissextus cometh because that Joshua prayed to God so that the sun stood still for the length of one day, when he destroyed the heathen from the country which God gave him. Sooth it is that the sun above the city Gibeon through the prayer of the thane: but the day went forth as other days, and is never through that bissextus, though the unlearned ween so. Bis is twice, sextus the sixth; bissextus the sixth twice, inasmuch as we say in that *the bissextile* year now to day, the sixth before the kalends of March, and again to morrow the sixth before the kalends of March, since there is ever one day and one night more in the fourth year than were in the three preceding. The day and the night grow up out of the six hours which in every year are a remainder beyond the three hundred days and the sixty five days. The sun runneth through the twelve signs *of the zodiac* in three hundred and sixty five days and six hours; so now this year it enters in early morning on the circle of the equinox, *that is, it*

A popular notion censured.

The origin of the day over.

on[1] ðæs emnihtes cýþcule · �sy[2] oðþe ȝeaþe on middæȝe· þriddan ȝeaþe on æfen·[3] feoþðan ȝaeþe on middþe nihte· on þam fiftan ȝeaþe eft on æfne mefiȝen.[4] Þitodlice ælc þæfia[5] feopeþ[6] ȝeafia[7] aȝýfð sýx tida·[8] þ sýnd[9] feopeþ �sy þrentiȝ tida an[10] dæȝ �sy an[10] niht. Done[11] dæȝ settan[12] romanisce pefias and[13] fitan[14] to ðam monðe þe pe hatað febfuafius · foþ ðam[15] ðe se monað[16] is ealfia fcýfitoft[17] �sy endenýhft.[18] Be ðam dæȝe fþfiæc[19] se fisa auȝustinus · þ se ælmihtiȝa scýppend hine ȝesceope[20] fiam fiymðe middaneafides to micelre ȝefiýnu ·[21] �sy ȝýf he býð foflæten untealð· þæf fuhte afient eall[22] ðæs ȝeafies ýmbfiýn[23] þfiýfies · �sy he belimpð[24] æȝðef ȝe to ðæfie sunnan· ȝe to ðam monan· foþ þan ðe ðæf is an dæȝ �sy an[25] niht. Gýf þu nelt hine tellan eac to þam monan · spa spa to þæfie sunnan · þonne apæst[26] þu þone[27] eaftefilican fiefiol · ꝸ ælces nipes[28] monan ȝefim · ealles þæs ȝeafies.

8. DE SALTU LUNÆ.[29]

Spa spa þæfie sunnan[30] sleacnýs[31] acenð ænne[32] dæȝ ꝸ ane[33] niht æfire ýmbe[34] feopef ȝeaf · fra eac þæs monan friftnes[35] apýrpð[36] ut[37] ænne dæȝ · ꝸ ane niht of ðam ȝetæle[38] hýs fiýnes · æfire ýmbe[39] neoȝontýne[40] ȝeaf · ꝸ fe dæȝ is ȝehaten saltus lunæ · þ is ðæs monan hlýp · foþ þan[41] þe he ofefihlýpð ænne dæȝ · ꝸ fra neaf[42] þam neoȝonteoðan[43] ȝeafie · fra býð se nipa mona bfiaddfia ȝesepen. Se mona þæs æt fruman[44]

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[1] oð, L. [2] ꝸ, P. M. omit.; R. omits five words. [3] æfien, L. [4] mefiȝen, L. [5] þafia, L. [6] feoffa, R. [7] ȝeafie, R. [8] tíða, L. [9] fiindon, R. [10] on, R. L. [11] Dæne, R. [12] settan, R. L. [13] pefias and, L. P. R. omit. [14] fiitan, R.; fítan, L. [15] ðan, P. [16] monoð, R. [17] fcýfitfit, P. M.; fcífitfit, L. [18] ænde nihxt, L.; neht, R.; next, P. [19] fifiýcð, R. [20] ȝesceop, R. [21] ȝefiýne, R. [22] eal, P. [23] ýmbfiene, P. [24] ȝelimpþ ȝe, R. [25] ane, R. [26] apæȝft, R. P. L. [27] þonne, R. [28] nipan, R. P.; nípan, L. [29] LVNEA, M. [30] sunnan, R. omits. [31] –nef, L. [32] anne, R. [33] ane, R. omits. [34] embe, L. [35] –nýfifia, R.; –nýs, P. [36] fýfiþ, R. [37] út, L. [38] ȝetele, R. P. [39] embe, P. L. [40] niȝon, R.; niȝen, L. [41] þam, L. [42] neoh, L. [43] niȝon, L. [44] fiúman, L.

crosses the equator, the next year at midday, the third year at even, the fourth year at midnight, the fifth year again in early morning. Each, then, of the four years gives six hours, that is, *in all*, four and twenty hours, one day and one night. This day Roman men and wits set down to the month which we hight Februarius, since that month is of all shortest and next the end. Of that day spake[a] the wise Augustinus, that the Almighty Creator formed it from the beginning of the world for a great mystery, and if it be left uncounted, at once all the course of the year goeth wrong; and it belongeth both to the sun and to the moon, since there is in it one day and one night. If thou art not willing to reckon it to the moon as well as the sun, then thou dost away the rule of Easter, and the reckoning of every new moon through all the year.

February, the last month, takes the odd day.

OF THE LEAP OF THE MOON.

As the slackness of the sun produces one day and one night always in four years, so also the swiftness of the moon throweth out one day and one night from the reckoning of its course every nineteen years, and the day is called saltus lunæ, that is, the moons leap, since it overleapeth one day, and the nearer to the nineteenth year the broader is the new moon seen. The moon was at the beginning formed in evening, and

The lunar cycle of nineteen years.

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[a] "Senarii perfectio in scripturis "commendata." Quattuor enim quadrantes faciunt unum diem, quem necesse est intercalari excurso quadriennio, quod bissextum vocant ne temporum ordo turbetur: etiam ipsos dies quinque et quadrantem si consideramus, senarius numerus in eis plurimum valet.

De Trinitate, IV. iv.

on æfen[1] ȝesceapen ⁊ æfre sýððan on æfen his ylde apent.[2] Gýf he býð ǽfr æfenne[3] fram ðære sunnan ȝeedniþod · he býð þonne sona æftef sunnan[4] setlganȝe nipe[5] ȝetealð.[6] Gýf he þonne[7] æftef funnan fetlunȝe ontenð býð · oððe on[8] midðere nihte · oððe on hancfede ·[9] ne býð he næfre nipe ȝetealð ·[10] þeah[11] ðe he habbe þreo ⁊ tpentiȝ tida · æf þan[12] ðe he becume to þam[13] æfene þe he on ȝescapen[14] pæs. Be þysum[15] is oft[16] mýcel ymb[17] fprec · þonne þa[18] læfeðan pillað habban þone[19] monan be þam ðe hi hine ȝeseoð · ⁊ þa ȝelæfeðan[20] hine healdað be þisum fofesæðan[21] ȝesceaðe. Hpilon býð se mona ontenð[22] of ðære sunnan · on ðæȝ · hpilon on niht · hpilon on ǽfen · hpilon on æfne[23] mefiȝen ·[24] ⁊ spa mistlice ·[25] ac he ne býð[26] þeah nipe[27] æf þan[28] ðe he þone[29] æfen ȝesihð · ne sceal nan cristen mann · nan þincȝ[30] be ðam monan pizlian · ȝýf he hit[31] ðeð · his ȝeleafa[32] ne bið naht. Spa lenȝfa ðæȝ[33] fpa býð se nipa[34] mona ufof[35] ȝesepen ·[36] ⁊ spa scýftfa ðæȝ spa býð se nipa mona nýðef[37] ȝesepen. Gýf seo sunne hine onælð ufan · þonne fcufað[38] he · ȝýf heo hine[39] onælð fihte[40] þýfes ·[41] þonne[42] býð he emlice[43] ȝehýfned · ȝýf[44] heo hine ontenð ·[45] neoðan ·[46] þonne capað he up ·[47] fof þan[48] þe he pent æfre þone hfucȝ[49] to þære sunnan peafð · he býð spa onfenð[50] spa spa seo sunne[51] hine ontenð.[52] Nu cpeðað

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[1] ǽfen, L. [2] apænt, L. [3] ǽfene, L. [4] þære funnan, L. [5] fetle unnipe, R.; setlunȝe, P. L.; nípe, L. [6] ȝetéalð, L. [7] þænne, R. [8] on, R. omits. [9] hán–, L. [10] nípe ȝetéalð, L. [11] þeh, L. [12] þam, R. [13] þan, P. [14] ȝeſceapen, R. P. L. [15] þiſſum, L. [16] oft, M. R. L. omit. [17] ymbe, R.; emb, P. [18] þa, R. omits, fol. 68. [19] þæne, R. [20] –ðon, L. [21] –ðum, L. [22] ontent, L. [23] æfne, R. omits. [24] mefiȝen, L. [25] miflice, R. P. L. [26] býþ na, R. [27] nípe, L. [28] þam, R. [29] þæne, R. [30] ðinȝ, P. L. [31] hit, L. omits. [32] ȝeleáfa, R. [33] ðæȝ, L. [34] nipa, R. omits. [35] ufþof, R. [36] ȝeſapon, L. [37] nýþof, R.; niðof, L. [38] fcúpað, L. [39] ⁊ ȝif heo hýnne, R.; ⁊, L. [40] pihte, L. [41] þþýfif, P. [42] þænne, L. [43] ymlice, M. [44] ⁊ ȝif, R. [45] ontent, R. P. L. [46] nýþan, R. [47] upp, R. P.; úpp, L. [48] þam, R. [49] hfiȝc, L. [50] apenð, P. L. [51] heo for s. s., R. L. [52] ontent, R.; atent, P.; ontént, L.

ever since in evening changeth its age. If ever it be renewed by the sun before evening, it is then soon after sunset reckoned new. If further it be lighted up after the sunset or at midnight or at cock crowing, it is never accounted new, though it have three and twenty hours *to pass* before it come to the evening on which it was formed. About this there is often much discussion, when the laymen will have the moon *be* according as they see it, and the learned hold of it by the aforesaid distinction. At whiles the moon is kindled up by the sun at day time, at whiles at night, at whiles at even, at whiles at early morning, and so on, variously; but notwithstanding it is not new till it seeth the evening. No christian man shall do anything of witchery by the moon; if he doth his belief is naught. The longer the day is the higher is the new moon visible, and the shorter the day the lower is the new moon seen. If the sun illuminates it from above, then it stoopeth; if it illuminates it right athwart, then it is evenly horned; if it lights it up from below, then *the moon* turneth upwards; insomuch as it turneth always its back toward the sun, it is so turned as the sun lighteth it up. Now some men,

Evening new moon.

Discussions arise on this.

Witchery by the moon.

On the posture of the moon.

sume menn ·[1] þe ðis ȝesceaþ[2] ne cunnon · ᵹ se mona hine pendeþ[3] be þan þe hit[4] puðerian[5] sceal[6] on þam moneðe· ac hine[7] ne pent[8] næfre naðor[9] ne peðer· ne ūnpeðer of ðam þe him[10] ȝecýnde ys. Menn[11] maȝon spa þeah[12] þa þa[13] fýrfýttе[14] beoð cepan be his bleo· ȝ be þære sunnan · oððe þæs roðeres ·[15] hfýlc peðer toperaþ býð. Hit is ȝecýndelic ᵹ ealle eorðlice licha-man beoð fulfan[16] on peaxendum monan þonne[17] on panıȝendum.[18] Eac[19] þa þreora[20] þe beoð aheapene on fullum monan beoð heaðfan fið fýrmætan[21] ȝ lenȝ-fæfran[22] þonne[23] þa ðe beoð on nipum monan ahea-pene.[24] Seo sēo ȝ se mona ȝeþþærlæcaþ him betpeonan·[25] æfre hi[26] beoð ȝeferan[27] on pæftme · ȝ on panunȝe · ȝ spa spa[28] se mona dæȝhpamlice[29] reoper prican latoр apist ·[30] þonne[31] he on ðam oðrum[32] dæȝe dýðe ·[33] spa eac seo sēo sýmle[34] reoper prican[35] latoр flerð.

9. DE DIUERSIS STELLIS.

Sume menn cpeðaþ ᵹ steorfan feallaþ of heofenan ·[36] ac hit ne fýnd[37] na ftеorfan ᵹ þær feallaþ ac ir fýr[38] of þam rodore[39] þe fprinȝð[40] of ðam tunȝlon[41] spa spa fpearcan doð of fýre. Þitoðlice spa fela[42] steor-fan sýnd[43] ȝýt on heofenum[44] spa spa on frýmðe pæfron· þa þa hi[45] ȝod ȝesceop.[46] Ealle mæft[47] hi sýnd[48] fæfte

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[1] men, P. [2] ȝefcéaþ, L. [3] pænde, L. [4] he, R. [5] þeðrian, R. P.; þiðrian, L. [6] þceall, P. [7] hit, P. [8] apent, L. [9] naðor, R. omits. [10] hir, P. L.; hýr, R. [11] Men, P. [12] þeh, L. [13] þa þe, R. L. [14] fýrfýttе, L. [15] róðeref, L. [16] fullþan, L. [17] þænne, R. [18] panienðan, R.; panienðum, L. [19] Ac, R. [20] þreop, R. [21] -ætam, L. [22] lanȝ, R. L.; feprran, L. [23] þænne, R. [24] ahéapene, L. [25] betpýnan, R. [26] hiȝ, R. [27] ȝeféran, L. [28] þra, once, R. [29] -hpon-, P. [30] apíft, L. [31] þænne, R. [32] oðþan, L. [33] æþ dýðe, L. [34] þimble, R. [35] þricon, R. P. L. [36] heofenun, P.; heofonum, R. [37] fýnt, R. L. [38] fýþ, L.; on, R. [39] róðore, L. [40] fþrincð, R. P. [41] tunȝlum, R. P. L. [42] þeala, R. L. [43] fynt, R. [44] heofonum, L. [45] hiȝ, R. [46] ȝefcéop, L.; ȝefcop, R. [47] mæfte, L. [48] findon, R.

who do not understand this explanation, say, that the moon turns itself according as the weather shall be in the month; but neither good weather nor bad ever turneth it from that which is natural to it. Men, however, who are inquisitive may observe by its colour and by that of the sun or of the sky what weather is at hand. It is natural that all earthly bodies shall be fuller at the waxing of the moon than at its waning. Also the trees which be hewn at full moon are harder against wormeating and longer lasting than they which are hewn at the new moon. The sea and the moon match one another always; they are fellows in waxing and in waning; and according as the moon daily riseth four points later than it did on the previous day, so also the sea floweth four points later.

Weather prophets in error.

How to judge of weather.

Of trees hewn.

Of tides.

OF THE VARIOUS STARS.

Some men say that stars fall from heaven; but it is not stars that then fall, but it is fire from the sky, which springeth off the heavenly bodies as sparks do from fire. In fact, there are as many stars still in heaven as there were at the beginning, when God created them. They all, for the most part, are fast in

Meteors, are not fixed stars falling.

on þam ꝼɪꝛmamentum • �herenon ne aꝼeallaþ[1] þa hꝛile þe þeos poꝛulþ stent.[2] Seo sunne �herenon ꝼe mona •[3] �herenon æꝼen steoꝛꝛa • �herenon þæg steoꝛꝛa • �herenon oþꝛe þꝛý[4] steoꝛꝛan ne sýnþ[5] na ꝼæste on þam ꝼɪꝛmamentum • ac habbaþ hýꝛa[6] aȝenne ȝang on funþꝛon.[7] Ða seoꝛon[8] sýnþ[9] ȝehatene septem planetæ • herenon ic þat þ̄ hɪt pile þincan[10] spýþe unȝeleaꝼꝼullic unȝelæꝛeþum mannum • ȝýꝼ pe secȝaþ[11] ȝeꝛislice þe þam steoꝛꝛan •[12] herenon þe hýꝛa[13] ȝanȝe. Aꝛcton[14] hatte an[15] tunȝol[16] on noꝛþ þæle • se hæꝼþ seoꝛon steoꝛꝛan • herenon is ꝼoꝛ þi oþꝛum naman ȝehaten septemtꝛio • þone[17] hataþ læpeþe menn[18] caꝛles pæn. Se ne ȝæþ næꝼꝛe aþune[19] unþeꝛ þýsseꝛe[20] eoꝛþan • spa spa oþꝛe tunȝlan[21] þoþ • ac he pent abutan • hꝛilon[22] aþune herenon þꝛý[23] oꝼeꝛ þæg • herenon oꝼeꝛ nɪht. Oþeꝛ tunȝel is on suþ þæle þýsum[24] ȝelic • þone[25] pe ne maȝon næꝼꝛe ȝeseon. Tꝛeȝen steoꝛꝛan stanþaþ eac stille • an[26] on suþ þæle • oþeꝛ on noꝛþ þæle • þa sýnþ[27] on leden axis ȝehatene • þone[28] suþꝛan steoꝛꝛan pe he ȝeseoþ næꝼꝛe • þone[28] noꝛþꝛan pe ȝeseoþ • þone[28] hataþ menn ꝼcip steoꝛꝛa.[29] Hi sýnþ[30] ȝehatene[31] axis •[32] þ̄ is • ex • ꝼoꝛ þam þe se ꝼɪꝛmamentum pent on þam tꝛam steoꝛꝛan •[33] spa spa hpeoȝel[34] týꝛnþ on eaxe •[35] herenon ꝼoꝛ þi hi stanþaþ sýmle[36] stille. Pliaþe[37] sýnþ[38] ȝehatene þa seoꝛon steoꝛꝛan þe on hæꝛꝼeste up aȝaþ[39] herenon oꝼeꝛ[40] ealne[41] pintep scinaþ ȝanȝende eaꝼtan peꝼtpeaꝛþ. Oꝼeꝛ ealne sumoꝛ[42] hi ȝaþ on nihtlicne[43]

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[1] naꝼeallaþ, L. [2] ꝼtænt, L. [3] móna, L. [4] þꝛeo, L. [5] ꝼýnþon, R. [6] heoꝛa, R.; hýꝛe, L. [7] funþꝛan, L. [8] ꝼeoꝛone, L. [9] ꝛýnþon, R. [10] þincean, R. L. [11] ꝛecȝeaþ, R. [12] ꝛteoꝛꝛum, R. L. [13] heoꝛa, R. [14] Aꝛhcton, M.; Aꝛhton, L. [15] ꝛum, L. [16] tunȝel, R. P. [17] þæne, R. L. [18] men, P. [19] aþun, L. [20] þiꝼꝼe, R. [21] tunȝla, R. [22] abutan • hꝛilon, M. omits; ábúton, L. [23] hꝛilon upp aþune, R.; herenon, P. L. omit, also transpose; aþun, L. [24] þiꝼꝼum, L. [25] þæne, R. [26] an, L. omits. [27] ꝛýnt, R. [28] þæne, R. [29] ꝼtéoꝛꝛa, L. [30] ꝼýnt, R. [31] ȝehátene, L. [32] áxis, L. [33] ꝼteoꝛꝛum, R. [34] hpeoꝛul, R. P.; hpeoȝul, L. [35] exe, R. P. L. [36] ꝼýmble, R. [37] Pliaþe, L. [38] ꝛýnt, R. [39] aȝæþ, L. [40] oꝛoꝛ, R. [41] eallne, L. [42] ꝼúmoꝛ, L. [43] -licepe, R. P.

the firmament, and will not fall thence, while this world standeth. The sun and the moon, and the evening star and the day star, and three other stars, are not fast in the firmament, but they have their own career apart. These seven are hight the seven planets; and I know that it will seem very incredible to unlearned men if we speak precisely of the stars and of their course. Arctos hight a constellation in the north part, which hath *in it* seven stars, and it is by another name hight septentrio, which laymen call the churls wain. It goeth never down under this earth, as other constellations do, but it turneth at whiles down and at whiles up, during day and night. There is in the south part another constellation like this, which we are never able to see. Two stars also stand still, one in the south part, another in the north part, which in Latin are hight axis. The southern star we never see; the northern we see; men hight it the ship star. They are hight axis, that is axle, since the firmament turneth on those two stars, just as a wheel turneth on an axle, and because they always stand still. Pleiades are hight the seven stars which in harvest go up, and during all winter shine going from east westward. During all the summer they go at night time under

The planets.

Their orbits beyond the unlearned.

Great bear.

A similar constellation in the south.

South and north pole-stars.

The Pleiades.

tiðe unðeƿ þissefe[1] eorðan · ȝ on ðæȝ buƿan.[2] On ƿintefliefe[3] tiðe hi beoð on niht uppe · ȝ on ðæȝ aðune. Cometæ fýnð[4] ȝehatene ða ftreorƿan ðe fæƿlice ȝ unȝefunelice æteoriað ·[5] ȝ sýnð ȝeleomaðe.[6] Spa þ him ȝæð of se[7] leoma spylce oðeƿ sunnbéam · hi ne beoð na lanȝe hƿile ȝesefene · ac spa oft spa hi[8] æteoriað ·[9] hi[10] ȝebicniað ƿum þinȝ nipes topearið þæfe[11] leoðe · þe hi ofeƿ scinað. Þeah ðe þe spiðor ƿƿecon[12] be heofenlicum tunȝlum · ne mæȝ spa þeah se unȝelæ-feða[13] leorƿian hýƿa leohtbæfan ƿýne.

10. DE ELEMENTIS.

Ðeos lýft ðe þe on libbað ýs an ðæfa[14] feoƿeƿ[15] ȝesceaftа · þe ælc lichamlic ðinȝ on puniað. Feoƿeƿ[16] ȝesceaftа sýnð ·[17] þe ealle eorðlice lichaman on puniað· þ sýnð.[18] Aeƿ · iȝnif tefƿa · aqua.[19] Aeƿ · is lyft.[20] Iȝniƿ · fyƿ. Tefƿa · eorðe. Aqua · pætef. Lýft[20] is lichamlic ȝesceaft · fþýðe þýnne · seo ofeƿ ȝæð ealne miðdaneaƿð · ȝ up[21] afcihð ƿorƿnéan oð ðone[22] monan ·[23] on ðam fleoð[24] fuȝelas · spa spa fixas spimmað on pætefe. Ne mihte heofa[25] nan fleon · næfe seo[26] lýft ðe hi býrð. Ne nan mann[27] ne nýten næfð nane orðunȝe buton þuƿh þa lýfte.[28] Nis na seo orðunȝ ðe þe utblapað ȝ mateoð[29] ufe sapul ·[30] ac is seo lýft þe þe on libbað on ðýssum[31] deadlican[32] life · spa spa fixas cpelað[33] ȝýf hi[34] of pætefe beoð ·[35] spa eac cpelð[36] ælc eorðlic lichama · ȝýf he býð ðæfe lýfte bedæleð.[37] Nis nan lichamlic þinȝ[38] ðe næbbe ða feo-

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[1] þiffe, R. [2] buron, P. L. [3] -licefe, R. P. [4] fyndon, R. [5] æteorað, L. [6] ȝeleomode, R. P. L. [7] ýf for verb, R. [8] hiȝ, R. [9] ætýriað, L. [10] hiȝ, R. [11] þafe, L. [12] ƿƿecað, M. [13] -feðe, R. [14] þafa, L. [15] ƿeoƿeƿ, P. ; ƿeorðа, M. R., fol. 69 a, L. [16] ƿeoƿoƿ, R. [17] fyndon, R. [18] yf, R. ; þ ir þinð, L. [19] R. omits all the Latin. [20] lýft, L. [21] upp, R. [22] þæne, R. L. [23] mónan, L. [24] fleoȝað, R. [25] hýfa, L. [26] þ, R. [27] man, P. [28] þ lýft, M. ; lyft, L. [29] inn ateoþ, R. P. [30] faul, R. [31] þifum, R. L. [32] -licum, R. [33] cpellað, L. [34] heo, R. [35] beað, M. [36] cpýlð, R. L. [37] bedælð, R. [38] þinȝc, R.

this earth, and by day above it. At winter time they are at night up and by day down. Comets are hight the stars which appear suddenly and unusually, and are furnished with rays so that the ray goeth out of them like a sunbeam. They are not seen for long, but as often as they appear they betoken something new at hand to the people over which they shine. Though we should speak more at full of the heavenly bodies, yet the unlearned man is not able to learn of their light bearing course.

Comets.

They forebode.

OF THE ELEMENTS.

This air in which we live is one of the four elements of which every bodily thing consists, that is, aer, ignis, terra, aqua. Aer, is lyft; ignis, fire; terra, earth; aqua, water. Lyft is a very thin substance; it goeth over all the world, and mounteth up pretty near to the moon; on it fly fowls as fishes swim in water. None of them would be able to fly, were it not for the air which beareth them; nor hath any man or beast any breath except through the air. The breath which we blow out and draw in is not our soul, but is the air in which we live in this mortal life; as fishes die if they are out of the water, so also each earthly body dieth if it be deprived of the air. There is no bodily thing

Elements, four.

Air.

Necessary to life.

peꝛ ȝesceaꝛta hım mıð.[1] ꝥ ıs lẏꝛt.[2] ȝ ꝛẏꝛ · ȝ[3] eoꝛðe· ȝ pætep. On ælcum lıchaman sẏnð[4] þas ꝛeopeꝛ ðınȝ. Nım[5] ænne stıccan ȝ ȝmð[6] to sumum þınȝe[7] hıt hatað þæꝛꝛıhte[8] oꝛ ðam ꝛẏꝛe þe hım on lutað. Foꝛbæꝛn þone[9] oðeꝛne ende.[10] þonne[11] ȝæð se pæta[12] ut æt ðam oþꝛum ende mıð þam smıce.[13] Spa eac uꝛe lıchaman habbað æȝðeꝛ ȝe hætan ȝe pætan · eoꝛðan · ȝ lẏꝛt. Seo lẏꝛt[14] ðe pe ẏmbe[15] ꝛꝛnecað aftıhð up[16] ꝛoꝛnean[17] oð[18] þone[19] monan · ȝ abẏꝛð[20] ealle polcna[21] ȝ stoꝛmaf.[22] Seo lẏꝛt þonne heo afcẏned[23] ıs· bẏð[24] pınd · se pınd[25] hæꝛð mıftlıce[26] naman on bocum. Đanon[27] þe he blæpð hım bẏð[28] nama ȝesett.[29] Feopeꝛ heaꝛod pındas sẏnd.[30] se ꝛẏꝛmesta ıs eastepne pınd[31] ꝛubfolanus ȝehaten· ꝛoꝛ þan[32] ðe he blæpð ꝛnam[33] ðæꝛe sunnan upſpꝛınȝe.[34] ȝ ẏs[35] spẏðe ȝemetegod. Se oðeꝛ heaꝛod pınd ıs suðepne auftep ȝehaten se afcẏneð[36] polcnu ȝ lıȝettas.[37] ȝ mıftlıce[38] cpẏld blæpð[39] ȝeonð ðas eoꝛðan. Se þꝛıdda[40] heaꝛod pınd hatte zephıꝛus.[41] on ȝpecıscum ȝeꝛeoꝛðe · ȝ on ledenum bocum.[42] ꝛabonius. Se blæpð pestan ȝ þuꝛh hıs blæð[43] acucıað ealle eoꝛðlıce blædu.[44] ȝ blapað · ȝ se pınd[45] topẏnꝛð.[46] ȝ ðapað ælcne pıntep. Se ꝛeoꝛða heaꝛod pınd hatte septemtꝛıo · se blæpð noꝛðan · cealde · ȝ snaplıc.[47] ȝ pẏnceð ðꝛıȝe[48] polcnu. Đas ꝛeopeꝛ heaꝛod pındas habbað betpeox[49] hım on ẏmb[50] hpẏꝛꝛte oðꝛe eahta[51]

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[1] mıð hım, L. [2] lẏꝛt ȝ, R. omits. [3] ȝ, L. P. omit. [4] ſẏnt, R. [5] Nıme, P. M. [6] ȝn̄ıð, L. [7] ðınce, P. [8] ſone, L., for þæꝛꝛıhte. [9] þæne, R. [10] ænde, L. [11] þænne, R. [12] pæte, L. [13] ſmíce, L. [14] lẏꝛſt, R. [15] embe, R. P. L. [16] upp, R. [17] ꝛoꝛnéan, L.; -neah, R. [18] oððe, L. [19] þæne, R. [20] abēꝛð, P. [21] polcnu, P. [22] toppaꝛ, L. [23] afcẏeð, L. [24] byþ · ẏf, R.; bıð · ıꝛ, P.; bẏð, L. omits. [25] R. omits three words; L. two. [26] mıſhce, R. P. L. [27] Đonon, L. [28] bẏð, R. omits. [29] ȝefet, L. [30] ſẏndon, R. [31] pınð, R. transposes. [32] þam, L. [33] ꝛoꝛ, R. [34] upȝanȝe, L. [35] ẏs, L. omits. [36] -það, P.; afcẏþað, L. [37] lıȝettu, P. [38] mıſhce, R. P. L. [39] blæðaꝛ, L. [40] þꝛıðde, L. [41] zepſıꝛuꝛ, L. [42] bocum, P. M. L. omit. [43] blæð, R. P. L. [44] blæde, R.; blæda, P. L. [45] pínð, L. [46] topípp, L. [47] ſnapıȝ, L. [48] ðꝛıe, P. L. [49] betpux, R. P. L. [50] emb L. [51] ehta, R.; eahte, L.

which hath not with *in* it the four elements, that is, air, fire, earth, and water. In each body are these four things. Take a stick and rub it against something, it immediately gets hot by the fire which lurketh in it. Burn one end, then the wet goeth out at the other end with the smoke. So also our body hath both heat and wet, earth and air. The air of which we speak mounteth up nearly as far as the moon, and beareth up all clouds and storms. The air when it is stirred is wind. The wind hath in books various names: a name is set on it *according to the quarter* whence it bloweth. There are four chief winds: the first is the east wind, hight subsolanus, since it bloweth from the uprising of the sun, and is very temperate. The second head wind is the south, called auster; it stirreth up clouds and lightnings, and bloweth various plagues through this earth. The third principal wind hight ζέφυρος in the Greek language, and in Latin Favonius; it bloweth from the west, and through it blowing all earthly herbs quicken and blow, and the wind casteth away and thaweth all wintriness. The fourth leading wind hight septemtrio; it bloweth from the north, cold and snowy, and formeth dry clouds. These four head winds have between them in the circle *of the horizon* eight other

The elements form by compounding all known bodies.

Wind.

The names of the winds, first from the cardinal points.

Then from intermediate points.

pinbas æfre betýx[1] þam heafod pinbum tpezen pinbas. Đæra[2] naman ȝ blapunȝe[3] pe mihton fecȝan[4] ȝýf hit ne þuhte ǣþnyt[5] to apputenne.[6] Is spa þeah[7] hpæðere[8] an ðæra[9] eahta pinda aquilo ȝehaten· se blæfð nopðan· ȝ eaftan·[10] healic · ȝ cealb · ȝ spiðe ðpiȝe·[11] se is ȝehaten oðrum naman bopeas·[12] ȝ ealne ðone[13] cpýlð ðe se suðepna[14] pind austep acænð·[15] ealne he todpæfð · ȝ afliȝð.[16] Us þincð to manifealð·[17] þ̄ pe spiðop ymbe þis spnecon.[18]

11. DE PLUUIA.

Renas cumað of ðæne lýfte þurh ȝodes mihte. Seo lýft liccað·[19] ȝ atýhð[20] ðone[21] pætan of ealne eorðan· ȝ of ðæne sǣ · ȝ ȝeȝaðepað[22] to scuþum · ȝ þonne[23] heo[24] mape[25] abepan ne mæȝ· þonne[26] fealð hit aðune tō pene[27] alýseð · ȝ topoppen hpilon þurh pindes[28] blæda·[29] hpilon þurh[30] ðæne sunnan hætan. Þe pæðað[31] on ðæne bec · þe is ȝehaten libep pefum · þ̄ se piteȝa helias[32] abæð[33] æt ȝode· for þæf folces þþýfnýssum·[34] þ̄[35] nan pen ne com ofep eorðan feorðan[36] healfan ȝeape. Þa abæð[37] se piteȝa eft[38] æt ȝode þæt he his folce miltsian sceolde ȝ him penas · ȝ eorðlice pæftmas[39] forȝýfan.[40] Đa aftah he up on[41] anre ðune · ȝ ȝebiȝedum cneopum ȝebæð for þam[42] folce[43] ȝ het his[44] cnapan þa hpile behealdan[45] to þære sǣ· ȝyf he[46]

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[1] betpux, R. P. L. [2] þape, L. [3] –unȝa, L. [4] feȝȝan, M. [5] æþpytt, R. [6] ppitenne, M.; apppitenne, L. [7] þeah, R. omits; þea h ð, L. [8] hpaðepe, M. R. [9] þapa, L. [10] eaften, L. [11] ðpie, P. L. [12] bofeaf, L. [13] þæne, R. [14] suðpena, M. [15] acenþ, R. P. L. [16] þinȝþ, R. L. [17] mænig–, L. [18] fppecan, R. [19] hceað, P.; liccað, L. [20] aftihð, L. [21] þæne, R. [22] ȝeȝaðpiað, R. [23] þænne, R. [24] heo, M. omits. [25] mapa, L. [26] þænne, R. [27] to péne, L. [28] pindaf, P. M. [29] blæde, R.; blæðum, M. P. [30] þape, L. [31] pæddaþ, R.; pæðað, R. [32] elias, M. L. [33] abæde, P. [34] –neffum, R. [35] þa, L. [36] feorðan, L. omits. [37] bæð, P. M. [38] æft, L. [39] eorðmæftmaf, R. [40] forȝeare, R.; L. ends here. [41] upp on, R. [42] þ, M. [43] folc, P. M. [44] is, M. [45] beheoldon, R. [46] hiȝ, R.

winds, two winds always between the chief winds. Their names and blowings we might say, if it seemed not tedious to write them. One, however, of the eight winds is hight aquilo; it bloweth from the north east, high and cold and very dry; it is hight by another name Boreas, and all the mortality which the south wind auster produces, all that it driveth away and putteth to flight. To us it seemeth too complex to speak further about this. North east wind.

OF RAIN.

Rains come from the air through the power of God. The air licketh up and draweth the wet from all the earth and from the sea, and gathereth it into showers; and when it can bear no more, then it falleth down dissolved in rain, and at whiles is dissipated by means of the winds with their blasts, at whiles through the heat of the sun. We read in the book which is hight the Liber Regum, that the prophet Elias prayed to God for the perversenesses of the people, and that no rain came over the earth for three years and a half. Then the prophet again prayed to God that he would have mercy on his people, and give them rains and fruits of the earth. Then he went up upon a hill and with bended knees prayed for the folk, and bid his knave the while look forth to the sea if he saw aught. Then Rain from evaporation. Elijah. Prays for rain.

aht ȝesape.[1] Ða æt nẏxtan[2] cpæð se cnapa· þ̄ he ȝesape oꝼ[3] þæꝛe sǽ aꝛiꝛan an lẏtel polcn·[4] ꝗ þæꝛꝛihte aſpeaꝛtode seo heoꝼen· ꝗ polcnu[4] aꝛison· ꝗ se pinð bleoꝛ· ꝗ peaꝛð micel þén̄ ȝepoꝛden.[6] Mit is spa spa[7] pe æꝛ sæðon· þ̄ seo[8] lẏꝼt atẏhð up[9] oꝼ ðæꝛe eoꝛðan· ꝗ oꝼ þæꝛe sǽ ealne þone pætan· þe bẏð to penum[10] apenð·[11] þæꝛe lyꝼte ȝecẏnð is þ̄ heo sẏcð ælcne pætan up to hẏꝛe·[12] þis mæȝ sceapian se ðe pile· hu se þéta ȝæð up[13] spẏlce mið smice oððe miſte· ꝗ ȝẏꝼ hit sealt byð oꝼ ðæꝛe sǽ· hit bẏð þuꝛh[14] ðæꝛe ſunnan[15] hætan· ꝗ ðuꝛh þæꝛe lẏꝼte bꝛaðnẏsse to ꝼeꝛꝛcum pæteꝛum[16] apenð. Soðlice ȝodes mihт ȝeꝼaðað calle ȝepeðeꝛu·[17] se ðe calle þinȝ buton eaꝛꝼoðnẏsse ȝeðiht.[18] He næꝛe[19] na ælmihtiȝ· ȝẏꝼ him æniȝ ȝeꝼaðunȝ eaꝛꝼoðe þæꝛe. His nama is omnipotenſ· þ̄ ẏs ælmihtiȝ· ꝼoꝛ þan[20] ðe he mæȝ eall[21] þ̄ he pile· ꝗ his mihт nahþaꝛ ne ſpincð.[22]

12. DE GRANDINE.

Ðaȝol cẏmð oꝼ ðam þenðꝛopum· þonne hi[23] beoð ȝeꝼꝛoꝛene· up[24] on[25] ðæꝛe lẏꝼte· ꝗ spa ſẏðdan[26] ꝼealla ð.

12. DE NIVE.

Snap cẏmð oꝼ ðam þẏnnum[27] pætan· þe bẏð up[28] atoȝen mið[29] þæꝛe lẏꝼte· ꝗ bẏð ȝeꝼꝛoꝛen æꝛ þan[30] he to ðꝛopum ȝeuꝛnen sẏ· ꝗ spa ſemtinȝes[31] ꝼẏlð.

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[1] ȝeſapon, R. [2] nextan, R. [3] on, R. [4] polc, R. [5] polcna, R. [6] P. transposes. [7] ſpa, once, R. [8] heo, R. [9] upp, R. [10] þene, R. [11] ȝepenð, R. [12] he . . . ȝa, R. adds. [13] upp, P. [14] þuꝛh, P. omits. [15] ſunn, R. [16] pætan, P. M. [17] ȝeꝛẏðeꝛa, R. [18] P. M. transpose. [19] næꝛꝛe, R. [20] þam, R. [21] eal, P. [22] ſpicþ, R. [23] hi, R. omits. [24] upp, P. [25] oꝛ, R. [26] ſẏþþon, R. [27] þẏnnum, R. omits. [28] upp, P. [29] on, P. [30] þam, R. [31] ſæmtiȝeꝛ, R.; ꝛæmtinȝeꝛ, P.

at last the knave said, that he saw arise out of the sea a little cloud, and at once the heaven became swart, and clouds arose, and the wind blew, and a mickle rain came on. It is, as we before said, that the air draweth up from the earth and from the sea all the moisture, which is turned to rain. It is the nature of the air that it sucketh up every moisture to it. This he who willeth may see, how the moisture goeth up as with smoke or mist; and if it be salt from the sea it is turned to fresh water through the heat of the sun and the broadness of the air. In fact the power of God ordereth all weathers; he who manages all things without difficulty. He would be not almighty, if any arranging were a difficulty to him. His name is the Omnipotent, that is, almighty, because he is able to do all that he willeth, and his power nowhere is put to effort.

Evaporation

visible.

Divine order.

OF HAIL.

Hail cometh of the rain drops when they are frozen up in the air and so fall afterwards.

Hail is frozen rain.

OF SNOW.

Snow cometh of the thin moisture which is drawn up by the air and is frozen before it hath run into drops, and so it falleth continuously.

Snow is frozen vapour.

14. DE TONITRU.

Đunoꝛ cẏmð oꝼ hætan ·[1] ȝ oꝼ pætan. Seo lẏꝼt tẏhð ðone pætan to hẏꝛe neoðan· ȝ ða hætan uꝼon·[2] ȝ þonne hi ȝeȝaðeꝛoðe beoð· seo hæte · ȝ se pæta binnon ðæꝛe[3] lẏꝼte · þonne pinnað hi him betpeonan·[4] mið eȝeslicum ꝛpeȝe· ȝ þ̄ ꝼẏꝛ abẏꝛſt[5] ut ðuꝛh liȝett ·[6] ȝ ðeꝛað pæſtmum ȝẏꝼ he maꝛe biþ þonne ꝛe pæta · ȝẏꝼ se pæta byð maꝛe ðonne[7] þ̄ ꝼẏꝛ þonne[7] ꝼꝛemað hit.[8] Spa hattꝛa[9] ſumoꝛ· ꝛpa maꝛa[10] ðunoꝛ·[11] ȝ liȝet on ȝeaꝛe. Soðlice ða þuneꝛas[12] ðe iohanneſ ne moſte appitan · on apocalipsin sẏnð ȝaſtlice[13] to undeꝛſtandenne · ȝ hi naht ne belimpað to ðam ðuneꝛe ·[14] þe on þẏſſeꝛe lẏꝼte oꝼt eȝeslice bꝛaꝛtlað ·[15] ꝛe bẏð hlud ꝼoꝛ ðæꝛe lẏꝼte bꝛaðnẏsse · ȝ ꝼꝛecenꝼull ·[16] ꝼoꝛ ðæs ꝼẏꝛes sceotunȝum. Sẏ þeos ȝesetnẏs ·[17] þus heꝛ ȝeendod · ȝod helpe minum handum :[18]

[1] oꝼætan, R. [2] uꝼan, P. [3] þæꝛæ, R. [4] betpẏnan, R. P.
[5] abeꝛſt, P. [6] liȝette, R. P. [7] þænne, R. [8] ȝ, adds R.
[9] hattꝛe, P. [10] maꝛe, P. [11] sinnoꝛ, M. [12] þunꝛaꝛ, R.
[13] ȝaſlice, R. [14] þunꝛe, R. [15] bꝛaꝛlað, M. [16] –ꝛul, P.
[17] ȝeꝛetednẏſ, R. [18] P. R. omit four last words.

OF THUNDER.

Thunder cometh from heat and wet. The air draweth the wet to it from beneath and the heat from above, and when they are gathered in one, the heat and the wet, within the air, then they battle with one another with an awful noise, and the fire bursteth out through lightning and damageth crops if it be more than the wet. If the wet be more than the fire, then it is of advantage. The hotter the summer is, the more thunder and lightning there is in the year. The thunders, however, which Iohannes in the Apokalypse was not to write of, are to be understood in a spiritual sense, and they do not at all belong to the thunder which in this air often awfully pealeth. It is loud from the broadness of the air, and harmful from the shootings of the fire. Let this narrative be thus here ended. May God help my hands.

MS. Cott. Calig. A. xv. *fol.* 139 *a.*

Epactaſ þe me to þiſſum tpelfmonðum ðeð butan ȝeðeoꝛfe pe maȝon ȝecýðan heoꝛa upꝛþꝛinȝ · pe habbað on tpelf monðum þꝛeo hunð [ð]aȝa ȝ fif ȝ fýxtiȝ ðaȝa ȝ ſýx tiða · ſpa pe foꝛþpel oft ȝecýðað habbað. Nu iſ hit to pitanne æȝhpilcum þe þiſeſ cþæftef ȝleapneſſe cunnan þencð · hu fela ðaȝa ma beoð æftef funnan þýne þonne æftef þæſ monan · þæþe funnan ðaȝaſ pe nu apꝛiten · nu bidde ic þa þe hit cunnon ȝ þif þædon þ hit him heafelic ne beo · ȝ þa þe hit na ȝýt aꝛmeadon hef æftef þenceon. Æftef þæſ monan þine pe habbað þꝛeo hunð ðaȝa ȝ feopef ȝ fiftiȝ ðaȝa. Nu ic pille þ þu mið æþelꝛe ſmeaunȝe þence · hu manuȝe þæf to laꝛe ſýnt · oððe hu feala ðaȝa ma ſýnt on þæꝛe funna þýne þanne on þæſ monan. Endleoꝛan ic pat þ þu pilt cpeðan · to þam endleꝛan ðo endleꝛan · þonne beoð þæf tpa ȝ tpentiȝ. To tpam ȝ tpentiȝum ðo endleꝛan · þonne beoð þæf þꝛeo ȝ þꝛittiȝ · foꝛlæt
fol. 139 b. þa þꝛittiȝ ȝ nim þa þꝛeo · ſpa ealle þa niȝontyne ȝeaf ðo þu. Nim leoꝛa fꝛeonð niȝon teoða ȝeaſef þ þu ðo tpelf to þam ehtatynum epacten · þonne hæfſt þu þꝛittiȝ epactef · ȝ næfſt nane · þ beoð nulle on leden. Niſ na to foꝛȝetanne þ þaꝛe halȝan laðunȝe laꝛeoꝛaſ læꝛðon; þ ſpa ealð ſpa ſe mona biþ on .xi. kal · apꝛilif · ſpa feale epactef beoð þi ȝeaꝛe. Uefbi ȝþatia · ſpilce ic ſpa cpeþe · þý tpelftan ȝeaꝛe on þam cifcule þý mann het ðecennouenalem on leden ȝ on enȝlifc þaꝛa nyȝonteoða ȝeaꝛa ýmꝛine · þu hæfſt anꝛe nift ealðne mona þæſ ðeȝef ȝ þæſ ȝeaꝛef þu hæfſt anne epactum.

ON EPACTS AND THE LUNAR CYCLE.

We may, without harm, explain the origin of the epacts which are reckoned for this twelvemonth. In the twelvemonth we have three hundred and sixty five days six hours, as we have before often said. Now it is to be understood by all who would learn the mysteries of this science how many more days there are in the solar year than in the lunar. The solar days we have just mentioned. Now I beg that my explanation may not be tedious to those who know the subject and read this; and that those who have not yet investigated the matter, will think of it according to the method here pursued. By the revolution of the moon we have three hundred and fifty four days in the year. Now I wish you to consider with noble inquisitiveness how many remain, or how many days there are in the solar year more than in the lunar. Eleven I know you will say. To these eleven add eleven; that makes twenty two. To twenty two add eleven, that makes thirty three: omit thirty, and take the three. So do for all the nineteen years. In the nineteenth year add twelve to the eighteen epacts, then you have thirty epacts, and so none left, in Latin nullæ. It is not to be forgotten that the doctors of the holy church have taught, that there are as many epacts in the year as the moon is days old on the eleventh day before the first of April (March 22). For example, in the twelfth year of the cycle of nineteen years, or the lunar decennovennal cycle, you have a moon one day old on that day, and the year has one epact.

Epacts.

The lunar year.

The lunar cycle.

CHARMS.

MS. Cott. Tiberius, A. iii., *fol.* 103.
MS. Cott. Julius, C. 2, *fol.* 97 *b*.[1]
Textus Roffensis, p. 50.

Gẏꝼ ꝑeoh ſẏ unbeꝛnꝼanȝen.[2] Gıꝼ hıt hoꝛſ ſẏ ſınȝ on hıſ ꝑeteꝛnan oþþe on hıſ bꝛıdele.[3] Gıꝼ hıt ſẏ oðeꝛ ꝑeoh· ſınȝ on þ ꝑotſpoꝛ[4] ȝ ontenð þꝛeo candela · ȝ bꝛẏꝑ on þ [h]oꝼꝛæc þ[5] ꝑex þꝛıꝑa. Ne mæȝ hıt þe nan mann[6] ꝑoꝛhelan. Gıꝼ hı[t] ſẏ ınnoꝛꝼ.[7] Sınȝ þonne[8] on ꝑeoꝑeꝛ healꝑe þæſ huſeſ · ȝ æne on mıddan. Crux xp̄ı reducat. Crux xp̄ı per ſuꝛtum perſıt ınuenta eſt · abꝛaham tıbı ſemıtaſ uıaſ monteſ concluðat ıob & flumına a[d] ıudıcı[um] lıȝatum perducat. Iuðeaſ xp̄ı ahenȝon · þ heom com to ꝑıte[9] ſꝑa ſtꝛanȝum[10] ȝeðẏðon hım[11] ðæða þa pıꝛꝛeſtan[12] hẏ þ bꝛoꝑe onȝulðon[13] hælan[14] hıt heom[15] to heaꝛme mıcclum · ꝑoꝛ þam [þe] hı hıt ꝑoꝛhelan ne mıhtan.[16] Dıt becpæð ȝ becpæl ꝑe ðe hıt ahte mıð ꝼullan ꝑolcꝛıhte[17] ꝑꝑa ꝑꝑa hıt hıꝛ ẏlðꝛan mıð ꝑeo ȝ mıð ꝑeoꝛe ꝓıhtc beȝeatan · ȝ lætan· ȝ læꝼðan ðam to ȝepealðe ðe hẏ pel uðan[18] ȝ ꝑꝑa ıc hıt hæbbe ꝑꝑa hıt ꝑe healðe ðe to ẏllanne ahte unbꝛẏðe ȝ unꝑoꝛboðen · ȝ ıc aȝnıan ꝓılle to aȝenꝑe ahte ðæt ðæt ıc hæbbe · ȝ næꝼꝑe ðæt ẏntan ne ploт· ne ploh · ne tuꝛꝼ · ne toꝼт · ne ꝑuꝛh · ne ꝑotmæl · ne land· ne læꝑe · ne ꝑeꝛꝑc · ne meꝛꝑc · ne ꝓuh ne ꝓum.[19]

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[1] A paper MS. of transcripts. [2] unðeꝛnumen, Roff. [3] bꝛıdelꝛ. Roff. [4] hoꝛꝑec, Roff. [5] Roff. omits. [6] þe manna, only, Roff. [7] moꝛꝛ, Roff. [8] Roff. omits. [9] ꝑıtene, Tib. [10] ıꝑanȝaN. Tib. [11] heom, Tib., Jul. [12] ꝑıꝑꝛtan, Jul. [13] ꝑoꝛȝulðon, Roff. [14] hælon, Roff. [15] hım, Roff. [16] ȝ heo hıt na ꝑoꝛhelan ne mıhton; Jul., Roff. Tib. goes no further. [17] ꝑolcꝛıht, Jul. [18] vþan, Roff. [19] ꝓuheꝛum, Jul.

A charm for loss of cattle.

If cattle be privately taken away; if it be a horse sing on his fetters or on his bridle; if it be other cattle, sing on the foot spoor and light three candles, and dip on the hooftrack the wax thrice. No man shall be able to conceal it. If it be indoor goods, then sing on the four sides of the house, and once in the middle: etc. The Jews hanged Christ; that resulted to them in a punishment so strong; they did to him of deeds the worst; they paid for that in trouble; they concealed it, to their own mickle harm; since conceal it they could not. He bequeathed it and died, he, *I say*, who owned it, with full folk right, as his ancestors with money and with life by right obtained it; and they let it go and left it to him to have power of it, to whom they granted it: and so I it have as he gave it, who had it to give, unclaimed and unforbidden; and I will own for my own possession that which I have, and never will impair, neither plot nor ploughland, neither turf nor toft, neither furrow nor footmeasure, neither land nor leasow, neither fresh nor marsh, neither rough[a] nor room,[b] of wood nor of field, of sand nor

[a] Rough ground.

[b] Space.

þuðeȝ ne ƿelðeȝ · ſanðeȝ ne ȝtȝanðeȝ · ƿealtеȝ ne ƿæ-teȝeſ · butan ðæt læȝte ða[1] hƿile ðe ic hƀbe · ƿoȝðam [ðe] [n]iȝ ȝe man[2] on liƿe ðe æȝƿe ȝehýȝiðe ðæt man cƿiðde oððon cƿaƿode hine on hunðȝeðe oððon ahƿaȝ on ȝemote on ceaȝtope oƿƿe on cýȝicƿaȝe ða hƿile he liƿde unȝac he ƿæf on liƿe beo on leȝeȝe ȝƿa ſƿa he mote · ðo ſƿa ic læȝe beo ðu be ðinum · ȝ læt me be minum ne ȝýȝine ic ðineȝ ne læðeȝ ne landeſ · ne ȝace ne ſocne · ne ðu mineſ ne ðæȝiƿt ne mynte ic ðe nan þinȝ ;

MS. Cott. Calig., A. xv., *fol.* 136 *a.*

Se enȝel bȝohte þiſ ȝeȝȝit oƿ heoƿonum · ȝ ƀde hit on uppan ſcſ petȝuſ peoƿuð on ȝome. Se þe þiſ ȝebeð ſinȝð on cýȝcean · þonne ƿoȝſtent hit him fealteȝa fealma. Anð ſe þe hit ſinȝð æt hiſ enðebæȝe þonne ƿoȝ-ſtent hit him huſelȝanȝ. Anð hit mæȝ eac ȝið æȝhƿil-cum uncuþum ýƿele æȝðeȝ ȝe ƿleoȝenðeſ ȝ ƿaȝenðeſ. Gif hit innon bið ſinȝ þiſ on pæteȝ ſýle hin ðȝincan · ſona him bið ſel. Gif hit þonne ūtan ſi · ſinȝ hit on ƿeȝſce buteȝan · ȝ ſmeȝe mið þ hc · ſona hin kýmð bot. Anð ſinȝ þiſ ylce ȝebeð on niht æȝ þu tc þinum ȝeſte ȝa · þonne ȝeſcýlt þe ȝoð pið unſpeƿnum þe aihteȝneſſum on menn becumað.

Matheuſ · Marcuſ · Lucaſ · Iohanneſ bonuſ fuit & ſobriuſ religioſuſ · me abdicamuſ · me parionuſ · me orgilluſ · me offiuſ offi ðei fucanuſ ſuſdiſpenſator & piſticuſ.

M'. M'. L. I. Cum patriarchiſ fidðiſ. Cum ƿƿoph&iſ &eriliſ. Cum apoſtoliſ humiliſ · ihū xpi & matheuſ cum ſcſ de fidelibuſ adiunctuſ eſt actbuſ.

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[1] ðæ, Roff. | [2] inȝe timn, Roff., Jul.

of strand, of wold nor of water; except it last me as long as I live. Since the man is not alive, who ever heard that any made a talk or summoned before the hundred *court*, or anywhere to a *folk* gemot, in a market place, or in a church congregation, as long as he lived. He was without litigation in life, be he on his last bed as he may be. Do as I teach; be thou with thine, and leave me with mine. I yearn not for thing of thine, neither lathe nor land, nor soke[a] nor socn.[b] Neither thou needest me, nor do I mind thee at all.

The angel brought this writing from heaven and laid it on the altar of St. Peter at Rome. He who sings this prayer in a church, for him it shall be equivalent to all the Psalms of the Psalter. And he who sings it at the day of his death, for him it shall be equivalent to attendance at the eucharist. And it is also valid for every strange evil, either flying, that is, atmospheric, or travelling, that is, epidemic. If the occasion arise indoors, sing this over water and give it to the sick to drink, he will soon amend. If it be out of doors, sing it on fresh butter, and smear the body with that: amendment will soon appear in him. And sing the same prayer at night before you go to bed, then God will shield you against bad dreams, which come on men at night time.

The first portion of the charm, besides the Latin, seems to contain some Hellenistic, μὴ ἄδικος, μὴ πανουργός, μὴ ὀργίλος, μὴ ἀνόσιος, *where* μὴ *should be* οὐ *and* οὐκ, and πιστικός.

In the second portion, the initial letters M. M. L. I. *stand for Matthew, Mark, Luke, and John. The word eterilis is obscure.*

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[a] Right of trying crimes committed on the estate.

[b] Power of a lord over his villeins, with the corresponding duties.

M. M. L. I. Deum patrem · Deum filium · Deum ſpiritum sanctum trinum & unum & iohannem baſileuſ fidelium damasci per ſuffragium ſancti ſpiritуſ lucidum omnipotens uirtutibus ſanctuſ eſt in ſermonibuſ.

M. M. L. Iohanneſ. Panpulo dimiſit & addinetum. Ā & ω̄. per camelloſ abiunctionibuſ degeſtum ſit pro omni dolore cum dubitu[1] obſeruatione obſeruator. Exultabunt ſc̄i in gloria · l&tabuntur. Exultationeſ dei in faucibuſ eorum · & gladii. Laudate deum in ſc̄f eiuſ · oð ende.

Giſ þu pille ȝ [2] to þinum hlaforðe oþþe to kyninȝe oþþe to oþrum menn oððe to ȝemote þonne bæp þu þaſ ſtaſaf · ælc þæra[3] þonne bið he þe liþe · ꝛ blið.[4] xx. h · ð · e · o · e · o · o · o · e · e · e · laf · ð · R · U · fi · ð · f · p · A · x · Box · Nux. In nomine patriſ Rex. Ꝏ. p. x. xix. xlf. xli'. ih'. ✝ Deo · eo · ðeo · ðeeo · lafðruel · bepax · box · nux · bu. In nomine patriſ rex mariæ · ih'f · xp̄c dominuſ meuſ · ih'c ✝. Confra · fenioribuſ · H · hrinlur · her · letuſ contra me · hee · larrhibuſ excitatio pacif inter uirum & mulierem .[5] A. B. & alfa tibi reddit uota fructu l&a · lita · tota · tauta · uel telluſ ꝛ abe uireſcit.

Fragment of a charm.

MS. Cott. Vitell., E. xviii., *fol.* 16 *a.*

þ þæp ſi þoðe tacn on. ꝛ nim oþ ðam ȝehalȝeðan hlaſe þe man halize on hlaſmæſſe ðæȝ þeopeþ ſnæda · ꝛ ȝecþyme on þa þeopeþ hyþnan þæt beþeneſ ·

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[1] debita ?
[2] Illegible.
[3] This word is illegible.
[4] Thus MS. for blið.
[5] mulierum, MS.

In the fourth portion, Psalm cxlix. verses 5 and 6, and Psalm cl. are cited..

If you purpose to (go a begging) to your lord, or to the king, or to another man, or to a parliamentary assembly, then carry these letters on your person; every one of them will then be gentle and courteous to you.

So that there be a mark of a cross upon it, and take from the hallowed bread, which is hallowed on Lammas day, four pieces, and crumble them on the four corners of the barn.

MS. Cott. Faustina, A. x., *fol.* 115 *b.*, xi. *century.*

Ðeoꝛ eahꝛealꝼ mæȝ ꝑiþ ælceꝛ cẏnneꝛ bꝛoc on eaȝon· ꝑiþ ꝼlean on eaȝon · ⁊ ꝑiþ ȝeꝑiꝼ · ⁊ ꝑiþ miſt · ⁊ ꝑiþ tẽꝛ · ⁊ ꝑiþ ꝑẏꝛmaꝛ · ⁊ ꝑiþ ðeaþ ꝼlæꝛc. Call nẽpne cꝛoccan · ſẏ aſeꝛt on eoꝛþan oþ bꝛeꝛþ · ⁊ þaꝛ ꝑẏꝛta ꝛẏ ſpẏþe
Alfa. ꝛmæl coꝛꝼloþe · ⁊ ȝeðõn ınnan þam cꝛoccan · on uppan þam ſẏ ȝeðõn · GT̃. oþþe pæta · ꝑ hı þeaꝛle pel pẽſe beon · ꝑ ıf þonne tꝛeȝꝛa cẏnna bıſceoppẏꝛt · ⁊ ȝlæppe · ⁊ ꝛubbe · ȝeaꝛꝛe · ⁊ ꝼıꝼleaꝼe · ðæȝeſeȝe · ⁊ ſẏnnꝼulle · ⁊ bꝛune hoꝼe. Sẏ ſẏþþan æꝛen pæt · læꝼel · oþþe cẽc · nẏþepeꝛþ abẏpeþ · ꝑ he eall ſcẽne · beſmẏꝛa eall ꝑ ſcınenðe mıð hunıȝ teaꝛe leohtlıce. Sete þonne on
fol. 136. uppan þone cꝛoccan · ꝑ ꝛe æþem ꝛlea upp · þonne bınnan þꝛım ðaȝum · pæt þınne ꝼınȝeꝛ mıð þınum ſpatle · ⁊ ȝleðða þone læꝼel lẏtlum ⁊ hıtlum · ⁊ nım þæꝛ ȝoðe eahſealꝼe.

Sẏ ȝemenȝeð toȝæðeꝛe hunıȝ teaꝛ · ⁊ pın · ⁊ ꝛuðan ſeaꝛ · ⁊ eꝼenꝼela ȝeðon on cẏpeꝛen pæt oþþe mæſtlınȝ · oþþe bꝛæſen · nım þæꝛ ȝoðe eahſealꝼe.

In the margin in a hand of A.D. 1200.

p′ · ꝑıð þa bleınna þeꝼ ſe hoccef mora ȝeſoðan · puna · ⁊ alð ruſel ſmoru · lea þeꝛ to.

p′ ꝑıð hefð eca · þare clata mora et rap · feſtenðe.

Jtem · cnuca[1] betonıcam · ⁊ gnıð þa þunȝana ⁊ on ufan ꝑ hefð.

p′ · ꝑıð raucka. Nım atena gratan ⁊ unflıð ⁊ ac bꝛenc goð toȝeðera · ⁊ leȝe þeꝛto hoꝛteſ horneſ ⁊ etrıman ðuſt: et ꝑıð hera ꝑıð.[2]

[1] cunca, MS.

[2] Read ꝑıð.

Leechdoms omitted in their place.

This eye salve is good for annoyance of every sort in the eyes, for pin in the eyes, and for web, and for dimness, and for wateriness, and for insects, and for dead flesh. (Take a) quite new crock; let it be set in the earth up to the brim and these worts, minced very small, be put into the crock, and on the top of these grout (?) or some liquid, that they may be thoroughly moistened; that is to say, bishopwort of two kinds, and glap, and ribwort, and yarrow, and cinqfoil, daisey, and sinfull, and brown hove. After that let a brazen vessel, a dish or bowl, be scoured in the lower part, till it quite shine; smear all the shining surface lightly with virgin honey. Then put this upon the crock, so that the vapour may strike upwards, then within three days wet thy finger with thy spittle and spatter the dish by little and little. And thence take a good eye salve.

Let virgin honey, and wine, and juice of rue be mingled together, and in equal quantities be put into a copper vessel, or a latten or a brazen one. Thence take a good eye salve.

For blains. Roots of sea mallow sodden, pound them, and add old lard grease; lay to the blains.

For head ache. Eat, when fasting, root of clote, raw.

Again, pound betony and rub the temples and the top of the head.

For hreaking. Take groats of oats and sour cream and good oakdrink together, and lay thereon dust of harts horn and dust of oat bran, and eat it with the pith of the oats.

p′.· contra cotidianas febres Sume de urticis manipulum · ꝯ stans flexo [genu] contra orientem dic. In nomine patris quæro te · in nomine filii inuenio te · in nomine patris ꝯ filii ꝯ spiritus sancti arripio medicinam contra febres pro ea dic pater noster ꝯ credo ix uicibus.

A charm. In the old hand as before, xi. *century.*

Điſ man ſceal ſingan nigon ſyþon piþ uteſihte on an hneſenbræden æg · þry̆ dagaſ. ✝ Ecce dol gola ne dit dudum bethe cunda bræthe cunda · elecunda ele uahge macte me eienum · ontha ſuetha la ta uiſ leti unda · noeuiſ tesſiæ dulgedoþ. Pateſ noſteſ oþ ende; ꝯ cpeþ ſymle æt þam dſoſe huic · ð if.

Contra ſniguſa omnibus horiſ ſcribiſ In carta · & cum licio ligaſ ad collum egroti hoſa deſiciente. In nomme domini cruciſixi ſub pontio pilato · peſ ſignum cruciſ xp̄i · ſugite febſeſ · ſeu ſniguſa cotidiana · ſeu teſtiana · uel noctuſna · a ſeſuo dei · n̄. Septuaginta xiiii milia angel perſequentuſ noS. ✝ Eugeniuſ · Stephanuſ · Protaciuſ · Sambuciuſ · Dioniſiuſ · Cheſiliuſ · & Quiſiacuſ:, Iſta nomina ſcribe · et ſupeſ ſe poſtat qui patituſ.

Contſa febſeſ in nomine S̄ce et Indiuidue trinitatis In eſſeso ciuitate chelde ibi ſequiescunt .vii. s̃ci · dormienteſ Maximianus · Malchuſ · Maſtinianus · Iohanneſ · Seſaphion · Dionisius · et Constantinus · deus ſequiescet In illis Ipſe dei filius ſit ſupeſ me famulum (ſ am) tuum (ſ am.) N. & libeſet me de iſta egritudine & de febſe · et de omni populo Inimici. AmeN ·;

A blessing on fruit of the field.

MS. Cott. Vitell., E. xviii., *fol.* 16 *a.*

þiſ if feo oðer bleſſunȝ.

Ðomine ðeuſ omnipotenſ qui fecifti cœlum & terram· tu benedicſ fructum iſtum in nomine patriſ & filii & ſpirituſ ſancti. Amen ⁊ pater noſter.

MS. Cott. Caligula, A. xv., *fol.* 125.

þið ȝeðrif.

✠ In nomine ðomini noſtri ihū xp̄i · tera · tera · tera · teſtiſ · conteſa · tabeſna · giſe · geſ · mande · leiſ · boiſ · eiſ · andief · mandief · moab · lib · lebeſ. Dominuſ ðeuſ adiutor ſit illi · iſſ · eax · filiax · artifex · amen.

þið poccaſ.

Sanctuſ micaſiuſ habuit minutam uariolam & rogauit ðominum ut quicumque nomen ſuum ſecum portare ſcriptum.

Sc̄e micaſi preſul & martir egregie ora pro me · N̄ · peccatore & ab hoc morbo tua interceſſione me defende. Amen.

þið ȝeſpell.

Domine ihū xp̄e ðeuſ noſter per orationem ſerui tui blaſii feſtina in adiutorium meum.

A GLOSSARY OF NAMES OF PLANTS FROM THE LIBRARY OF THE CATHEDRAL, DURHAM.

THE DURHAM GLOSSARY OF THE NAMES OF WORTS.

A.

Absinthium.[1] Vermod.
Abrotanum.[2] Sutherne Vude.
Absinuatica. Smeore vyrt.
Ablacta. Cravenbeam.
Acrocerium. Docca.
Acitellium vel Acecula. Hramеson.
Acucule. Croppas.
Acitulium. Geaces sure.
Acantaleuca.[3] Smel thistel.
Acanton.[4] Beo vyrt.
Achillea.[5] Collocroch.
Aconita.[6] Thung.
Adriatica. Galluc.
Aemum.[7] Hindberien.
Affodillus.[8] Vude hofe.
Agrimonia. Garcliue oththe clif vyrt.
Agrimonia alpha. Eathelferthing vyrt ł glofvyrt.
Aglao fotis.[9]
Allium. Garlec.
Althea. Merc mealeve.
Altilia[10] regia. Vude roue.
Algea.[11] Flot vyrt.
Allenus. Veal vyrt ł ellen vyrt.
Amorfolia. Clate.
Ambrosia. Hind helethe.
Amigdalus.[12] Easterne nute beam.
Ambila.[13] Lec.
Anecum.[14] Dile.
Anta. Eoforthrote.
Annuosa.[15] Easc throte.
Anchorium.[15] Medere.
Apium. Mearce.
Apiastum. Vude merce.
Apparine. Cliue.
Appolligonius.[16] Unfortreden vyrt.

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[1] ἀψίνθιον.
[2] ἀβρότανον.
[3] ἄκανθα λευκή.
[4] ἀκάνθιον.
[5] Ἀχίλλειον.
[6] ἀκόνιτον.
[7] αἷμά ? fruits of αἱμοί.
[8] ἀσφόδελος.
[9] ἀγλαοφωτίς. Hb. clxxi.
[10] Hastula.
[11] Alga.
[12] ἀμύγδαλον.
[13] ἄμυλον, frumenty ?
[14] ἄνηθον.
[15] ἄγχουσα.
[16] πολύγονον.

Apodillis.[1] Vude roue ł bara popig.
Apiastrum. Beo vyrt.
Aquileia.[2] Argentilla.
Arnaglossa.[3] Vegbrade.
Arboratio. Vilde redic.
Artemesia.[4] Mugvyrt.
Aristolochia. Smerevyrt.
Artimesia.[4] Hilde.
Artenesia monoclos.[5] Clif thunge.
Archangelica. Blinde nettle.
Artemesia tangentes. Thet is othres cynnes mugvyrt.
Ascalonia. Ynne leac ł cipe.
Astula regia. Vude roue ł bare popig.
Atrilla. Attorlathe.
Auadonia. Feld vyrt.
Auris leporis ł aurisfolia. Half vyrt.

B.

Bacinia.[6] Blace bergan.
Brassica. Cavlic.
Basilisca. Neder vyrt.
Balsemita. Balsemite.
Batrocum.[7] Cluf vyrt.
Betonica. Se leasse bisceop vyrt.
Betunus. Heope.[8]
Beta. Bene dicta.
Berbenaces. Easc vyrt.
Berbescum. Gescad vyrt.
Brogus. Head.[9]
Borotium ł boratium. Eoforthrote.
Botration. Cluf thunge ł thung.
Bobonaca. Hrate.
Bronia. Hymelyc.
Bricium. Cerse.
Brittannica. Viht meres vyrt ł heaven hindele.
Buglosse. Foxes gloue.
Bucstalmum. Hvit megethe.
Buglossan.[10] Glof vyrt ł hundes tunga.
Bulbus.[11] Belene.
Bulbi scillici.[12] Gledene.

C.

Calamus. Hreod.
Calesta[13] ł Calcesta.[13] Hvit cleaure.
Calta[13] siluatica. Vude cleaure.
Calciculium.[14] Geacessure.
Calistricus[15] ł Calitricem. Ealifer ł veter vyrt.
Camicula. Argella.
Cameleon[16] ł Camedris.[17] Vuluescomb.
Camemileon[16] alba ł Camemelon sebrade. Vulues teals.
Camesete.[18] Ellen vyrt.
Camelon.[16] Eorth crop.

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[1] ἀσφόδελος.
[2] Aquilegia.
[3] ἀρνόγλωσσα.
[4] Αρτεμισία.
[5] μονόκλωνος.
[6] Vaccinia.
[7] βατράχιον, *ranunculus.*
[8] *hip.*
[9] heaƀ.
[10] βούγλωσσον.
[11] βολβός. Hb. clxxxiv.
[12] σκιλλητικός, *of squilla.*
[13] Caltha.
[14] Acitulium, *now Acetosella.*
[15] καλλίτριχον.
[16] χαμαιλέων.
[17] χαμαιδρύς.
[18] χαμαιακτή.

CHAMEDAFNE.[1] Leoth vỳrt ł hreafnes fot.
CAMEPITUM.[2] Eacrop.
CAMERION. Mete thistel.
CAMEMELON. Magethe.
CAMEPITHIS.[2] Henep.
CANNA. Hreod.
CANIS LINGUA. Hundes tunga.
CANDUELIS. Linde ł vigle.[3]
CANIS CAPUT. Hundes heauod.
CAPRIFOLIUM. Vudebinde.
CAPE.[4] Henep.
CAPPARIS. Vude bend.
CARDUUS. Thistel.
CARIX. Secg.
CARISCUS. Fic beam.
CARIOTA. Valch mora.
CARISCUS. Cvicbeam.
CAROCASIA.[5] Hareminte.
CARDUUS SILVATICUS. Vude thistel.
CASTANEA. Cistelbeam,
CATHARTICUM.[6] Lybb corn.
CAULA. Caul.
CELIDONIA. Celitheme.
CENTAURIA. Eorth gella ł hyrd vỳrt ł curmelle.
CENOCEPHALEON.[7] Heort cleaure.
CENTENODIA.[8] Unfortreden vỳrt.
CEPA. Henne leac.[9]
CERVILLUM. Fille.
CEREFOLIUM. Cerfille ł hỳnne leac.
CRESCO.[10] Cerse.
CIMINUM.[11] Cỳmen.
CINAMONIUM ł CIMINI. Sutherne rind.
CICATA.[12] Heomlic ł vude vistle.
CICER. Sum bean cỳnn.
CYCLAMINOS. Eortheppel ł slite ł attorlathe.
CYNOGLOSSA. Ribbe.
CIRROS.[13] Clỳfe.
CRISTO. Cleaure.
CITOCATIA.[14] Libb corn.
CLITON. Clate.
CITTASANA. Fanu.
COLITUS[15] ł COLOCUS.[15] Eoforthrote.
COLIANDRA. Cellendre.
COLATIDIS. Singrene.
CONSOLDA. Ban vỳrt.
CONFIRMA. Galluc.
CORNUS. Cavel.
CORIMBUS.[16] Ifigcropp.
COSTA ł COSTIS. Cost.
COTILEDON.[17] Umbilicus Veneris.
COTULE. Bolle.[18]
COXA.[19] Thung.
CULUNA.[20] Megethe.
CUCUMERIS. Hservhete ł Verhvete.
CULMUS. Healm.
CAMERION. Mete thistel.

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[1] *χαμαιδάφνη.*
[2] *χαμαιπίτυς.*
[3] A bird, the linnet, see Gl. R. 38.
[4] *κάνναβις.*
[5] *κολοκάσια.*
[6] *καθαρτικόν, purgative.*
[7] *κυνοκεφάλιον.* Hb. lxxxviii.
[8] Centumnodia.
[9] enneleac, a compound of unio, *onion*, and *leek.*
[10] Out of the English.
[11] *κύμινου.*
[12] cicuta.
[13] *κίρσος.*
[14] *κολοκάσια.*
[15] cardo (*Fr. chardon*) *λευκός.*
[16] *κόρυμβος.*
[17] *κοτυληδών.*
[18] *κοτύλη, a cup.*
[19] Toxicum.
[20] Calmia, *calamine.*

CANAFEL[1] SILUATICA. ·i· Camepithis henep.
CHARTAMO.[2] Lybb corn.
CARDAMON. Cearse.

D.

DRACANTEA. Dracentia.
DELFIMON. Fugeles vise.
DILLA. Docc.

E.

EBULE ł EOBULUM.[3] Veal vyrt ł ellenvyrt.
ELEOTRUM. Eleotre.
ELLEBORUS. Vede berige ł thung.
ELLEBORUS ALBUS. Tunsing vyrt.
ELIOTROPHUS. Sigel hveorfa.
ELIOTROPION. Solago minor.
ECIOS.[4] Haransveccel.
ELIOTROPIA. Sigelhverpha.
EMIGRANI.[5] Von vyrt.
EPTAFILON. Gelod vyrt ·i· vii. folia.
EPICOSIUM.[6] Half vyrt.
ERIFEON. Lith vyrt.
ERUCI.[7] Sinapis.
ERASTI.[8] Bremel.
ERITHIUS.[9] Brad thistle.
ERMIGIO. Hind berge.

F.

FAFIDA. Leomoc.
FRAGA. Stravberian' vel mersc mealeve.
FEBREFUGIA. Fever fugie.
FETILLINA[10] ARBORATICA. Eofer fearn.
FEBRIFUGIA. Smero vyrt.
FEL TERRE. Eorth gealla.
FENICULUM. Flonel ł finul.
FENE GRECIO. Vyle cerse.
FENIFUGA.[11] Attorlathe.
FERUTELA vel FERULA. Easc throte.
FICUS. Fic beam.
FILA AUROSA. Ban vyrt.
FILEX.[12] Fearn.
FULLERUTA. Rude.
FUMICLUM. Finul.
FUNGUS. Svam.
FUFUR.[13] Sifetha.

G.

GALBA.[14] Galloc.
GAGANTES.[15] Mug vyrt.
GALLI CRUS. Attorlathe.
GALLITRICUS. Veter vyrt.
GLADIOLUM. Gladene.
GRASSULA.[16] Hleomuc.
GRAMEN. Cvice.
GENTIANA. Eorth nutu ł feldvyrt.

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[1] *κάνναβις.*
[2] *κάρδαμον.*
[3] Ebulum.
[4] *ἔχιον.*
[5] *ἡμικρανία, megrim.*
[6] Epicurium.
[7] Eruca, *rocket.*
[8] Ruscus.
[9] *ἐρείκη ?*
[10] Filicina, *female filix.*
[11] Venenifuga.
[12] Filix.
[13] Furfures.
[14] Galla, *gallnut.*
[15] Dracunculus, Hb. xii.
[16] Crassula.

GENESTA. Brom.
GIGARTIA.[1] Eorth galla.
GINGERALIS. Heunebel.
GRISSA GARINA. Vorthig cearse.
GRYAS. Medere.
GOTUNA. Cammuc.

H.

HEDERA. Ifig.
HEDERA NIGRA. Eorth ifig.
HERBESCUM.[2] Gescad vyrt.
HIBISCUS. Mersc maleve.
HINNULA CAMPANA. Spere vyrt.
HIERIBULBUM. Greate vyrt.
HIEREBULBUM. Cusloppe.
HYPERICON. Corion.
CLITUM. Clate ł clif vyrt.

I.

IDROGIAS.[3] Grundes svilige.
IEROBOTANVM. Easc throte.
IUNCUS. Risce.
IUSQUIAMUS ł SIMPHONIACA. Hennebal.
INCUMUS.[4] Popig.
INTULA.[5] Val vyrt.
IPPIRUS.[6] Equiseia ł toscanleac.

L.

LINGUARIUM. Vude binde.
LACTIRIAS ł LACTIRIDA. Gyth corn ł lib corn.
LACTUCA SILUATICA. Vude lectric.
LACTUCA LEPORINA. Lactuca.
LAGENA.[7] Crocc.
LAPPA. Clate.
LAPATIUM.[8] Vude docce.
LAUENDULA. Lauendre.
LEPTOFILOS.[9] Mug vyrt.
LEPORIS PES. Haran hig.
LEONTAPODIUM. Leonfet.
LILIUM. Lilie.
LINGUA BOBULE. Oxan tunge.
LINGUA BUBILLA.
LYCHANIS [10] STEPHANICE. Lece vyrt.
LOLIUM. Coccel ł ate.
LUBESTICA. Luuestice.

M.

MALUA. Hoc leaf.
MALUA CRISPA. Smerig vyrt.
MALUA ERRATICA. Hoc leaf ł Geormen leaf.
MALUM TERRE. Galluc ł elechtre.
MALACHIN AGRIA.[11] Vude rofe.
MAGDALIS.[12] Gyth corn.
MAGUDARIUS.[13] Caul.
MARRUBIUM. Harhune.
MASTIX.[14] Hvit cuda.

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[1] *γίγαρτα, grapeseeds.*
[2] Verbascum.
[3] *ἠριγέρων.*
[4] *μήκων.*
[5] Intubus.
[6] *Ἵππουρις.*
[7] *a jug.*
[8] *λάπαθον.*
[9] Hb. xiii.
[10] Hb. cxxxiii.
[11] *μαλάχη ἀγρία.*
[12] *ἀμυγδαλῆ.*
[13] *μαγύδαρις.*
[14] *μαστίχη.*

Mellauna. Meode vyrt.
Menta. Minte.
Mercurialis. Cedele ł merce.
Metoria.[1] Hvit popig.
Millefolium. Gearve.
Modera. Cicene mete.
Mora. Heort berige.
Mosilcum. Ragu.
Mula.[2] Horshelne.
Muscus. Mose.
Malagma.[3] Scalfa.

N.

Napis. Nep.
Narcissus. Hals vyrt.
Nasturcium. Vilde cerse.
Nepitamon. Nepte.
Nereta. Sea minte.
Nimphea. Collon croh ł sigel hveorua.
Nimpha. Fleathor vyrt.

O.

Obtalmon. Magethe.
Ocimus. Mistel.
Oleotropius. Oxnalib ł cothe vyrt.
Opium. Popig.
Oriebanum. Horshelene.
Orbiculosa. Slite.
Organum.[4] Organe.
Origanum.[4] Curmelle ł elene.
Ostrago.[5] Stic vyrt.
Ostricium. Vude rofe.
Ostriago. Lith vyrt.
Oxilapatium. Eorth vealle ł scearpe docce.

P.

Papaver. Popig.
Papamo. Meode vyrt.
Pastinaca. Mora.
Pastinaca siluatica. Feld moru.
Pentaphilon. Refnes fot.
Pentilupi. Vulues comb.
Personacia. Bete.
Perdicalis. Dolhrune.
Peristerion. Berbeana.
Peucedanum. Cammoc.
Pipinella. Pipi neale.
Polipodium. Eofer fearn.
Pollegia. Hyll vyrt ł dveorge dveosle.
Polion. Peonia.
Polloten.[6] Crave lec.
Proserpinata. Unfortreden.

Q.

Quinque folia. Fif leaf.
Quinque nervia. Ribbe.

R.

Raphanum. Redic.
Ramuscium. Hrameson.
Ramnus. Thyfe thorn.
Rapa.
Radiolum. Eofer fearn ł brun vyrt.

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[1] μηκωνία for μήκων.
[2] Inula.
[3] μάλαγμα.
[4] ὀρείγανον.
[5] Hb. xxix.; Pref. p. lv.
[6] βαλλώτη.

RESINA. Sutherne rinde.
ROSA. Rose.
ROSMARINUM. Sun deav ł bothen ł feld medere.
RUTA. Rude.
RUDA SILUATICA. Hinnele.
RUSCUS cneopholen.

S.

SALVIA. Saluie.
SAXIFRIGIA. Sund corn.
SANDIX. Vad.
SANICULA. Sylfhele.
SANGUINARIA. Unfortreden.
SATYRION. Hrefnes lec.
SARTA MONTANA. Rude.
SCASA ł SCAPA ł SISCA.[1] Eofor throte.
SCALONIA. Cype leac.
SENECIO. Grunde svilige.
SERPILLUS. Organe ł brade lec.
SEMPERUIMUS. Sinfulle.
SPLEMON. Brun vyrt.
SIMPHONIA ł OTA. Beolene.
SCILLA. Gledene.
SOLSEQUIA. Sigel hveorna.
SOLATA. Solesege.
SOLAGO MINOR, id est Eliotropion.
SCOLIMBOS. Se unbrade thistel.
SUMPHITUM. Galluc.
SPARAGIA GRESTIS. Vude cearfille.
SPARAGO. Nefle.
SAMSUCHON.[2] Ellen ł cinges vyrt.
SCELERATA. Clufthunge.
SISIMBRIUS. Broc minte.

T.

TANACETUM ł TANACETA. Helde.
TEMULUM.[3] Vingre.
TEMOLUS ł TITEMALLOS. Singrene.
TIDOLOSA.[4] Crave lec.
TRIFOLIUM SILUATICUM. Eaces sure.
TRIFOLIUM RUBRUM. Reade cleaure.
TITUMALOSCA CALATIDES,[5] id est Lacteridas. Libcorn.
TRIBULUS. Gorst.[6]
TRYCNOSMANICOS.[7] Foxes gloua.

W.

WALUPIA. Electre.

U. & V.

VACCINIUM. Brun vyrt.
VERVENA. Berbena.
UENERIA. Smero vyrt.
VERBASCUM. Felt vyrt.
VINCA. Peruince.
VIOLA. Cleafre ł ban vyrt.
VIBURNA. Vudebinda.
UISCUS. Mistelta.
UMINUM. Fugeles lec.
VICA PERUICA. Tvileafa.
UIPERINA. Neder vyrt.
UICTORIALE, id est cneopholen.

X. & Z.

XIFION. Foxes fot.
ZIZANIA. Coccel.

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[1] Sisca, scasa, is *chisel.* ycaya is *shaver, plane.*
[2] *σάμψυχον.* Hb. cxlviii.
[3] *τὸ μῶλυ, a garlic.*
[4] Hermodactylus.
[5] Hb. cx.
[6] Hb. cxlii.
[7] Hb. cxliv.

SAXON NAMES OF PLANTS COLLECTED.

SAXON NAMES OF WORTS AND TREES.

In the following collection of names of herbs from all the sources which were within my reach, I have endeavoured to pick my way safely among the contradictions and impossible doctrines of the authorities. To have given only the results at which glossaries arrive would have been to leave the whole subject in the confusion in which it has been so long involved; and, if our knowledge is to be advanced at all, it must be permitted to reject absurd and foolish statements, even though robed in the venerable garb of some sort of antiquity. In collecting the passages in which the various names of plants occur out of the genuine and trustworthy books edited in this series, it has been ever present to my memory, watchfully to test the lists of worts as they are prescribed, knowing that the appearance in the same list of two names supposed to belong to the same plant, would necessarily throw suspicion upon one of them. And I rejoice to be able to say that this test has never proved the glossary already given to be in error, while the reconsideration of every separate article has resulted only in reaching, for a few names, a more clear and definite conclusion. The failure of the glossaries lies in misinterpreting Latin words, or what came to them in a Latin form, and it can be no matter of surprise that their failures are many. The plants Vergilius mentions are not yet satisfactorily identified.

The errors of the glossaries themselves are so numerous, and the further errors of the editors so senseless, as to make these authorities wholly useless without close and toilsome examination. I have already observed that Anchusa, ἄγχουσα, became in the hands of the penmen Annuosa; so one finds Gni sacer placed under G, for Ignis sacer; Bena under B, for Avena; Mula under M, for Inula; with hundreds of others which are riddles. A preposterous editorial blunder is pointed out under Ꝺɒoc, and these errors, where the MSS. have been compared, are too numerous to be worth more than this passing notice: lappa becomes under such treatment lawza; Paranymphus, ƀɼyhƀzuma, *the best man*, or *groomsman*, becomes bɼyðzuma, *the bridegroom*, as if social and holy rites were not understood in early days; Maythen, written mıþe, becomes miwe; and whole lines are omitted and transposed. In very early writing ɼ and n are scarcely distinguishable, and have been sometimes misread, as in gl. MM, first column, "*abilina*, hɼuƀu," the meaning of which is *Avellana*, hnuƀu.

It is much to be desired that all recoverable English names of plants could be registered; for myself I have been collecting for some years, and should be glad to communicate with as many as possible on the subject.

SAXON NAMES OF WORTS AND TREES FROM VARIOUS SOURCES,

WITH SOME VEGETABLE PRODUCTS.

Such as are printed in modern letters are taken from Manuscripts later than the Conquest.

A.

Ac, Æc, gen. –e, fem., *oak, quercus robur.* Gl. vol. II.; Lb. I. xxiii. xxxvi. xxxviii.; II. lxi. 2; III. viii. xiv. 1. xxvi. Δρῦς.

"Acleac, *quernum.* Gl. R. 45," where we must read Acleaȝ, *folium quernum.*

Acmistel, *oak mistletoe. See* Mistel.

Acþind, gen. –e, fem., *oakrind, cortex quernus.* Lacn. 12.

Ache, *apium.* Gl. MS. Vitell. c. iii. fol. 10 b. Σέλινον.

Adrelwort, *feverfue.* Gl. Harl. 978.

Aðþemint, *parthenium.* Lex. Somner. These seem to be errors for Adderwort. *See* Næddeþpyrt.

Æbs, *abies.* Æ.G. p. 4, line 44, p. 11, line 18. Glossaries. A Latinism. Ἐλάτη ?

Æceþspþanca, *ilex.* Æ.G. p. 13, line 47. Unsupported.

Æȝeþðe, gen. –an, fem. ? Probably, by contraction, the same as Æðelȝeþðingwyrt, which see. Lb. I. xxxviii. 6, xliv. lxviii.; Book II. li. 4; Book III. xlviii.; Laen. 12, 18.

Æȝwyrt, *dandelion, leontodon taraxacum.* Gl. vol. II.

Ælepe, "origanum." Gl. Brux. 42 a.

Ælfðone, gen. –an, fem. ? *enchanters nightshade, Circæa lutetiana.* Gl. vol. II.; Lb. I. xxxii. 4; II. liii.; III. xxvi. xlvii. lxii. = p. 346. lxiv. lxviii.

Æppel; for the compounds *see* Appel, Appul. The plural æppla. Lb. II. xvi. xxii. xxiii. xxxvi.; II. iv.; ÆG. p. 48, line 18; P.A. fol. 19 b. ðа æȝȝþicaniȝcan æppla, *mala Punica.* Gl. Cl. fol. 62 c. Many sorts, Lb. II. ii. 2. supe æppla, *sour apples, mala acidiora,* distinguished from puðu æppla, *wood apples, wild apples, mala agrestia, mala acerba.* Lb. II. xii. Μῆλον, Μᾶλον.

Æpse, gen. –an, fem. ? Also Æspe, gen. –an, fem. ? *aspen, populus tremula.* Lb. I. xxxvi. Æspan. Lb. I. xlvii. 1.; Glossaries. By loss of final vowel Æps.

Æpsþind, *aspenrind, cortex eiusdem arboris.* Lb. III. xxxix.

Æþisc. *See* Risce.

Æsc, gen. –es, masc., *ash, fraxinus excelsior.* Gl. vol. II.; Lb. I. xxiii. xxxii. 3, 4, xxxviii. 11, xlvii. 1; III. xxxix. 1, xlviii.; Lacn. 12. Μελία.

Ceasteþ æsc, *black hellebore, helleborus niger.* Gl. vol. II; Lb. III. xxx.; Lacn. 39, 43, 80.

Æscþpotu, gen. –an, fem. The equivalent is not certain. *See* Gl. vol II.; Lb. I. ii. 22, xxxiii. xxxviii. 11, xliii. xlvii. 3, lxxxviii.; II. liii.; III. xii. lxi. lxvi. lxxii. 1; Lacn. 12, 38; Hb. iv. ci. 3.

Æte, pl. Ætan, gen. pl. ætena, *Oat, avena sativa.* Lb. I. xxxv; vol. III. p. 292. Ate, Gl. M. 321 a. Βρόμος.

Æþelrepðingpypt, gen. –e, fem., *stichwort, stellaria holostea.* Gl. vol. II.; Hb. lxiii. 7, lxxviii. 1.; Lb. xxxiii. 1, xxxviii. 5, lxxxviii; Lacn. 4, 29, 39, 53; Gl. R. 44. Stellaria holostea was reckoned "good against stiches and pains in the side," and was therefore called Stichwort (Bailey).

Agrimonia, –an; *Agrimony, Agrimonia eupatorium.* A Latinism. Lb. I. ii. 22, xxxi. 7, xxxii. 2, 4, xxxiii. 1, xxxviii. 10, xlv. 3, lxix; II. viii; III. xiv. 1, xxvi. xxxiii. 2, xlvii. lxvii; Lacn. 27, 29, 36, 39, 40; acp. 111. The native name was garclyre.

Alexanðria,—ðre, gen. –an, *Alexanders, Smyrnium olusatrum; Macedonian parsley.* Lb. I. xxxii. 4, xlvii. 3, lxii. 2, lxiv. lxvi. lxx.; II. lxv. 3; III. viii. xii. 2, lxvii; Lacn. 12, 29, 111. Ἱπποσέλινον.

Alop, Alp, gen. alepes, alpes, masc.; *alder, alnus glutinosa.* Lb. I. ii. 15, xxxvi. xl.; II. xxxix. li. 3, lii. 1.; C.D. 376, 1065, 1083, 1246; Gl. Cleop. Alæp. Gl. M.M. 153 b.

Alpe, Alpan, Alepan, Alupan, *Aloes, succus inspissatus aloes arboris.* Lb. II. lxiv. contents; II. ii. 1=p. 178; II. iii. xiv. xvi. 1, xxvii. xxx. lii. 1, 2, lix. 4, lxv. 5; Lacn. 1, 114; Διδ. 23, 34, 63. Ἀλόη.

Ammi, Ami, gen. Ameos, *ammi maius,* Ἄμμι. Lb. II. xiv., where its foreign origin is attested by the epithet Southern. It more frequently occurs as Bishopwort, and was, doubtless, naturalised. Hb. clxiv. Milium solis, *sun millet,* a frequent synonym. It seems to have come from Egypt.

Amygdalas, gen. sing. –es, *Almonds, fruit of the Amygdalus communis; nuces amygdalinæ.* Hb. xiii. 2, xxxiii. 1; Διδ. 63. Ἀμύγδαλα.

Anan, Διδ. 44, for hunan? or for Aron?

Ananbeam, *spindle tree, euonymus europæus.* Gl. vol. II.

Anðatre, *capparis.* Somner Lex. from an MS.

Antre, gen. -an. Lb. II. ii. 1. *Radish? See* Ontre.

Appelðup, Appelðop, Apulðop, *Apple tree, pirus malus.* Bot. Lb. I. xxvi. xxxvi. xxxviii. 11.–pinð, III. xlvii.; Lacn. 12; Gl. M.M. 159 a, etc. But Apulðre, fem. Æ.G. p. 5, foot.

Milsc apulðp, *sweet apple tree, malus hortulana.* Gl. M.M. 159 a; Quadr. viii. 6.

[Appelleafe, gen. –an, *violet, viola odorata,* and *V. canina.*] "Appellef, *viola.*" Gl. MS. Vitell. c. iii. fol. 10 b. "Appelleaf viola." Gl. Harl. 978.

Appotane, gen. –an, *southernwood, artemisia abrotanon,* Ἀβρότανον. Lb. I. xvi. 2, xviii. xxxiii; II. xxii. liv; Lacn. 29. Ambrocena, Διδ. 15.

Arage, *orache, atriplex.* Gl. M. *See* Melðe.

Arimelu, *peganum harmala.* Lb. I. lxiv. Πήγανον ἄγριον.

Aroð. Gl. vol. II.

Arsesmart. *See* Carsmerte.

Asaru, *Asarabacca, Asarum Europæum,* Ἄσαρον. Gl. vol. II.

Ate. *See* Æte, *oat.* Gl. M. 321 a.

Atrum, Attrum, *smyrnium olusatrum.* A Latinism. Lb. I. ii. 21, 23; III. ii. 4, 6; Διδ. 21. Ἱπποσέλινον.

Attorlaþe, gen. –an, fem., *Panicum crus galli;* an interpretation somewhat confirmed by the treatise Περὶ Διδάξεων, which, not naming atterloðe, does name panic, and thrice. Hb. xlv.; Lb. I. ii. 23; I. xii. xxxi. 7, xxxviii. 3, 11, xxxix. 3, xl. xlv. 2, xlvii. lx. 4, lxii. 1,

Attorlaþe—*cont.*
2, lxiii; II. xxxiv. 2, li. 4, liii.; III. viii. xii. xli. lxiii; Lacn. 24, 29, 78.
Seo smale attorlaðe. Lb. I. xlv. 1, 6, *setaria viridis.*

B.

Bæplic, *barley, hordeum distichon.* Chron. 1124, p. 376. Κριθή.

Bæst, *bast, philyra, tiliæ cortex interior.* Gl. M.M. 163 b.

Baldmoney, *gentian.* MS. Bodl. 536.

Balewurt, *white poppy, papaver somniferum.* MS. Bodl. 130. fol. 73, from Bealo, *bale, mischief.* Μήκων.

Balsmeðe, gen. -an, fem., *bergamot mint, mentha odorata.* The Balsaminta of Gl. M. glossed horsmynte. So gl. Rawl. c. 607. Hence correct Διδ. 15.

Balzaman, -me, (oblique cases), *Balsam,* Βάλσαμον, Ὀποβάλσαμον, the gum of the Amyris Gileadensis. Lb. II. lxiv. contents and text.

Banpypt, gen. -e, fem., *wallflower, cheiranthus cheiri;* a derivative of Bana, *a manslayer,* from the bloodstained colour of the petals; whence the plant is sometimes now called Bloody Warriors. Thus Hb. clxv. Then also cpoppan, bunches of flowers, are assigned to it, Lb. II. li. 2. This is Sio ȝpeatе banpypt, Lb. III. viii. Occ. also Hb. clii. 1; Lb. I. i. 15, xxv. 1, 2, xxxi. 7, xxxvi. lix. lxiii.; Lacn. 14.

[Sio læsse banpypt] *daisey, bellis perennis;* the petals being tinged with red. Gl. vol. II.

Beallocpypt, *orchis.* "Beallocwert," MS. Bodl. 130. Ballock grasse, Lyte. p. 249. Herba priapisci, .i. beallocwirt, MS. Bodl. 130. fol. 74. Ὄρχις.

Bean, pl. Beana, *bean, faba domestica,* Hb. lvii. 2; Gl. Laud. 567. fol. 73 a.; Lb. I. xxxi. 1; II. xxiv. xxx.; Lacn. 116; Διδ. 4, where it is black beans. Διδ. 26, 39, 41; ÆG. p. 16, line 10. Κύαμος.

[Beaȝbeam,] Beȝbeam, gen. -es, masc., *the Bay, laurus,* derives its name from Beaȝ, a crown, a diadem, a στέφανος or garland; and Roman associations. In Beaȝ the ȝ could receive the sound of y; as in some dialects of Germany it still does. The glossarial mulberry is against tradition. Δάφνη.

Belene, Beolene, Beolone, Belune, gen. -an, fem., *henbane, hyoscyamus niger,* used also for *H. albus.* Hb. v.; Lb. I. ii. 23, iii. 11, vi. 3, xxviii. xxxi. 1, xxxii. 4, lxiii.; III. iii. 1, iv. xxxvii. l. lxi.; Lacn. 12, 18, 111; Gl. Vol. II.

Benedicce, *herb Bennet, Avens, geum urbanum,* Lacn. 29. Herba Benedicta.

Beopypt, gen. -e, fem., *sweet flag, acorus calamus.* Apiago, Gl. R. p. 39. Apiastrum biouuypt, an archaic spelling. Gl. M.M. 153 a. Gl. vol. II.; Hb. vii.; Lb. I. xxvi.; II. li. 2.

Bepbine, *verbena.* Lb. I. lxii. 1. Bepbena, Lacn. 29. Διδ. 21.

Bepe, gen. -es, masc., *bere, horaeum hexastichon.* Hb. clii. 1; Lb. I. xxxv. xxxix.; Lacn. 37. Bepaȝ, ordea, ÆG. p. 16, line 10 (two MSS.). Bepe þ hé úr ȝopȝeaȝ, M. H. fol. 17 a, *here that he gave us.* Also called *big.* In Ld. Vol. I. p. 402, bepe seems to be made feminine.

Bepipinde, *Bearbind, convolvulus.* "Umbilicus, Gl. M. 322 a.

Bete, gen. -an, fem., *Beet, Beta maritima,* otherwise *vulgaris.* Hb. xxxvii.; Ld. vol. I. p. 380; Lb. I. i. 3, xxxix. 3; II. xxv. xxx. 1, 2, xxxiii. lix. 14; Lacn. 1, 5, 12, 26, 28, 58, 107; Διδ. 48. Τεῦτλον, Τευτλίον.

Betonice, gen. -an, fem., *Betony, Betonica officinalis.* Hb. i. cxxxv. 3; Vol. I. p. 378, 9. 10, p. 380, twice; Lb. I. xvi. 2, xx. xxi. xxiii. xxv. 1, xxvii. 1, xxix.

Betonice—*cont.*
xxxii. 2, xxxvi. xxxix. 3, xli. xliii. xlv. 1, xlvii. 3, xlviii. 2, lxii. 1, lxiii. lxiv. lxvi. lxvii. 2, lxviii. lxix. lxxviii. lxix. lxxx; II. xxxix. l. li. 1, 3, liii. lv. 1, 2; III. xii. 1, xiv. 1, 2, xxvi. xxviii. xxxiii. 2, xli. xlvii. xlix. lxiv. lxv. lxvi.; Lacn. 4, 12, 14, 23, 24, 26, 29, 36, 38, 39, 49, 59, 64, 65, 67, 111; Διδ. 8, 60, 63; vol. III. p. 292.

Bindweed, *convolvulus.*

Binspyrt, *iuncus* seu *carex.* Gl. vol. II.

Birdes tongue, *stellaria*, from the leaves. "*Avis lingua*," Gl. Harl. 3388.

Birce, Birce, Bence, Byrc, Berc, gen. –ean, fem., *Birch, betula alba*, Gl. R.. 46, 47; Lb. I. xxxvi. Bencrinb, Lb. III. xxxix. 1. In Gl. M.M. 154 b., read betula for beta.

Byrig, *the mulberry tree, morus.* Lb. II. liii., where the translation wants correction. Spellmans Psalms, lxxvii. 52. The derivation is from Byrge, Berge, *a berry*, of excellence; and in late Latin all berries were expressed by mora rather than by baccæ. Μορέα.

Byrgberge, gen. –an, ean, *the berry, morum.* Gl. vol. II.; Lb. II. xxx. 2.

Berigdrenc, *a mulberry drink.* Gl. vol. II.

Birceoppyrt, gen. –e, fem., *bishops weed. ammi maius*, Gl. vol. II. Of southern origin, Lb. II. liv., and not betony in Lb. I. xxiii. xxxix. 3, xlvii. 3, xii. 1, lxvi. lxvii. 2; II. liii. 2, lv. 2; III. xli. lxiv. lxvi. Of two sorts, vol. III. p. 292. From which passages, all others in the Leechbook where the word is put without qualification, must be referred to the same interpretation. Lb. I. ii. 23, ix. xv. 2, xix. xxxi. 7, xxxii. 2, xxxviii. 11, xxxix. 3, xl. xli. xlv. 1. 2, xlvii. 3, lviii. 2, lxii. 2, lxiii. lxiv. lxxxiii.; II. li. 3, 4, liii. lxv. 5; III. ii. 1, 6, xiii. liv. lxi. lxii. twice, lxvii. lxviii.

This argument applies also to the passages in Lacnunga, for betony and bishopwort are mentioned together in art. 4, p. 7, art. 23, 29, 111. Hence ammi is meant in 23, 35, 38, 62, 82, 89, 112.

Birceoppyrt—*cont.*
Seo bnaðe birceoppyrt, ——? Lacn. 4. 59.

Seo læsse birceoppyrt, *Betony, Betonica officinalis.* Gl. vol. II.

Byterwort, *dandelion, leontodon taraxacum.* Gl. Harl. 3388. fol. 78 b.

Blodwerte, 1. *Panic, digitaria sanguinalis*, MS. Bodl. 130; 2. Shepherds purse, *capsella bursa pastoris*, Gl. Harl. 978; 3. *Knotgrass, polygonum aviculare;* 4. *cinqfoil, potentilla tormentilla*, or *tormentilla officinalis;* 5. *dwarf elder, sambucus ebulus;* MS. Harl. 5294. fol 36 a.; Lyte. *Bloody dock.* Gerarde.

Bluebells, *Agrafis nutans.*

Blue popi, *cornflower, centaurea cyanus.* "Crescit inter frumenta et alia blada." Gl. Harl. 3388 under Iacintus.

Boc, Boctreop, Bocæ, Bece, with gen. –an (as Bikan, C.D. vol. vi. p. 231), *the Beech, fagus silvatica.* Boc, Gl. R. 45. Boctreop, MS. St. Johns, Oxon. 154; Æ.G. p. 7, line 45. Boecæ, Gl. M. M. 156 b. Bece, Lex. Somneir. Gl. Cleop. The persistent asseverations that fagus is not beech depend upon a supposition of Sprengels for which no sufficient ground appears; the Spanish and Italian derivatives of fagus still name the beech. *Fagus silvatica* is, however, merely technical. Φηγός.

Bogen. *See* Boðen, another form of the same word. Lb. I. xxi. lxii. 1, lxxxviii.; III. iv. p. 310, note, xxvi. xxx. In Lancashire g and þ are both pronounced with so guttural an utterance that they are indistinguishable. Hence the archbishops name Æþelnoð is frequently written Ægelnoð, as C.D. 773. Final þ also becomes g, as here on page 166, &c. Rekefille, *April*, in the rimed Genesis and Exodus (published by the Early English Text Society), is a compound of Reka for Reða, a Saxon idol to which

Bogen--*cont.*
they sacrificed in the Redmonaþ, *March*, and fulleþ, *plenilunium, full moon* (Beda de Temp) ; and the full moon of the March new moon fell in April. October was mid-fulleþ. The readings of Bedas text are from a good MS.

Bolwes, *loggerheads, centaurea nigra.* "Iacea nigra," Laud. 553. Bolwes is *balls*, the hard round heads of the wort. Loggerheads is a name I have often heard in Oxfordshire.

[Boretree,] *the elder, sambucus nigra,* "Boartree" (Lyte).

Box, *the Box, Buxus sempervirens :* from the Latin and Hellenic. Gl. R. 47 ; Æ.G. p. 5, foot ; Gl. St. Johns, Oxford, p. 79 b. Æt þam boxe and of þam boxe, *At the box tree ; from the box tree,* C.D. 1102, p. 195 ; which makes the word not feminine. Πύξος.

Boþen, gen. -es, *wild thyme, thymus serpyllum.* Gl. vol. II ; Θύμῳ ; Hb. cxlix. 1. White boþen, "*great daisie* (Gerarde)." But on the contrary, "Con- " solida minor .i. daysie or bris wort or " bow wort (*bone wort*). Consolida " media .i. white bothon or white goldes · " þis herbe hath leues þt biith som del " euelonge ⁊ hii biith endented ahtes " withoute ⁊ he hath a white flour þt " is som del lich to daisie, bote his " more þan the flour of daysie ⁊ þis " herbe growith in medes and leses." MS. Laud. 553, fol. 9. This seems to be *chrysanthemum leucanthemum.* Botherum, Bothum, in Dorset and the Isle of Wight, is *chrysanthemum segetum* (Barnes), which has yellow rays.

Bracce, gen. -an, *Bracken, pteris aquilina.* C.D. 1142 ; H.A.B. vol. I. p. 115. "Wylde brake," MS. Bodl. 130, in hand of xii. century. "Brakan, filix," Gl. Rawl. c. 607. In the current bracken the termination is that of the oblique cases, by Saxon grammar. Πτερίς.

Brassica, a Latinism, *cabbage.* Lb. II. xxx.

Breer, Brær ; Brer, acc brer, pl. brære, - *Briar, rubus fruticosus.* Lb. I. xxxviii. 10 ; Gl. M.M. 154 a ; Gl. C. ; Gl. C. 62 a. Connected with Brord, *a prickle.* Βάτος.

Hindberr, *raspberry plant, rubus idæus.* Lacn. 29 ; Gll. Brocket, Carr, Dickinson, Hunter, etc. etc. Hindberien, *raspberries.* Lb. II. li. 2, 3 ; Gl. Dun. ; Gl. Brux. 40 b ; Gl. M.M. 154 a.

Bremel, Brembel, Brembel, Breðel, gen. -es, masc., *a Bramble, rubus fruticosus,* and *rubus* in general ; also *dog rose, rosa canina.* Bremel, Hb. lxxxix ; Gen. xxii. 13 ; Lb. II. li. 3. Brembelrudu, *a bramble wood,* C.D. 985, 1036, 1108. Brembel, Lb. II. lxv. 1, where the propagation marks the *R. fr.* ; II. lxv. 5. Brembel æppel, III. xli., where æppel is the berry ; III. xlvii. ; Lacn. 54. Bremblas ; Hom. I. 18 ; I. 432 ; Æ.G. p. 16, line 15. Breðel ; Leechd. vol. I. p. 384. Bremelberian, *bramble berries,* Lacn. 8. Bremelþyrne, fem., *a bramble thorn bush.* Exod. iii. 4.

Heopbremel, literally, *hip bramble, dog rose, rosa canina.* Gl. R. 47. Also two sorts of brambles are mentioned in Lb. II. li. 3. Heope, gen. -an, *the hip,* is Latinised "butunus," that is, button, French, bouton, *knob.* Κυνὸς βάτος, is taken for rosa sempervirens by Sibthorpe, Smith, and Professor Daubeny, but Schneider keeps to rosa canina.

Briddes nest, *wild carrot, daucus cariota.* "Daucus asininus," Gl. Laud. 553. From the form assumed by the umbel when the seed is ripe. Gerarde, p. 873. This erbe habiþ levys ylike to hemlok. Gl. Sloane, 5, in Daucus asininus. Botanical books pretend from Νεοττία that it is orchis bifolia, which seems to be one of their adaptations and a foreign fashion. Δαῦκος.

Briddes tunge, *stellaria holostea.* Gl. Harl. 978, says *pimpinella,* against common consent. *See* Æþelrenðingrunt, in Gl. vol. II.

Bryrepyrt, gen. -e, fem., *comfrey, symfytum officinale.* So Gl. Harl. 3388. "Michel brisewort, consolida maior," Gl. Sloane, 5, and that is *comfrey.* So that the majority goes this way. Ld. vol. I. p. 374, 3.

Briswort (the lesser), *daisey, bellis perennis.* Gl. vol. II.

Broclempe, properly Broclemke, *Brooklime,* or rather *brooklem, veronica beccabunga.* MS. Bodl. 536.

Brocminte, *mentha hirsuta.* Gl. vol. II; Lacn. 4.

Brocbung, *water hemlock, cowbane, cicuta virosa.* Gl. Laud. 576, makes it equivalent to Tipus, which the moderns by the derivation must deny.

Brom, gen. -es, *Broom, cytisus scoparius* (Hooker). Lb. I. ii. 14, xxxii. 4, lv. "Genesta," Gl. Iul. fol. 126 a, and St. Johns. Broom, Gl. M.M. 157 a. Σπάρτιον.

Brunpyrt, gen. -e, fem., also Brune pyrt, *water betony, scrofularia aquatica.* Ld. vol. I. p. 374, 3; Lb. I. xxv. 1, xxxviii. 11, xxxix. 2, xlvii. 3, xlviii. 2, lxi; II. li. 3, 4; Lacn. 4, 14, 39, 50, 57; Gl. vol. II.

2. *Scrofularia nodosa.* Lb. I. xxxviii. 4.

3. *Ceterach officinarum.* Gl. vol. II. Thus, "splenion ·i· brune pyrt cerf-"lengue," Gl. Laud. 567, makes it a fern, but harts tongue.

Buckrams, *allium ursinum* (Bailey).

Bucks horns, *coronopus ruellii.* "Bukes "hornes or els swynes grese (grass), and "has leues slaterde as an hertys horne · ꝛ "hit groyes gropyng be the erthe. And "hit has a litell whit floure, and groyes "in the ways." MS. Bodl. 536.

Buckwheat, *polygonum fagopyrum.*

Bulentre. Gl. vol. II.

Bulgago. Διδ. 62. *Asarum Europæum.* *See* Vulgago.

Bullrush, *scirpus.* Wright's Gll. p. 265 a.

Bulot. Gl. vol. II.

Burr, pl. burres, *burr, burrs, arctium lappa.* Gl. Rawl. c. 607.; Gl. Sloane, 5.

Butterburr, *petasites vulgaris.*

C.

Cærre, Cyrre, Cressæ, gen. -an, fem., *water cress, nasturtium officinale.* Hb. xxi. cxxvii. 1, cxxxvii. 3; Lb. I. xxvi. xxxi. 7, lviii. 2; II. iv. viii.; III. liii; Lacn. 89; Gl. M.M. 162 b.

Eacerse, *watercress, nasturtium off.* Lb. I. xxxviii. 5.

Fencærre, Fencyrre, as Cærre. Lb. I. lxi. 1; Lacn. 1.

Seo hole cærse. *See* H.

Lambes cærre, as Cærre. Lb. I. i. 17; Lacn. 12.

Tun cærre, *garden cress, lepidium sativum.* Lb. I. viii. 1, xxxvii. 2. "Nasturtium domesticum." Gl. Rawl. c. 506; Gl. Harl. 3388.

Ƿylle cærre, as Cærre. Διδ. 63. Substituted for Fœnum Græcum. Hb. xxxix. 3.

Cawlpyrt, *colewort, brassica napus.* Gl. R. 43. It is now grown largely as winter food for sheep.

Calcetreppe, *caltrap, centaurea calcitrapa.* MS. Bod. 130. From calcem *heel,* and the Latin form of trap. *See* Saxon Chron. 992.

Calfs snoute, *antirrhinum orontium* (Lyte). Cf. Hb. lxxxviii.

Camecon. Gl. vol. II.

Cammoc, Commuc, gen. -es, *harestrang, peucedanum officinale.* Gl. vol. II.; Hb. xcvi; Lb. II. lii. 1; III. xxx.; Lacn. 40, 77.

Cammoc Whin, *anonis.* Gl. vol. II. "Anonis in Cambrygeshyre a whync" (Turner, black letter, no date).

Candelpypt, *hedgetaper, verbascum thapsus.* *See* Molegn. "Fromos vel lucer-" naris vel insana vel lucubros, candel-" pypt." Gl. R. 44. Read Flomos, Φλόμος, which, in Dioskorides, iv. 104, all agree is Verbascum. Καὶ τρίτη φλομὶς, ἡ καλουμένη λυχνῖτις, ὑπὸ δέ τινων, θρυαλλὶς, φύλλα γ' ἢ δ' ἢ καὶ πλείονα ἔχουσα, παχέα, λιπαρὰ, δασέα, εἰς ἐλλύχνια χρησίμη. *Called lucernaria or wick plant, useful for wicks of lamps.* Ibid. In north Somerset this herb is now called Candlewick.

Capwort, *daucus cariota.* Gl. Harl. 3388, under D.

Cassia. Lb. I. lxvi. *Cassia lignea,* the bark of *Cinnamomum cassia,* from China.

Cayruc, gen. -es, masc., *Hassock, aira cæspitosa.* Lb. I. lxii. 2, lxiii.; III. lxii. lxiii. lxiv. lxvii; Lacn. 29, 59, 79, 89.

Kattesmint, Cattysmint, *nepeta cattâria.* Gl. Harl. 3388; Gl. Harl. 978.

Capel, Caul, gen. -es, masc., *colewort brassica napus.* Hb. xiv. 2, cxxx.; Lb. I. xlvi. 2; II. xxiv. lvi. 4; III. xii. 1, 2, xliv.; Lacn. 54, 111; Διδ. 31 (colestalk).

Se þraða capel, *cabbage, brassica oleracea.* The cultivation of this was Roman taught. Lb. I. xxxiii. 1. Κράμβη.

Caplc, Lacn. 29, an error of the penman for capl, or for cyplc.

Ceaɣter æɾc. *See* Æɾc.

Ceaɣterþypt, *black hellebore, helleborus niger.* Lb. I. xxxix. 3.

Ceðelc, *mercurialis perennis.* Hb. lxxxiv. Gl. Cleop. fol. 65 b.; Gl. M. 320 b; Gl. Dun.

Ceðerbeam, gen, -es, masc., *the cedar, pinus cedrus.* Æ.G. p. 7, line 45. Ceðertreop, G.D. f. 155 a. Κέδρος.

Celendre, Colandre, gen. -an, fem., *Coriander, Coriandrum sativum.* Also celendep, -dres, neuter, Lb. I. xxxi. 3; celendre, I. xxxv. and fem.; II. xxxiii. xxxix. xlviii.; III. iii. 1. xlvii. lxii. 2; Lacn. 77. 111; colandrane. Διδ. 48; Hb.

Celendre—*cont.*

lii. 2, cxxv. See Hb. civ. clxix. 1, on which see Index. Κορίανναν, Κοριον.

Celeþenie, Celeþonie, Cyleþenie, gen. -an, fem. Ld. vol. I. p. 380; Hb. lxxv.; Lb. I. ii. 2, 21, 23, xxxii. 4, xxxix. 3, xlv. 2, xlviii. 2; III. ii. 1, 5, 6, xli. xlii. lx. Cylðenɣe, Lacn. 12; celð-, Lacn. 19; cell-, Lacn. 23; cyl-, Lacn. 29, 51; Διδ. 23, 51. Here the fruit is called an apple: it is a pod. The botanists seem to have no suspicion that the chelidonium is a Roman importation, which its name and its growth near villages sufficiently testify. The Roman tradition and the Dioskoridean description, combined with its medicinal properties, are sufficient argument that no other plant is meant by chelidonia. The juice (out of the root) "has been used successfully in opacities "of the cornea." (Bentley, Manual of Botany.) Ποιεῖ πρὸς ὀξυδορκίαν. Dioskorides.

Celidonia. Διδ. 23; Hb. cxxxi. 2. *See* Celeþenie.

Kenning worte, *aristolochia.* Gl. Sloane, 5, fol 44 d.

Centaurian, *erythræa centaureum.* Lb. II. viii. xxxix.

Cerrille, Cyrrille, Cearrille, Cerville, gen. -an, fem., *garden chervil, anthriscus cerefolium.* Hb. cvi.; Ld. vol. I. p. 382; Lb. I. xxxi. 2, xxxiii. 2, lxii. 2, lxxxiii.; II. lii. 3, liii. lxv. 2; Lacn. 4, 12, 62, 80; Διδ. 12, 37. A Roman importation, Χαιρέφυλλον.

Wuðucerrille, *wild chervil, anthriscus silvestris.* Lb. I. ii. xxii. lxxxiii.; II. li. 4. puðurille, Lb. III. viii. xlviii.; Lacn. 4, 29, 62.

Seo reaðe puðu rille *asparagus acutifolius,* Lacn. 53, 68; and puðu cerrille, *red* being neglected, Hb. lxxxvi.

Cerlic, gen. -es, *Charlock, sinapi arvense.* Lb. II. xxxiv. Cf. Gl. M.

Chirchewort, *pennyroyal, mentha pulegium.* "Pulegium regale; MS. Bodl. 536; G.. Laud. 553.

Cicena mere, gen. -es, masc., *Chickweed, stellaria media.* Lb. III. viii; Lacn. 4; Διδ. 51, 52, 53, 57, 63; Gl. vol. II. Small birds are very fond of the seeds.

Cylepyrt, "orilapatum" MS. in Somner. That means oxylapathum, sorrel; but the gloss is unsupported.

Cymeb, *cuminum cyminum.* Gl. vol. II.; Lb. I. xv. 6, xvi. 1, xxxix. 3.

Cymen, gen. -es, neut., *Cuminum cyminum,* Κύμινον. Lb. I. ii. 21; I. xxii. 3, xlviii.; II. ii. 2, vi. xii. xv. xxii. xxiv. xxx. xxxviii. xxxix. xliv.; III. xii. 2, xxiii.; Lacn. 4, 29, 37, 111; Διδ. 36, 63; Hb. xciv. 2, clii. clv.; Ld. vol. I. p. 376, 4.

Kince, Qince, Gl. vol. II., errors of the scribes for Kuice, Quice, the same as cpice. The glossaries are equally in error, having misread their originals.

Cyninʒespyrt, *marjoram, origanum maiorana.* MS. B. 130 in Σάμψυχος; Gl. Mone. 322 b., amended; Gl. Dun.

Cipe, Ciepe, gen. -an, fem.? Cipeleac, gen. -es, neut., *onion, allium cæpe.* Lb. I. iii. 2, 4, xxxix. 3, lxix.; Lexx.

Cyppessan, obl. case, *Cypress, cupressus.* Διδ. 51, 54.

Cypret, Cyprætt, for Cyprete, gen. -an, fem.?, *gourd, cucurbita.* Ld. vol. III. p. 200, line 16; Gl. R. 39, 43.; Διδ. 31, 62. By removing from the Latin word its reduplication, the close equivalence to the ancient and modern English is apparent.

Wilde cypret, *wild gourd, citrullus,* or *cucumis colocynthis.* Κολόκυνθις, Gl. R. 39. As a medicine, *colocynth,* a purgative, drastic.

Cipistpeop, Cypstpeop, *Cherry tree, Cerasus,* Κέρασος. Gl. R. 46.; Somner Lex.

Cifepæppla, caricarum; Gl. Cleop. fol. 19 a. Read Cipiſæppla, cerasorum, or so fathom the writers error.

Cystel, Cystbeam, Cistenbeam, *the Chestnut, castanea vulgaris.* A Latinism and importation. Gl. R. 46; Gl. C.; Καρύα Εὐβοϊκή.

Clæfre, gen. -an, fem., *Clover, trifolium.* Lb. II. xxiv. xl.; Gl. Cleop. fol. 92 c, fol. 80 a.

Hpit clæfre, *white clover, T. repens.* Lb. I. xxi.; III. xxxiii. 1.; Gl. Laud. 567, under Caltha.

Reab clæfre, *red clover, T. pratense.* Lb. III. viii.; Gl. Laud. 567, under Calesta.

Sio smæle clæfepfyrt, *haresfoot clover, T. arvense,* Lb. xxxix. 3.

Clænsing gras, *spurge, euforbia.* Gl. Sloane, 5.

Clate, gen. -an, fem., the greater, *the burdock, arctium lappa.* Gl. vol. II.; Lb. I. xii. xxxi. 7, xxxix. 3, xl. xlv. 1, l. 1; II. xxxvii. liii.; III. xxxvii. lvi. lxviii. Lacn. 4, 12, 35, 44.; vol. III. p. 292. Cloote, MS. Lambeth, 306. Ἄρκτιον.

Seo smæle clate, *Clivers, galium aparine.* Gl. R.; Lb I. xxxix. 3; Hb. clxxiv.; MS. O.

Clate seo þe spimman pille, *water lily, nymphæa* and *nuphar.* In Dorset clote is the yellow water lily (Barnes). *See* Eadocce. Νυμφαία.

Clibe, an old way of writing clipe, which *see.* Somner.

Clipe, gen. -an, fem., the greater, *Burdock, arctium lappa.* Gl. C.; Gl. Cleop. 55 b; Lb. I. lxvii. 2.

Seo smæle clipe, *Clivers, galium aparine.* Lb. I. l. 2; Gl. Cleop. 45 b; Gl. Dun. Γάλλιον, Γαλλέριον, Ἀπαρίνη.

Foxes clipe, *burdock, arctium lappa.* Gl. vol. II.; Lb. I. xv. 2.; Lacn. 113.

Clyppyrt, as Clipe. Lb. I. xv. 3. Lappa clate oððe clyppyrt. Gl. Iul. A. 11. fol. 125 b.; Gl. vol. II.

Clyte, gen. -an, fem., *Cleet, tussilago vulgaris.* "Cleat, butter burr." Carrs Craven Gl. Þa lancʒe clyton, Lacn. 26. With Sir J. E. Smith, E.B. pl. 430, 431, tussilago hibrida was long stalked butter burr: people now make this a variety instead of a species. Βήχιον ?

Clŏþyrt. Lacn. 69, the same as Clŧrpyrt and Clŧt. Glossed Rubea minor; the galiums being grouped with the madders. Glitilia, Gl. Cleop. Glatterons, Fr.

Cloudberries, *baccæ rubi chamæmori.* All. Probably from clud, *a cliff.* Found on Pendle and Ingleborough.

Clufþunʒ, gen. –e, fem. Clufþunʒe, gen. –an, fem., *crowfoot, ranunculus sceleratus.* Hb. ix. cx. 3.; Gl. Lb. I. i. 7., xxiv. xxviii. xlvii. 3.; III. viii.; Lacn. 12, 77. From clufˌ, *clove,* here the tuber, and þunʒ, *poison,* here the acrid principle of the juices. Βατράχιον.

Clufrŷrt, gen. –e, fem., *buttercup, ranunculus acris.* Distinguished from clufþunʒ, in Hb. ix. x.; Lb. III. viii. Βατράχιον.

Cneopholen, masc., *butchers broom, ruscus aculeatus,* from holen, *holly,* which in its evergreen prickly leaves it resembles, and from its growing no higher than the knee. Lb. I. xxviii. xxxiii. 1, xxxvi. xxxix. 3, xlvii. 3, on which see Gl. vol. II.; II. li. 3; Lacn. 4, 43. Cnoholæn an archaic spelling, Gl. M.M. 162 a. It is better to explain the grammar of Tpa (see Preface, vol. II. p. xxxvi.) as by attraction neuter, since cneop is neuter. The frequent gloss Victoriola alludes to its binding, as has been otherwise inferred, the temples of victors. Μυρσίνη ἀγρία.

Knopweed, *loggerheads, centaurea nigra.* "Iasia (Iacea) nigra," MS. Laud. 553.

Knotting grass, *polygonum aviculare.* Gl. Sloane, 5.

Coccel, gen. –es, masc., *Cockle, agrostemma githago.* Zizania transcendunt frumenta. Coccelas oɼeɲſtiʒaþ hpæte, Sc. 46 b. Se soþa þema hæt his enʒlas ʒaþrian þone coccel byrþen mælum. Hom. I. 526. *The faithful doomer will bid his angels gather the cockle by man loads.* Sometimes our forefathers understood Lolium to be cockle, Gl. M.; Gl. Douce, 290; Gl. Bodl. 178. The botanic Lolium temulentum is wholly different.

Coke pintel, *Cuckoo pint, arum maculatum.* Bodl. 536. From ʒeac, *cuckoo, gowk,* and pintel, a coarse word, descriptive of the spathe: the cuckoo and the plant appear in spring together; the modern pint is only a pintel abbreviated, verpus. In Essex now, *Cuckoo cock.* Lords and ladies, Bulls and cows, are terms best unexplained; Maxima debetur nostris reverentia—lectoribus. Lyte, 372. Iarus aaron, gauk pyntill; Gl. Rawl. C. 506; ʒek pintel, Gl. Sloane, 5; gokko pintell, Harl. 3388; Ἄρον.

Cockesfot, *columbine, aquilegia vulgaris.* Laud. 553; Florio, p. 380; Gerarde; Gl. Sloane, 135.

Cocks hedys, *melilotus officinalis.* Herba pratalis a þre levyd grasse. (Herba melilotus et corona regia.) Harl. 3388, under Herba; and similarly under Mellilotum. The florets cluster into a crested form.

Coð æppel, *a Codling, malum maiusculum, coquinarium.* But by these words Gl. Cleop. interprets malum cydonium sive malum cotonium, fol. 44 a.

Codweed, *loggerheads, centaurea nigra,* from the head like a pudding bag; Cod, *a bag.* Iacea, Gl. Rawl. C. 506. Centaurea = matfellon (ibid).

Cohanðre. *See* Celenðre.

Colorpæiʒ or Colerpæiʒ (Junius gives both), *Coltsfoot, tussilago farfara.* "Ca- "ballo podia vel ungula caballi," Gl. Harl. 44.

Colloncroh, *yellow water lily, nufar lutea.* Cnoh is crocus, saffron. *Nymfæa,* Gl. Dun.; Gl. Mone, 321 b.

Coltsfoot, *tussilago farfara.* MS. Bodl. 536. Water coltsfoot, *yellow water lily.* "Pees pully aquaticus, i. water coltys "fot it is [lyke] to water lyly ⁊ hit haþ "a ʒolow floure ⁊ when þe floure is fallen it berys lytyl potts ⁊ þerin is sede." MS. Bodl. 536.

Consolde, *consolida,* a mediæval term for 1. maior, *symfytum officinale;* 2. media. *spiræa ulmaria;* 3. minor, *bellis perennis.* Lb. III. lxiii.

Copn, neut., *Corn, frumentum* collectively. He beszonȝ ſyp on þ ılce copn. G.D. fol. 239 b. *He poked fire into that* housed *corn.*

Copnꞇpeop, *the cornel tree, cornus.* Gl. R. 46; Gl. Cleop. fol. 24 a. Κρανία.

Coſꞇ, gen. -es, *costmary, tanacetum balsamita.* Lb. I. xvii. 3, xxiii. xxxxi. 3, xlvii. 3, lxiii.; II. xxiv. xxxiv. 2, xxxix. lii. 2, lv. 1, 2; Lacn. 4, 107, 111; Διδ. 63. Κόστος is taken as *costus arabicus;* it may have been an imported drug.

Æneȝlısc cosꞇ, *tansy, tanacetum vulgare;* it is tonic and anthelmintic (Bentley), and fragrant, and is still collected for distillation, as at Worcester. Lacn. 29.

Coꞇꞇuc, gen. -es, masc., *mallow, malva.* Lb. I. xxxii. 4, lvi. lx. 4, masc., lxviii.; Gl. Cleop. fol. 61 c.

Cowrattle. "Cauliensis agrestis = glande "or cowratle (*cowrattle* margin) þis "herbe hath leues liche to plantayne but hii biith nouȝt so moche ꝛ he hath a stalk to þe lengeth of a cubyte ꝛ he hath whit floures ꝛ he groweth in whete." MS. Laud. 553.

Crab, *pomum mali silvestris.* "Mala maciana wode crabbis." Gl. Harl. 3388.

Cranes bill, *geranium*, Lyte, also *Erodium.*

Cpapenbeam, Cpoðpanbeam, "ablacta," Gl. Dun.; Gl. Sloane, 146. I can only guess from kranboum, kranawitu, in Graff, and the like in Nemnich, that this is our native name for the Juniper. The glossaries are capable of turning ἄρκευθος into ablacta.

Cpapleac. *See* Leac.

Cpıſtallan, acc. *Crystallium*, the same as psyllium, determined as *plantago psyllium.* Plin. xxv. 90; Lacn, 11.

Cristes ladre, *christs ladder, chlora perfoliata.* "Centaurea maior," Gl. Sloane, 5. MS. Laud. 553 makes it C. minor, *erythræa centaureum.* The two are similar.

Cpoh, *saffron, the dried stigmata of crocus sativus.* Hb. cxviii. 2; Lb. II. xxxvii.; Διδ. 22; Quadr. v. 4.

Cronesanke, *cranes shank, polygonum persicaria.* Gl. Harl. 978.

Crosswort, *galium cruciatum.* MS. Bodl. 536.

Crow foot, *ranunculus.* Lyte.

Crowe pil, *erodium moschatum;* "acus muscata minor," Gl. Sloane, 5. Pil for bill.

Crowsope, Crowsoap, *latherwort, saponaria officinalis.* MS. Bodl. 536, which makes two, the greater and the less.

Crow toes, *vaccinium myrtilus.* Lyte, p. 234.

Cuckoo flower, *cardamine pratensis.* Lyte.

Cuckoos mete, *Cuckoos meat, oxalis acetosella.* Lyte, p. 579.

Cucupbıꞇan, obl. case, *gourd, cucurbita.* Lb. II. xxxvii.

Kuferwort *brionia*, Gl. Sloane, 146.

Culver foot, *geranium molle.* "Pes colum- "bæ," MS. Bodl. 536. Geranium columbina, Lyte.

Cuneȝlæꝛꝛe, *hounds tongue, Cynoglossum officinale.* Lb. I. xliv. 2.

Cunelle, gen. -an, fem., *thyme? thymus vulgaris?* Lb. I. xxxi. 7. "Timbre, sa- "turegia," Gl. Hoffm. col. 22.

Suðu cunelle, *wild thyme, thymus serpyllum.* Lb. I. xxxviii. 11; III. 22. The German gl. in Hoffm. p. 6, "welt "quenela, crassinela," makes it one of the smaller sedums or stonecrops: another, at col. 25, *maidenhair.*

Cunꞇhæpe (gen. -an, fem.), *rampant fumitory, fumaria capreolata;* Gl. Harl. 978; Lex. Somner. *See* Gl. Mone. 283 b. The footstems of the leaves and the flowerstalks curl and twist, and in hot climates more than in England. Sumner prints cunꞇheape; the correction is obvious. The spelling, -hoare, of Gl. Harl. is paralleled in "Alliterative "Poems," ed. Morris, and Launcelot of the Laik, ed. Skeat. Καπνος.

Cupmelle seo mape, Cupmealle, Cupmille, gen. -an, fem., *the greater churmel, chlora perfoliata.* Gl. vol. II.; Hb. xxxv.; Lb. xxxii. 2, where again the greater is

Cuþmelle—*cont.*
named, xxxii. 4, xxxiv.; III. iii. 2, xxii. xxvi. xxx. xxxviii. 1; Lacn. 10, 19, 40, 50, 86.

Cuþmelle seo læsse, *the lesser churmel.* Hb. xxxvi. A more frequent plant than the preceding: gentianaceous; well-known to the cottagers learned in rustic lore, who call it centaury.

Cuþlyppe?, gen. -an, fem., *cowslip, primula veris.* Lb. xxx. xxxi.; Lacn. 42, 61; Gl. vol. II. Cuþloppe, Gl. R. p. 42.

Cpelcan, *berries of wayfaring tree. See* Þunþes cpelcan. This may be confidently inferred from the Dansk, Qvalke, Viburnum opulus.

Cpicbeam, gen. -es, masc., *the aspen, populus tremula.* Preface vol. I. p. lxxxvi. p. 398. Under Syþþe it will be shewn that the Rowan tree had in early times, that its true name, and was, therefore, probably not called by this name. The Iuniperus, though common in parts of England, as on Mickleham downs, has no certainly known name in English, and as it keeps its leaves through winter, though the aspect is noways suggestive of vitality, implied in cpic—, as moreover it may be confused, in a closet study of herbs, with gorse, ȝoþȝ, called Iuniperus, Lb. I. xxxi. 3, and Prompt. Parv., it may by some have been taken for the quickbeam. Lb. I. xxiii. xxxii. 3, 4, xxxvi. Cpicþpeop, Gl. R. 47; cpicþinð, Lb. I. xxxii. 3, xlvii. 1, at beginning; III. xxxix. lxii. 1; Lacn. 37. The note on p. 78, vol. II., must be revoked.

Cpice, gen. -an, fem., *Quitch, Quicken grass, triticum repens.* Hb. lxxix.; Lb. II. li. 3; Lacn. 12, 14; Gl. R. 42. From cpucu, *alive:* its irrepressible vitality rendering it a plague to the farmer and gardener. One joint of it will live, and it sends its roots two feet deep. Qnce, Lacn. 4., read quice. Ἄγρωστις.

Qunqueþoham, *cinqfoil, potentilla.* Lb. I. xlvi. 2; Lacn. 4. Πενταφύλλον.

D.

Dæȝes eȝe, gen. -an, neut.? *daisey, bellis perennis,* vol. III. p. 292. "Consolda," Gl. R. 42, and that is daisey. The flower shuts itself up at sunset.

Danewort, *sambucus ebulus.* MS. Bodl. 130.

Darnel, *lolium temulentum.* "Attonita der-"nel," Gl. M. Cf. Lyte. Αἶρα.

Dactulus for Hermodactylus, Ld. vol. I. p. 376, 4.

Dedich glosses Verminacia in MS. Bodl. 130. Verminacia is verbenaca (*see* Hb. iv.), and that is verbena even in the same MS. The hand is of the xii. century.

Dewberry, *rubus cæsius.* Lyte and all.

Dichefern, *osmunda.* Gl. Sloane 5. fol. 40 b. *regalis,* it grows by swampy spots.

Dile, gen. -es, masc., *dill, anethum graveolens.* Hb. cxxii.; Ld. vol. I. p. 374; Lb. I. i. 8, xxix. xxxii. 2; II. ii. 1, vii. viii. x. xi. xii. xv. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxiv. xlvii.; III. xii. 2, xxvi. lxii. lxiii. lxxii. 2; Lacn. 2, 3, 29, 59, 111; Διδ. 63.

Hæpen ðile, Gl. vol. II. Ld. vol. I. p. 374.

Dilnote, *earth nut, bunium,* from its umbellate stalks and tuber. "Cidamum corpenote "(read eorþnote) or dillnote or slyte "(*no* Hb. xviii.) or halywort. Þis herbe "hath leues ylich to fenel ꝺ whyte floures "ꝺ a small stalk ꝺ he groweth in wodes "ꝺ medes." MS. Laud. 553.

Dirman. Lacn. 11. Swed. Desmansgräs is *tanacetum vulgare,* but the word seems not connected with the English, of which the nom. may be ðirme.

Dyþhomaþ. Lb. I. xli. Glossed papyrus, Duþhamor, Gl. R. 43. But as we have Hamorseȝ, we may suppose that papyrus, a water plant, was interpreted by the name of another water plant known in England. It may be lawful to suggest that Homaþ is related to Κόμαρος, the

Dẏþhomaþ—*cont.*
Arbutus, and that among water plants the *marsh cinqfoil*, whose leaflets are like those of the arbute, might be the plant. Linné calls it *comarus palustris*, but from his own account of his nomenclature the coincidence seems accidental. Hemera, in Gl. Hoffm., should be gratiana not "gentiana." "Hemera, fem., "elleborum, gratiana, melampodium," Graff. IV. 954, that is, black hellebore, the leaves of which are like those of *marsh cinqfoil*, and the leaflets like the leaves of the arbute. *See* Hamoþrecg.

Docce, gen. –an, fem., *Dock, rumex.* Hb. xiv.; Lb. I. xxxiii. 1, xxxviii. 9, l. 1, liv. lxxvi.; II. xxv.; III. lxiii. lxxi.; Gl. R. 40. Λάπαθον.

Eaðocce, *water lily, nymphæa* and *nuphar.* Gl. vol. II.; Lacn. 6, 111. "Nymphæa eaðocca," Gl. R. p. 43. "Li-"lium aquaticum se docke," Gl. Rawl. C. 607, under L. Read Lb. I. l. 1, as dock that will swim, clote that will swim, and see Clate.

Alfedocke, *inula campana*, Grete Herball (1561).

Seo fealpe ðocce, *fallow dock, rumex maritimus*, and *R. palustris.* Lb. I. xlix.

Seo reade ðocce, *the red dock, rumex sanguineus.* Lb. I. xlix. l. 2; Gl. Harl. 3388.

Seo sceappe ðocce, *Sorrel, rumex acetosa*, Gl. Dun., from the sharpness of its acid. "Oxylapatium," Gl. Cleop. fol. 71 c.

Supðocce, *Sorrel, rumex acetosa.* Gl. vol. II.

Ƿuðu ðocce, *Sorrel, rumex acetosa.* Hb. xxxiv.

Docce seo þe spimman pille, *water lily, nymphæa* and *nuphar.* From our view it might be polygonum amphibium; but the gloss on Nymphæa as Eaðocce, the passage, Lb. I. l. 1, where it seems dock and clote are indifferent names for the herb that will swim, and the Dorset sense of clote, recently published, form a weight

Docce—*cont.*
of testimony against conjecture. Lb. I. xxxvi.; II. lxv. 1.

Dok mete, *duckmeat, lemna.* "Lentigo aquatica," Gl. Harl. 3388. Somner in his lexicon, under dooc, seems to have mixed up Anatem with Notum. On ðucan seaðe, C.D. 538, seems to be *to the duck pool.*

Doðder, *Dodder, cuscuta europæa.* Gl. Mone. 287 a (corrected); Gl. Harl. 3388; Gl. Harl. 978. Ὀροβάγχη of Θεόφραστος, but not of Dioskorides.

Dogberrie tree, *cornel tree, cornus.* (Lyte.) Saxon Eng., Docga, a dog, not in Lexx.

Dogfennel, *anthemis cotula.* "Amarusca," Gl. Harl. 3388. *Peukedanum officinale*, MS. Bodl. 130.

Dognettle, *urtica urens.* "Docnettle ortie griesche," Gl. Harl. 978.

Dogwood, *cornus.* (Bot.)

Dolhþune, gen. –an, fem.? *pellitory, parietaria officinalis.* Ld. vol. I. p. 374; Hb. lxxxiii.; Lb. I. xxv. 1, xxxiii. xxxviii. 9, xlvii. 3; II. li. 3, 4,; III. lxv.; Lacn. 2, 14, 50. Dulhþune, Lb. III. viii.

Dracanse, Dracentse, gen. –an, fem.?, *Dragons, arum dracunculus.* Hb. xv.; Lacn. 29. Draconran, Lb. III. lxii. Draconran, Διδ. 47; Gl. vol. II.

Drawk, *avena fatua*, Gerarde. "Lolium "perenne" (Forby). "Like darnel" (Moore). "Zizania, darnell," Grete Herball (1561). Αἰγίλωψ.

Dropeworte, *spiræa filipendula.* "Filipen-"dula," MS. Bodl. 536; Gl. Laud. 553. *Dropwort*, Bot.

Dwale, *any narcotic*, especially *atropa belladonna*, in which last all agree. "Opium "dwele drenc," Gl. Rawl. C. 506. As Dpol. Στρύχνος μανικός.

Dpeorge ðorrle, also ðpeorige and ðorle, gen. ðpeorge ðorslan, fem.?, *pennyroyal, mentha pulegium.* Hb. xciv. cvi. 2; Lb. I. xv. 2, xvi. 1, xxxix. 3, xlvii. 3, xlviii. lxii. 1; II. vi. 2, viii. xxx. xxxii. liii. lxv. 2;

Dpeopȝe ðporte—*cont.*
III. i.; Lacn. 4, 5, 112; Διδ. 30, 51; Ld. vol. I. p. 380; Gl. Dun.; Gl. vol. II. Βληχώ, Γλήχων.

E.

Eacepse. *See* Cæpse.

Eaȝpyrt, gen. -e, fem., *eyebright, eufrasia officinalis.* Lb. III. xxx.; Gl. vol. II.

Ealɨrep, probably, *liverwort, Eupatorium cannabinum*, since it is a compound of Ea, *river*, and Lɨrep, *liver*, the Hepatica of some authors, as Lyte, p. 66. It grows on watery margins, and is abundant in the Oxford meadows. Hence I would overrule Gerardes statement, which seems to rely on similarity of sound, ealiver, alliaria. Occ. Lb. I. xxii. 2.; II. xxvi. end.

Eallan, for Ellen, *elder.* Ld. vol. I. p. 380.

Eallanpyrt. Διδ. 62, for Ellenpyrt.

Eanban, *tares, ervum.* Gl. vol. II.

Eapise. *See* Risce.

[Eapsmerte], *arse smart, polygonum persicaria*, or rather *hydropiper*. "Culerage "vocatur persicaria. Item vocatur hers-"mert. Þis herbe has leuis like to "withi." MS. Douce, 290. "Arse-"smart" is described and named as *P. persicaria*, Lyte p. 729. Bailey calls it persicaria, but also water pepper, which is the more pungent, *P. hydropiper.* Water pepper also in Cotgrave, under Curage, culrage. It derives its name from its use in that practical education of simple Cimons, which village jokers enjoy to impart. Cow itch, a corruption of culrage (culi rabies), is one of its names. Water pepper also in Gerarde.

Eapyrt, gen. -e, fem., *burdock, arctium lappa.* *See* Clate. Lb. I. xv. 3, lxxxviii.; Lacn. 113. Against authority it is not safe to say *butter burr, petasites vulgaris* a water plant, a burr, and as coarse as burdock.

[Eccantreop. C.D. 987. It comes five times. Also 570. Perhaps edgetree, arbor limitanea, for there were boundaries to the ends, or manors.]

Edderwort, *adderwort*, 1. *Arum maculatum.* 2. *Polygonum bistorta.* 3. *Ofioglossum vulgatum.* "Colubrina · dragans · edder-"wort," Gl. Harl. 3388.

[Eðroc in two glossaries translates Rumex, and a very ingenious gentleman has on this gloss founded a derivation of Dock from Eðroc. But Eð is the usual Saxon for *Again*, the Latin Red-, Ret-, and Re-; while Roc is *belch*, E-ρεύγ-εσθαι, E-ruc-tare, and Eðroc is *food thrown up from the first stomach of graminivorous animals for rumination*; in Latin, Rumen (for ruc-men). Thus *ruminatio* is Eðroc, Gl. R. p. 99. *Rumen* is Eðroc, Gl. R. p. 72. We must, therefore, make bold to correct "Rumex, eðric," Gl. C. fol. 54 b., and "rumex, eðroc," Gl. M.M. p. 162 a., to Rumen. Somners Lexicon in Eðreceðroc wants separating into Eðrec, Eðroc, and the sense is *Cud*, not "Deawlap," but Eðroc *is food brought up to be chewed*, Cud, cuðu, is the same when chewed.]

Erelaste, gen. -an, fem., *everlasting, gnaphalium.* Also *cudweed.* Lb. I. i. 7, xxxii. 4, xlvii. 3; II. lvi. 2, lxv. 1; Lacn. 1.

Eric, neut., *ivy*, for Iriȝ, Lacn. 18, or *marshwort, heliosciadium nodiflorum*, the German Eppich; Sium nodiflorum of Linné. Œder Icones Plantarum, vol. 2.

Erorreapn, Eororreapn, neut., *polypody, polypodium vulgare.* Hb. lxxxvi.; C.D. 1235; Lb. I. xii. xv. 2, xvii. 3, xxxviii. 10, lix. lx. 4, lxiii. lxxxvii.; II. li. 3, 4; III. xlvii.; Lacn. 18, 81, 112, 115.

Ehheoloþe, Heahheoloþe, gen. -an, fem. ?, *elecampane, inula helenium.* Gl. vol. II.

Elebeam, gen. -es, masc., *olive tree, olea Europæa.* Gl. R. p. 47; Lb. I. xxxvi. xxxviii. 1. It is remarkable that this tree, which is cultivated only on the Mediterranean shores with Spain and

ȣlebeam—*cont.*
Portugal, is not rarely named as a boundary tree in Saxon records. To alter to ȣllenbeam seems scarcely admissible. "On þone elebeam ſtyb." MS. Cott. Aug. ii. 44; H.A.B. p. 146; C.D. 427; vol. III. p. 430. The MS. appears a cotemporary deed. "Up ꝺo "ðam ealðan elebeame· oꝼ ðam ele- "beame," C.D. 1102. "To ðam ele- "beame," C.D. 1151. "On ænne ele- "beam· oꝼ ðan elebeam," C.D. 1198. Ἐλάα.

ȣlehꝺe, ȣluhꝺe, ȣalehꝺe, gen. an, *lupin, lupinus albus.* Hb. xlvi. 3, cii. 3; Lb. I. xxxi. 7, xxxii. 4, xxxiii. 2, xli. xlv. 1, lxii. 1, 2, lxiii. lxiv. lxvi. lxvii. 1, 2; II. xxxiv. 2, liii. lxv. 5; III. xiv. 2, xxii. xxxix. 2, xli. liv. lxi. lxii. lxiii. lxiv. lxvii. lxviii.; Lacn. 12, 13, 29, 43, 49, 53, 80, 81, 82; Gl. vol. II. Also "Electrum vel lupinus," Gl. Laud. 567, fol. 69 c. Θέρμος.

ȣleleaꝛ, gen. –es, neut., *oleaster?* Lacn. 19.

ȣlleboꝛus, *hellebore.* Διδ. 28. Greek.

ȣllen, gen. –es, neuter; *the Elder, sambucus nigra.* Our modern form comes from the more ancient through an intermediate Ellern, C.D. 460. Eldreyn, MS. Bodl. 536. Eldren, Lyte, p. 802. Hb. xiii. in error, confusing Sambucus and Σαμψυχον; cxlviii.; Lb. I. xxvii. 3, xxxii. 3, xxxvi. xxxviii. 1, liv. lviii. 2; II. xxx. 1. ȣlnes, xxx. 2, lii. 1, 3, lvi. 2, lix. 14; III. xxvi. xli. xlvii. li. lxiii.; Lacn. 9. ȣllenꝓnꝺ, 19, 80; Διδ. 12. Neuter. On ðæt ænlype ellyn, C.D. 1214, *to the single elder,* or *standing by itself,* H.A.B. p. 250. In C.D. 987, ðane is a late and corrupt spelling of the dative ðan. Ἀκτή.

ȣllen, adj., *elder, sambucinus;* Lb. I. xxxix. 3; III. xlvii. For ellenen, as Tin for tinen.

ȣllenꝓuꝛt, gen. –e, fem., *dwarf elder, sambucus ebulus.* Hb. xciii.; C.D. 571; Διδ. 62. Χαμαιάκτη.

ȣlm, gen. es, masc., *Elm, ulmus campestris.* Lb. I. vi. 8, xxv. 2, xxxii. 3, xxxviii. 11, xlvii. 1, lvi.; III. xxxix. Πτελέα.

ȣnneleac, Ænneleac, *onion, allium cœpe.* Gl. R. p. 40.; Gll. ȣnne represents unio. and the word is half Latin.

ȣoꝛolan, Lacn. 40.

ȣoꝛoꝛþꝛoꝛu, ȣꝛeꝛþꝛoꝛu, also –ꝛe, gen. –an, fem., *carline thistle, carlina acaulis.* Gl. vol. II.; Lb. I. xxiii. xxxi. 7, xxxviii. 10, 11, xlv. 1, 2, xlviii. 2, lxii. 1, 2; II. liii.; III. viii. xii. 2, xiv. 2, xxvi. xlviii. lxiii. lxvii.; Lacn. 4, 12, 29, 89, 111. The name "boarthroat," describes the bristles of the plant. Cnicus acaulis might serve as a substitute. So bear cheek, brankursine (Gl. Harl. 3388) is the Italian acanthus mollis, and it has a bastard brother, heracleum spondylium.

ȣolhxsecʒ, gen. –es, masc., *sea holly, eryngium maritimum.* This plant, frequent on our shores, is distinctly described by the words of the runelay (Hickes Gram. p. 135, somewhat amended by Grein, Bibliothek der Angelsächsischen Poesie, vol. 2. p. 352).

ȣolhxꝛecʒ eaꝺ hæꝺþ
oꝼtuꝼt on ꝼenne·
pexeꝺ on paꝛuꝛe·
punꝺaþ ʒꝛimme·
blode bꝛenneꝺ
beopna ʒehpylcne·
ðe hm ænigne
onꝼenʒ ʒeðeꝺ:·

Hollysedge hath its dwelling oftenest in a marsh, it waxeth in water, woundeth fearfully, burneth with blood, that is, draws blood and pains, *everyone of men, who to it offers any handling.* With the eryngium campestre I have no personal acquaintance; it is said to be extinct in some places where it was once found; whether it is to be included, therefore, I know not. "Carices ecpkxꝼꝛecbꝛ," Gl. Pend. p. 149 a., that is, ecokxꝛeccaꝛ, somebodys error for eolxꝛecʒaꝛ. "Papiluus eoluʒ- "fecʒ," Gl. Cleop. fol. 74 b. Papiluus

Colhxsecg—*cont.*
is unintelligible, Diefenbach takes it to be papyrus; and if so, the translator gave the name of a water plant only. "Papiluus ilugregg," Gl. M.M. p. 161 a. Papillus .i. illucfeg, Gl. Laud. 567. In the former part of the compound I recognise the ancient holeg, still extant as holly, (Ld. vol. II. pref. p. xviii.), which describes the prickly aspect of the plant. Ἠρύγγιον.

Colone, Clene, gen. -an, fem., *elecampane, inula helenium.* Ld. vol. I. p. 382; Lb. I. xv. 6, xxiii. xxvii. xxxi. 7, xxxii. 2, 3, xxxvi. xxxix. 3, xl. liv. lvi. 2, lviii. 2; II. li. 1, 3, lii. 1, liii. lv. lxv. 3; III. xiv. 2, xxvi. xlvii. lxii. lxiii. lxiv. lxviii. lxxii. 1, 2; Lacn. 12, 23, 24, 25, 28, 50, 59, 89, 111; Διδ. 63. Ἐλένιον.

Copmeleaf. Διδ. 54, 63, for geopmenleaf, which *see.*

Corðæppel, *a cucumber, cucumis.* Num. xi. 5. Fruit of the mandragoras, Gl. R. 44.

Corðgealla, gen. -an, masc., "*earthgall,*" *centaury, erythræa centaureum.* Gl. vol. II.; Hb. xxxv.; Lb. I. xix. xxv. 1, xxxii. 2, xxxvi. lxxx.; II. viii. xx. xxii. xxxix. xli.; Lacn. 59, 90. Κενταύριον.

Corðhnutu, gen. -e, fem., *bunium.* C.D. vol. III. p. 399; MS. Laud. 563, as in Dilnote; and common usage.

Corðygg, gen. -es, neut., *ground ivy, glechoma hederacea.* Gl. vol. II.; Hb. c.; Lb. I. ii. 11; xxxix.; Lacn. 64. Coroiui, Διδ. 9.

Corðluz, camimelos vel cannulea. Gl. Laud. 567. Is it *lousewort, pedicularis?*

Corðmistel, masc., *basil, clinopodium vulgare.* Lb. I. xxxvi. *See* Mistel, Gl. vol. II.

Corðnafola, gen. -an, masc., *earth navel, asparagus officinalis.* Hb. xcvii. 1, cxxvi. 2; Lacn. 4, 18, 54. Ἀσφάραγος.

Corðpima. Gl. vol. II.; Lb. III. xli. *Dodder* perhaps is the better. *See* Groundsoap.

Corðvealle, oxylapatium, Gl. Dun., *sorrel.*

Cop, gen. -es, masc., *yew, taxus baccata,* -Gl. vol. II., where read "knew."

Copohumele, gen. -an, fem., *the female hop plant, humulus lupulus femina.* Lb. III. lxi.

Euforbia, *spurge.* Διδ. 54. Greek.

F.

Fane, Fone, Uane, Fanu, *flower de luce, iris florentina.* Lb. lxiii.; III. lxiii.; Lacn. 12, 29, 89. Ireos in the glossaries is the seed. Bodl. 536.

Fabes, Feapes, Feaberries, *gooseberries,* from *ribes grossularia.* Forby, Gerarde.

Feapn, neut., *fern, filix.* (Lat.) Hb. lxxviii.; Lb. I. xxiii.; Boet. p. 48, line 31. Πτερίς.

Fenfeapn must be *osmunda regalis.* It delights in banks among marshes. "Salvia fenfeapn," Gl. R. 42. Salvia being sage.

Þæt mycle feapn, *the big fern, aspidium filix.* Lb. I. lvi.; Ld. vol. I. p. 380.

Feferfuge, gen. -ean, -ian, fem. ?, *feverfue, erythræa centaureum.* The word is a Latinism, and applied now to a different plant, *pyrethrum parthenium.* Hb. xxxvi.; Leechd. vol. I. p. 374, 1; Lb. I. xxxiii. xlvii. 3, lxii. 2; II. lxv. 2; III. lxii.; Lacn. 2, 12, 29, 39, 50, 59, 75, 89, 111. Κενταύριον.

Felðmoru, gen. -an, fem., *carrot, daucus cariota.* Gl. vol. II.; Lb. I. xl. 1, xlviii. 2, lxvi.; II. liii.; III. xii. 2, xiv. 2, xxxii.; Lacn. 26, 111. Δαῦκος.

Feldrude, "*field rue,*" *thalictrum minus.* "Ruta montana," Gl. Laud. 567. Velde rude, Gl. Harl. 978.

Felðpyrt, gen. -e, fem., *gentiana.* Hb. xvii.; MS. Bodl. 536; Gl. Laud. 553; Some gll. Filago, from the initial letters.

Felδuuop, "field hop," *gentian.* Bradigalo feldhoppe, Graff. iv. 832. *See* Gl. vol. II. in ꝼelδꝼypꝛ. A substitute for hop. Gl. M.M. 154 b; Gl. C. Felδꝛpop Bradigaco (Lye).

Felδꝓupma. *See* ꝵupma.

Fel terræ, *chlora perfoliata* and *erythræa centaureum.* Lb. I. lv.; II. viii.; III. xiv. 1, xxx. lxiii. Same as Earthgall, Lacn. 39, 40, 111. These plants are akin to gentian.

Felꝛꝼypꝛ, gen. -e, fem., *mullein, verbascum thapsus.* *See* Moleȝn, and Gl. vol. II. "Anadonia ꝼelꝛꝼypꝛ," MS. St. Johns, "Oxon., 154. "Pamfiligos · flosmus "tapsis barbastus · idem · Gallice · mo- "leigne · Anglice feltwort," Gl. Sloane, 5, fol. 8 b, where Flosmus is Φλόμος, this herb, and thapsus barbatus is the usual mediæval Latin name. Gl. vol. II.; Hb. lxxiii.

Fenberry, *vaccinium.* Lyte.

Ffendis bitt, *scabiosa succisa.* "Morsus "diaboli," Gl. Bodl. 178.

Fenoȝꝓecum, *fenugreek, trigonella fœnum græcum.* Lb. II. ii. 1, xxii. ꝼenum ȝꝓecum, II. xxiv. xxxii. Βουκέρας.

Feꝓδꝓypꝛ, an error for Felδꝓypꝛ. Lb. I. lxxxvii.

Feþeꝓþoꝓn, an error for þeꝓeþoꝓn. Benson's Vocab.

Fıca peꝓꝓıca, *Periwinkle, vinca.* In the middle ages *vinca pervinca.* *See* Uica. Lb. III. viii.

Fıcbeam, Fıcꝛꝓeop, *figtree, ficus.* Gl. R. p. 46; Æ.G. p. 7, line 48. Συκῆ.

Fıꝩleaꝛe, gen. -an, fem., *cinqfoil, potentilla reptans.* Hb. iii.; Gl. R. p. 43; Lb. I. xlv. 1; II. xxxviii. li. 3; III. xxii.; Lacn. 9, 29, 52; Διδ. 29; vol. III. p. 292. Πεντάφυλλον.

Fıꝩıngꝛe, gen. -an, fem. ?, *five fingers, potentilla reptans.* Nemnich, Culpeper. Διδ. 52.

Fille, gen. -an, fem., *chervil, anthriscus cerefolium.* Gl. vol. II.; Lacn. 45.

ꝵuδu ꝛille. *See* Ceaꝓꝛille.

Finger ferne, *ceterach officinarum* (Turner).

Fınul, Fınol, gen. -es, masc.; also ꝛınule, ꝛınuȝlan, as if fem.; *Fennel, Fœniculum dulce.* The name makes it a Roman importation, and, by presumption, before Saxon times. Whether we call the plant *fœniculum vulgare* or *anethum fœniculum,* it still seems an importation. The Romans had many posts in Norfolk. Hb. xcvii. 1, cxxvi.; Leechd. vol. I. p. 380, twice; Lb. I. vi. 2, xxvii. 1, xxxii. 2, xxxvii. 1, xxxix. 3. ꝛınuȝlan, xxxix. 3, xlv. 1, lx. 2, lxiii. lxv. ꝛınuȝlan, lxvi.; II. i. 1 = p. 178; II. vi. 1, xi. xii. xiv. xvi. 1. þone ꝛ. *ibid.* xxviii. xxx. xxxiii. xxxiv. 2, liii. lv. lxv. 5; III. viii. xii. 2, xxvi. xxviii. lxi. lxii. lxiv. lxv. lxvi. lxvii.; Lacn. 4, 12, 23, 29, 35, 36, 38. ꝛınule, 45, ix. 46, 59, 64, 79, 80, 89, 111; Διδ. 66.

Fyꝛs, gen. -es, pl. -as, masc., *Furze, ulex Europæus.* þa þoꝛnaꝛ · ȝ þa ꝿꝛꝛaꝛ · ȝ þ ꝛeaꝛn · þ ealle þa peoδ þe he ȝeꝛıo. Boet. p. 48, cap. xxii. *The thorns and the furzes and the fern and all the weeds, which he can see.* Διδ. 7; Gl. Mone. 323 b. The compound Fyꝛsleah, *Furzeley* in C.D. 1117. *Pasture overrun with furze.* In Gl. Brux. 43 b, understand 'Αρκευθίδες ꝛyꝛꝛes beꝛıan, where 'Αρκευθίδες are juniper berries. Furze produces no berries.

Flags, *iris* and *gladiolus.* Gl. M.

Fleabane, *pulicaria dysenterica.* Translation of ψύλλιον, and assigned to the wrong plant.

Fleax, neut., *Flax, linum usitatissimum.* Oꝼ δæꝛe eoꝛδan cymeδ δæꝛ ꝛleax δæꝛ biδ hꝛıꝛeꝼ hıꝛeꝼ. P.A. fol. 18 b. Related to Πλέκειν, *braid.* Λίνον.

Fleoꝛꝓypꝛ. Gl. vol. II. "Fleapypꝛ pari- "rus." Gl. Cleop. fol. 84, for papyrus. With Gerarde Fleadocke is *Petasites vulgaris, Butterburr.*

Fly fo, seems to be *catchfly, silene Anglica,* but confused with Fleabane in Gl. *See* Ragworte.

Foal foot, *tussilago farfara.* "ffolfote= "coltys fote." MS. Bodl. 536. From the leaf.

Foam dock, *saponaria officinalis.* "Fome "dok." Gl. Harl. 3388; Gl. vol. II. p. 379 a.

Forbitt, *scabiosa succisa*, Mors[us] diaboli, MS. Bodl. 536, which erroneously assigns it a yellow flower. The flower is a blue purple.

Foxnetep yolm. Gl. vol. II.

"Foules tayle cauda pulli." Gl. Laud. 553.

Foxes clate, *arctium lappa.* Gl. vol. II.

Foxes rot, *sparganium simplex.* Gl. vol. II.

Foxes gloya, *fox glove, digitalis purpurea.* Hb. cxliv. All. By the gloss Foxes gloue vel wantelee in Gl. Laud. 567, fol. 72 b, compared with Cotgrave in Gantelée, it appears that the same plant was understood by Foxglove in the xii. century as now. In Gl. Rawl. c. 607, Cirotecaria from χειροθήκη, *glove.*

Foxtail grass, *alopecurus.* Lyte. Our folk.

Frencissen hnutu, *walnut.* Διδ. 53.

Fuzeles bean, *vetch, vicia cracca.* Gl. M.M. 164 b; Gl. C. 63 d; Gl. Laud. 567. Germ. Vogelwicke, Vogelheu, Dansk Fuglevikker.

Fuzeles leac, "viumum." Gl. Mone. 322 a.

Fuzeles pise, *larkspur, delfinium.* Gl. Dun.; Gl. Mone. 321 a. corrected. From the spur.

Fulbeam, Fulanbeam, *the black alder, rhamnus frangula.* Gl. vol. II. "Alneum "pulæ tpea." Gl. M.M. 153 b; tpeo?

Fuph puðu, *firwood.* "Pinus." Gl. C. fol. 48 d.

G.

Gazel, gazeles. Lb. I. xxxvi.; Lacn. 4, 27. Gazelle, Gazille, Gazolle (so MS.), gen. -an, fem., *sweet gale, myrica gale.* Gl. vol. II.

Galbanum, gen. -es, *galbanum, gum of the bubon galbanum*, an African shrub. Lb. II. lxiv. contents; Διδ. 11, 44, 54, 63. Γάλβανον.

Gallengap, *Galingale, cyperus.* Lacn. 12. Κύπειρος.

Galluc, masc., *comfrey, symfytum officinale.* Lb. I. xv. 7, xxvii. 1, xxxi. 7, xxxii. 4, xxxviii. 4; III. lxxiii.; Lacn. 4, 59; vol. I. p. 374, 3. Glossaries from similarity of syllables often give "Galla, "gallue," making it Gallnut: that this is false appears by Lacn. 4, which mentions its roots. Σύμφυτον.

Gapclipe, gen. -an, *Agrimony, Agrimonia eupatoria.* Hb. xxxii.; Lb. II. li. 2, 3; III. viii. xxx.; Lacn. 4, 14, 107, 111. Identified again with *Agrimony*, Lacn. 107, and vol. III. p. 198, line 25; Gl. vol. II.

Gatetpeop, *cornel, cornus sanguinea:* a comparison of Gateðypne (under ðypne) makes the reading not doubtful. Lb. I. xxxvi. Κρανία.

Gauk pyntill, *arum maculatum.* Gl. Rawl. c. 506. From geac, *a cuckoo.* It has been maintained with more confidence than research, that Cuckoo pint is named "not from any reference to the bird "called cuckoo." The bird and herb come and go together.

Geaces supe, gen. -an, fem., *Cuckoo sorrel, oxalis acetosella.* Lb. I. ii. 13, 23, xxxviii. 10; Lacn. 12. Iaces sure, Gl. Goukesures, Alleluia, payn cucu. Gl. Rawl. c. 607.

[Geaggan tpeop. C.D. 650. Read gealgan tpeop, *gallows tree.*]

Geappe, Geapupe, Gæpupe, Gappe, Gappe, gen. -an, fem., *Yarrow, Achillea millefolium.* Hb. xc.; Lb. I. ii. 22, xv. 5, xxxiii. 1, xxxviii. 5, 9, 11, xl. xlviii. 3, lv. lx. 2, 3, lxiii.; II. xxxiii. liii. lvi. 1; III. viii. xxx. xxxii. xli. xlv. lxv.; Lacn. 12, 18, 26, 40, 42, 54; vol. III. p. 292.

Seo peaðe gappe, *red yarrow, Achillea tomentosa.* Lb. III. lxv; Lacn. 29. By a gentleman who has tested these names

Geappe—*cont.*
of plants, I have been favoured with a suggestion that Red yarrow is the ordinary yarrow when of a pink tinge.

Geloδpypt, gen. –e, fem., *silverweed, potentilla anserina.* Lb. I. xxxii. 3, xxxviii. 4, 6, 7, 11, lxi. "vii. folia Eptafilon," Gl. Laud. 567. "Eptafilon," Gl. Mone, 321 a; Gl. Cleop. fol. 33 a; Eptasillon (*so*), Gl. C.

Geopman leaf. Gl. vol. II. Add Lb. I. xliv. 2, lxxii.; Διδ. 63, vol. I. p. 380. Possibly Geopmen is the prefix Copmen, *illustrious.*

Gescaδpypt, Gesceaδpypt. Gl. vol. II. "Verbascum," Bodl. 130. As the ancient interpreters were not at one as regards this herb, we may be allowed a conjecture. The word signifies *discrimination wort.* Now in later times there was a Skirewit, or *clearwits*, which commonly glosses Eruca, *rocket*, a pungent plant belonging to the mustards, and it may be meant. *Eruca sativa.*

Getepypt. The following gloss is contradictory, "Geribulbum .i. getepurt. pa-"rance." Gl. Laud. 567. Read Hieribulbum; warance is madder and the like.

Gingiþep, Gingibep, gen. –þþan, *ginger, the roots of amomum zingiber.* Lb. I. xiv. xviii. xxiii.; Διδ. 16, 63. Ζιγγίβερι.

Gyp, Gyptpeop, *the spruce fir, abies.* Gl. Cleop. fol. 81·d; Gl. R. p. 46.

Gitpiþe, Gyðhþoþe, Giþþiþe, gen. –an, fem., *cockle, agrostemma githago.* Lb. I. i. 5, xii. xvi. 1, xvii. 2, 3, xxx. xxxviii. 1, twice, xxxviii. 4, 5, 6, 7, 8, 11, xxxix. 3, xl. lxii. 1, lxiii. lxvi.; II. liii.; III. xii. 1, xxvii. xli. liii. lxi. lxv. lxvii.; Lacn. 1, 18, 24, 115.

Gitte, the *gith* of the Romans, Μελάνθιον, an African plant, from some resemblance to which cockle got the name githago. Called subepne pypt, foreign, and from Italy. Lb. II. xxxix.

Giδ, properly the Roman gith, applied to *cockle*, as MS. Lambeth, 306.

Giδcopn, *the berries of dafne laureola or gnidia;* the equivalent in Apuleius of Hb. cxiii.; Gl. vol. II.; Lb. I. xlviii. 2; II. lix. 3; III. viii. lxx. 3. The purgative character leads to the gloss "Spurgia ·i· spurge ·i· guþcorn," Gl. Harl. 978, fol. 24 c.

2. *Cockle, agrostemma githago,* Lb. II. lxv., the black seeds of which made it pass for *gith.*

Glædene, gen. –an, *Gladden, iris pseudacorus,* for gladiolus, its leaves being swordshaped. Lb. I. lix.; II. vii. lii. 1; III. xli. lxvii.; Lacn. 10, 20; ȝlþan, 82; Διδ. 52, 63; Hb. xliii. lxxx. Ἄκορος.

Glæs, Lb. I. lxiii., for Cyneglässe. *See* Nægläs.

Glappe. Gl. vol. II.; vol. III. p. 292

Gloþpypt, gen. –e, fem., *lily of the valley, convallaria maialis.* Hb. xli.; Gl. vol. II.; Lb. I. xl. "Apollinaris ȝloþpypt," Gl. Mone. 319 b. Apollinaris was otherwise Hyoscyamus, with its capsules for bells; but that was given in Hb. v.

Golde, *marygold, calendula officinalis.* "Sol-"sequia," Gl. Brux. 42 b. Similarly Gl. Rawl. c. 506, under C. *See* Ymbglidegold.

Goose grass, *galium aparine.* (Turner, black letter.)

Gopst, Gops, *Gorse, ulex Europæus.* Hb. cxlii. for Tribulus. As Iuniperus, Lb. I. xxxi. 3. "Uoluma," Gl. C. fol. 64 b. "Iuniperii," Gl. Harl. 978, fol. 25 a. As Hb. Gl. Laud. 567. We may rely on our folk lore.

"Gotis tung, *lingua hircina.*" Gl. Harl. 3388.

Gotpoþe, gen. –an, *goatweed, Ægopodium podagraria.* The Latin name taken from its ancient designation contains two false etymologies, one that Got stands for goat, the other that it means gout; hence we have a good probability that the true name is before us. Lb. I. xxxi. 7, xxxviii. 3, 5, 9, lxiii. lxxxviii.; II. lii. 1, liii.

Gpæde, pl. -as, masc., *grass, gramen.* "Ulva," Gl. R. p. 42; Gl. Cleop. p. 44 d. "Ulua ·i· greðen," Gl. Laud. 567, fol. 72 f. That it is mere *grass*, not ulva appears as follows:—Gang nu godes man of þære græsan dune. M.H. 86 b. *Go now, thou man of God, off that grassy hill.* Anðlang græsðan leagæ. C.D. 624. *Along the grassy ley, pasture.*

Gpeatе pypt. Gl. vol. II.; Lb. xlvii. 2. Βολβὸς μέγας occurs in some copies of Dioskorides II. 203.

Gpundsopa, *ground soap, saponaria officinalis.* "Cartilago," Gl. C.

Gpundespylge, -spelge, -spilie, gen. -an, fem., *Groundsel, senecio vulgaris.* Lb. I. ii. 13, xxii. xxvii. 1, xxxi. 7, xxxiii. 4, xxxviii. 3, 5, 6, li. lxix. lxxxiii.; II. lxv. 3; III. viii.; Lacn. 1, 4, 23, 29, 54, 62, 69, 78; Hb. lxxvii. Emend gl. M.M. 163 a; Ld. vol. I., p. 374, 3.

H.

Hægþopn, Hægubopn, gen. -es, masc., *Hawthorn, cratægus oxyacantha.* Hb. xxxvii. 6. Alba spina, Gl. R. p. 48; Gl. M.M. 153 a; Gl. C. fol. 57 d; Lb. I. viii. 2, xxxvi. Ὀξυάκανθα.

Þænep, Þenep, *hemp, cannabis sativa.* Lacn. 29.; Hb. xxvi., where it mistranslates χαμαίπιτυς chamæpitys, from similarity of names, and the want of tyrannical custom in spelling. The male plant is called carl hemp. Κάνναβις.

Wild hempe, perhaps *urtica cannabina*, perhaps *eupatoria cannabina.* "Cannabis agria," MS. Bodl. 536.

Water hemp, *Eupatorium cannabinum.* Cotgrave and others.

Hænnebelle, gen. -an, fem., *Henbane, hyoscyamus.* Lacn. 90; MS. Bodl. 536.

Hænnepol, neut. and masc., *henbane, hyoscyamus.* MS. Ashmole, 1431.

Hæsel, Hiesel, gen. -es, -les, masc. Gl. vol. II.; MS. St. Johns, Oxon. 154; Lacn. 4, 12, 14.

Hpit hæsel, *Wich hazel, ulmus montana.* "Saginus." Gl. R. p. 45; E.B. 1887.

Hæselpypt, gen. -e, fem., *asarabacca, asarum Europæum.* Lyte. Ortus sanitatis. "Azarunda hasel wortele." Gemma Gemmarum. Therefore "Hefelwert "viola purpurea," MS. Ashmole, 1431, must be rejected. Ἄσαρον.

Hæpen hnyðele, hyðele, gen. -an. Gl. vol. II. add.; Lacn. 29. "Herba britanica· blinde nettle," MS. Bod. 130. henephyðele, Gl. Laud. 567. For *hemp nettle?*

Hæð, dat. in -e, *Heath, erica.* Quadr. vi. 20. "Marica vel brogus," Gl. R. p. 46. Ἐρείκη δένδρον ἐστὶ θαμνῶδες ὅμοιον μυρίκῃ, Dioskor. I. 117. Brogus is another form of bruscus, brushwood. "Merica, Heyde, Unde, Nos volumus "bibere nam cara merica movet se." Gemma Gemmarum. "Brogus hað, Gl. Sloane, 146. "Thymus," Gl. M.M. 163 b.

Hæþbergean pipe, gen. -an, fem., *Heathberry plant.* Gl. vol. II.

[Hæð bpemel], *Heath bramble, rubus cæsius.* (Cotgrave in Catherine).

Hapocpypt, gen. -e, fem., *Hawkweed, hieracium.* Gl. vol. II. Ἱεράκιον?.

[Halywort (*see* Dilnote). Haliwort cyclamen (MS. Bodl. 536). Aristogia (Aristolochia rotunda) Hoelwortele (Gemma gemmarum). These are errors; translations of Radix cava, *fumaria bulbosa.*]

Hampypt, gen. -e, fem., *Homewort, sempervivum tectorum.* Lb. I. i. 4, xl. 1; III. xli.; Lacn. 19. Planted on a roof it was supposed to protect from thunder, In MS. Harl. 4986, fol. 28 b, is drawn a fair likeness of *sempervivum tectorum*, named hemwurc for hemwurz. Akin to Ἀείζωον.

Hamorpyrt, gen. -e, fem., *black hellebore, helleborus niger.* Hamor which occurs in Dyþhamor can only be an herb; and as in Gl. vol. II. the gll. are wrong, (add. Gl. Mone. 322 a,) we must suppose the three German separate glosses in Graff. iv. 954, Hemera, *elleborum, gratiana, melampodium*, to give us the true key. Melampodium is *black hellebore* (Dief.), and gratiana may refer to its acceptableness as the *Christmas rose.* "Hemera gentiana," in Gl. Hoffm. 6, should be read *gratiana.*

Hamor, Omer, Amore, which is the German and Dutch -ammer, in compounds, the English hammer in yellow hammer, and emberiza, a bird, the bunting, is the gloss in Saxon gll. of Scorellus, squirrel. Such are the errors of our old dictionaries.

Hapan hyge, *Haresfoot trefoil, trifolium arvense.* Gl. vol. II.

Hapanspecel, -sprecel, *viper's bugloss, echium vulgare.* Gl. vol. II.; Lb. xxxii. 2, 4, xxxviii. 4, 11, lxiv. lxxxvii.; II. lxv. 5; III. xli. lxi.; Lacn. 29, 82. Hardly ἔχιον.

Hare ballockes, *orchids.* "Satyrion," Grete Herball. (1561).

Harefoot, *avens, geum urbanum.* "Pes "leporis, auence," Gl. M. So Bot. "Sanamunda avence is an herb that som "men calliþ harefote, he berþ a yelowe "floure." Gl. Sloane, 5.

Haþanpyrt, Haþepyrt, *lepidium latifolium?* Lb. III. lxi.

Sio lytele haþepyrt, *lepidium sativum?* Lb. I. lxi. 1. Read þa lytlan haþanpyrt in Lb. I. lxxxviii. Read sio lytle haþepyrt in Lb. II. lxv. 5. It oftenest waxeth in a garden, it hath white blossoms. Lb. I. lxi. 1. Lepidium may well be a contraction of leporidium. "Collocasia haþepinta," Gl. R. p. 42; Read haþepipta. The lepidium with its pods like mustard would convey a notion of the Egyptian bean. "Harminte co-

Haþanpyrt—*cont.*
"losia," Gl. Laud. 567; the same, corrupt.

Þaþbeam, *acer pseudoplatanus.* Gl. vol. II.

Haþehune, *Horehound.* Hb. xlvi. *See* Þune.

Hares lettuce, *prenanthes muralis*, Gl. vol. II. "Lactuca leporina, Anglice, "hare thystyll: lyke sow thystyll but "not endentyd wt out as sow thystyll & "ybroken dropyth mylk," Gl. Sloane, 135.

Hart rewe "cicorea," Gl. Sloane, 5. Hypericum, Nemnich.

Haskewort, *campanula trachelium.* Lyte, Gerarde. From Þar. *See* Þealspyrt.

Þeahhealeþe, Þeahioloþe, *elecampane, inula helenium.* Lb. I. xxxix. 3, lxiii.; II. liii.; Gl. vol. II. *See* Horsellen.

Þealrþuþu, gen. -es, masc., *Halfwood, calamintha nepeta.* Gl. vol. II.

Þealspyrt, *throatwort, campanula trachelium.* Þelespyrt epigurium. MS. Johns, Oxon. 154; Lacn. 4, 29. *See* Halspyrt, Gl. vol. II., and Haskewort above.

Þeġeclire, gen. -an, fem., *Hey clivers, galium aparine.* Lb. I. ix.; III. viii.; Lacn. 4, 12, 89. Γάλλιον.

Þeġehymele. *See* Hymele.

Þeġepire, gen. -an, fem., *Heyriffe, galium aparine.* Lb. I. xxxii. 4, xxiv. xxxii. 2, lxiv.; III. liv. lxi.; Lacn. 15, 50, 82.

Þeġðorn, gen. -es, masc., *Hawthorn, crataegus oxyacantha. See* Hæġþorn. C.D. 107, 1094.

Þelðe, gen. -an, fem., *tansy, tanacetum vulgare.* Lb. I. xxxvi. xli.; Lacn. 4, 89; Διδ. 58; Gl. vol. II.

"Helfringwort consolida media," Gl. Sloane, 5. The gll. are not agreed as to what is consolida media. It is *bugle, aiuga reptans* in Cotgrave, Florio, MS. Bodley, 178. But *meadwort, spiræa ulmaria*, in MS. M. Gl. Rawl. c. 607, with a description which does not match the plant. Helfringwort seems to be Æþelrepðingpyrt.

Þeleleaf. *See* Eleleaf.

Þemlic, gen. -es, masc., also Þymlice, gen. -an, fem. ? *Hemlock, conium maculatum*; -lic, Lb. I. xxxi. 6, xxxii. 3, lxxvii.; III. l.; Lacn. 28, 71, 72; Gl. R. p. 43; dat. -lice, Lb. I. lviii. 1; masc. Lacn. 71; Þymblicæ, Gl. M.M. 155 b; Hymlice cicuta, Gl. C.; -lican, Lb. I. i. 6. Κώνειον.

Water hemlock, *cicuta virosa*. Gl. vol. II.

Hemlock is also, Bodl. 536, Grassula.

Henbane, *hyoscyamus*. Gl. Harl. 978; Douce, 290; Rawl. C. 907.

Hennebelle, Hænnebelle, *Henbane, hyoscyamus*. Hb. v.; Gl. R. p. 40; Lacn. 111. Ὑὸς κύαμος.

Þeope, *a Hip, Hep* (Cotgr.), *seedvessel of rosa canina*; in French English, *a button*. "Butunus," Gl. R. p. 40. "Butunus· "gallice butun· anglice heuppe," Gl. Sloane, 146.

Þeopþpemel, gen. -les, masc., *rosa canina*, Lb. II. li. 2. *See* Þpemel.

Þeopþan, *hards of flax, lini fila utiliora*. "Stuppa," Gl. C. 58 b. "Naptarum "heopþena," Gl. Cleop. 65 c. On account of their inflammability.

Þeoporþepȝe, gen. -an, *berries of the buckthorn, baccæ rhamni*. Gl. Cleop. 42 b. "Fragos," a mistake.

Þeoporþpembel, gen. -les, masc., *buckthorn, rhamnus cathartica*; Gl. vol. II; Lb. III. xxxix. 1.

Þeoporcpop. Gl. vol. II.

Þeorclæppe, gen. -an, fem., *Hartclover, medicago maculata*. Gl. vol. II. "Quer- "cula .i. germaundre or herte cloure· "þis erbe , . . , haþ a seed lyk "to a peny." MS. Bodl. 536. That is, like a silver peny, and as round as a peny: which is descriptive of M. maculata. Camedris .i. heort [c]leure. Gl. Laud. 567; Hb. xxvi.

Herdys purse, *shepherds purse, capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Hiepeþenu. Lb. II. lxv. 2. Perhaps a corruption of *ἱερὰ βοτάνη*.

Higtaper, *Hedgetaper, verbascum thapsus*. -Still called *Taper and torches*. *See* Canþelpypt and Moleȝn.

Þillpypt, gen. -e, fem., *teucrium polium*. Gl. vol. II.; Lacn. 12, 107.

Þymele, Þumele, gen. -an, *the hop plant, humulus lupulus*. Gl. vol. II.; Hb. lxviii.; Lacn. 12.

Copohumele, *the female hop plant, humulus femina*. Lb. III. lx.

Þeȝehymele, *hedge hop plant, idem sponte natus*. Gl. Mone. 323 b; Lacn. 4. Volubilis maior in the German gll. is Hopfe. *See* Dief.

Þymele, gen. -an, *Hop trefoil, trifolium procumbens*. Hb. lii. Gl. vol. II.

Þinðbepien. *See* Bpep.

Þinðbpep, *raspberry plant*. *See* Bpep.

Þinðhæleþe, -heoloþe, gen. -an, fem. ?, *water agrimony, Eupatorium cannabinum*. Gl. vol. II. To cure a deer; Hb. lxiii. 7; Lb. I. xv. 2, xxxii. 2, xxxiii. 1, xlvii. 1, lxvi. lxx.; II. li. 2, 4, liii.; III. viii. xiv. 2, xxvi. xxvii. lxiv. lxvii. lxviii.; Lacn. 1, 29, 69, 112. Since Ambrosia is a source of much confusion, *see* as follows:—

"*De Eupatorio adulterino*. Num "hæc herba veteribus Græcis et Latinis "cognita fuerit, et quo nomine ab iisdem "appellata sit, mihi nondum constare "ingenue fateor. Officinæ tamen fere "omnes pro Eupatorio vero (cum tamen "non sit), haud sine magno errore "utuntur. Hinc cum nomen aliud non "esset quo illam appellaremus, Eu- "patorium adulterinum nominare pla- "cuit, Germanice *Kunigundkraut* voca- "tur et *Wasserdost*; Gallice *Eupatoire* "*bastard ou aquatic* ou *Eupatoire des* "*Arabes*, ab origani similitudine et quod "iuxta aquas proveniat. Aliis *Hirt-* "*zenklee* (hartclover) quod vulnerati "cervi sibi hac medeantur herba." Fuchsius de Historia stirpium, p. 266. *Eupatoire bastard*, bastard agrimony, water agrimony, water hemp. Cotgrave.

Þunðepypt, gen. -e, fem.; 1. The greater, *chlora perfoliata.* 2. The lesser, *Erythræa centaureum.* Lb. I. ii. 11; II. viii. xviii. xx. xxxix., and especially xl.

Þlæddepypt, gen. -e, fem., *Jacobs ladder? Polemonium cæruleum.* Lacn. 9, as Germ. Himmelsleiter. But Skinner makes it *Convallaria polygonatum.*

Þlenoptpeape glosses *Hyssopo* in the Lambeth Psalter, l. 8. Since tpeap is *destillation*, this must be an error.

Þleomoce, Þleomoc, gen. -an, fem., *Brooklime* (Brooklem), *veronica beccabunga.* Lb. I. ii. 22, xxxviii. 4; III. xxii. xxix. xxxvii. xxxviii. 1; Lacn. 47, 59; Gl. vol. II.

Þlm, *a sort of maple, acer platanoides.* C.E. p. 437, line 17. Germ. die Lenne, Linbaum; Dan. Lön; Swed. Lönn; Westgoth, Lünn (Nemnich). Mr. Thorpe takes it for Lnð, *the linden*, which may be right; there is only this one word for a guide.

Þnutbeam, gen. -es, masc., *Nut tree, corylus avellana.* Lb. III. viii.; Lacn. 4; Gl. R. p. 47; Gl. M.M. 159 b.

Easterne nutebeam, *almond tree, amygdalus communis.* Gl. Dun. Ἀμυγδαλῆ.

Þoc, gen. hocces, *mallow, malva silvestris.* Lb. III. xxxvii. xli. xliii.; Lacn. 25. "*Sea hock;*" vol. III. p. 292. Native to England, as appears by Þocihtc; "on "ðа hocihtcan ðic," C.D. 723, *to the mallowy ditch;* and by comparison of leaves with the hollihock it will be the *common mallow.* Correct translation, Lacn. 25.

Þocleaf, *mallow, malva.* Hocleaf interprets Malva erratica, Hb. xli.; and this embraces two kinds, the dwarf mallow, malva rotundifolia (Bot.), and the common mallow, malva silvestris (Bot.). Fuschius, p. 493. Hocleſ, MS. St. Johns, Oxon. 154, glossing malua. Lb. III. viii.; Lacn. 65; Gl. Cleop. fol. 61 c.

[Þalhoc?], *hollihock, althea rosea.* "Althæa malua · holihocce vel uuimauue," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Harl. 3388. Wymauc holihoke, Gl. Rawl. c. 506. "Althea · ymalue · holihoc," Gl. Harl. 978. The Guimauve of the French is meant by these glosses. "Latiora habet folia quam malua et al- "tius crescit," Gl. Rawl. C. 607, under B.

Þoþe, gen. -an, fem., *alehoof, glechoma hederacea.* Lb. I. i. 7, xv. 5, xxxii. 4, xxxviii. 10, 11, xli. lv. lxiii.; II. lii. 1, 3; III. viii.; Lacn. 29.

Bpune hoþe, the same. Vol. III. p. 292.

Seo þeaðe hoþe, the same, its redness being accidental. Lb. I. ii. 19, xxxiii. 1, xlvii. 3; II. li. 3, 4; Lacn. 12.

Mepsc hoþe. Lb. I. xxxviii. 5.

Tunhoþe. Lb. III. lx. The same cultivated.

Hogfennel, *peukedanum officinale.* Ortus sanitatis, etc.

Seo Þole cæpse, gen. -an, *field gentian, gentiana campestris.* Lb. I. ii. 17, xxxii. 4, lxiii.; Gl. vol. II.

Þoleg, *Holly.* *See* Þolen. This form remains in our Holly, in the adjectival Holegn and in Ilugpecg.

Þolen, Þolegn, masc., *Holly, ilex aquifolius;* masc. Se þealpa holen, C.E. p. 437, line 19; *fallow* when cut down; Lb. I. xxxii. 4, xxxviii. 8, 11; II. li. 3; III. xxxix. 2, lxix. 1; Lacn. 63. "Acri- "folius," Gl. R. 47. "Vlcea," Gl. St. Joh. Oxon. 154, otherwise Hulcea, a word which with Hulcitum seems formed from Holeg. "Acrifolus Holegn," Gl. M.M. Κήλαστρον.

Holigold, "*calendula*" *officinalis.* Gl. Harl. 3388.

Holi roppe, *Eupatorium cannabinum.* "Cannabis agria · hit is lyke hempe ȝ hit "growes in watry places." MS. Bodl. 536.

Þomoppecg. *See* Secg. Lb. I. lvi. 2.

Hone sokel, *Honey suckle:* any plant from which honey may be sucked. 1. *Melilotus*, MS. Bodl. 536. 2. *Trifolium pratense*, Laud. 553, and still in use. 3. *Lonicera periclymenum.*

Hopu "lygustra." Gl. Cleop. fol. 57 a; probably *hops.*

Horestrong, *peukedanum officinale*, Gerard.

Horwort, *Hoarwort, filago.* Gl. Arundel, 42. Three species are known in England. Hoary.

Hoꝑselene, gen. -an, fem., *elecampane, inula helenium*; the same as Ȝeh-, or Þeah -elene. Lacn. 111. "Enula i. "horſelne vel enele," MS. Cott. Vitell. C. iii. fol. 10 b; Gl. Laud. 567; Gl. R. 44; Gl. Harl. 978. Gl. St. John, Oxon. 154, p. 79 b. "Lechis call it helenium," Gl. Douce. 290. The declension hoꝑsellenes, Leech. vol. I. p. 378 is faulty.

"Horsegalle," *Erythræa centaureum.* "Centaurea minor," Gl. Sloane, 5; perhaps a mispronunciation of Earthgall.

Horsetail, *hippuris* and *equisetum.* (Bot.). "Ιππουρις.

Horsþistel, *cichoreum intybus.* "Endyua "or endyve," MS. Bodl. 536. "Endive "is an herbe þat som men callet hors-"þistel," Gl. Douce, 290. Similarly MS. Laud. 553, fol. 10.

Horworte, *Hoary wort, filago,*" MS. Bodley, 536; and Filago answers the description, "cottony with a pretty silvery aspect," E.B. 2369.

Hounds berry, *solanum nigrum.* "Morella "medica Nyghtshade oþer pety morell "oþer hound berry," Gl. Sloane, 5, fol. 38 c. To similar effect MS. Bodl. 536 in Morella. "Morella media Anglice morel "or houndberie in leuys lyke to dwale "but not so myche," Gl. Sloane, 135.

Þræꝑnes ꝓot, Þreꝑnes ꝓot, Þremnes ꝓot, masc., *Ravensfoot, ranunculus gramineus.* Gl. vol. II; Lb. I. ii.23; III. xxx. xxxi.; Lacn. 4, 12, 41; vol. I. p. 382; Hb. xxvi. *See* Ramnes fot and Lodewort, which defines it as a Ranunculus with a tuber, not many tubers; but Hb. x. had already named a tubered crowfoot, which produces some difficulty. By "Polipedium "hremmes ꝓot," in Gl. Iul. 125 a, and Johns, is meant pulli pedium, *pullets foot.*

Þræꝑnes leac, *orchis.* "Satyrion," Hb. xvi. *Satyrium = Habenaria*, if you will.

Þræcele, Þræcelþýrt, *Rattlewort, mederatylle, rhinanthus crista galli* (yellow), and *pedicularis palustris* (red). Lyte, p. 595. "Hierobotane," Gl. Mone, 322 b. "Bobonica hraꝛele," Gl. Mone, 319 b. "Bobonaca hrate," Gl. Dun. Meddygon Myddfai have Boboniwm, and make it a starwort. The name is derived from the rattling of the seeds in the capsules. (Germandrea, Gl. Sloane, 5; MS. Bodl. 536; Gl. Sloane, 1571, that is, Teucrium chamædrys, a plant of the same aspect as Pedicularis.)

Þramȝealla, *Ramgall, menyanthes trifoliata.* Lb. I. lxv. 1; Hþomȝealla, II. liii. *See* Ramȝealla.

Þramſan, pl, *Ramsons, allium ursinum.* "Acitelum hþamfan cþop," Gl. Cleop. fol. 7 c.; Gl. M.M. 153 b; Rameſan, Gl. R. p. 40; Gl. Rawl. c. 506; Bailey. Σκόροδα.

Þreoð, gen. -es, neut.?, *Reed, arundo.* Lb. II. li. 3. Upyþnenðe ȝþopnys hreoðes ȝ þisca," Beda. 554, 23. The Mœsogoðic Raus is neuter; so is the German Rohr; the Islandic Hreyr is neut. or masc. Κάλαμος. Δόναξ.

[Þriðeꝛtunȝe,] *bugloss, lycopsis arvensis.* "Buglossa reþerne tounge," Gl. Sloane, 5. Βούγλωσσον.

Hundes cpelcan, *berries of the wayfaring tree, baccæ de viburno opulo.* "Colo-"cinthidæ," Gl. Cleop. fol. 17 d. "Jarus "amarus .i. hundes quelke," Gl. Harl. 3388. *See* Cpelcan.

Þundes heaꝛoð, *snapdragon, antirrhinum orontium.* Gl. vol. II. So also calfs snoute. Κυνοκεφάλιον ? Ἀντίῤῥινον.

Þundes mieȝe, gen. -ean, fem., *Hounds mie, cynoglossum officinale*, on authority of Gerarde, p. 659; Lacn. 79. The plant said to be like it seems *atropa belladonna.*

Þundes tunȝe, gen. -an, fem., *Houndstongue, cynoglossum officinale.* Gl. vol. II.; Lb. I. xxii. 2, lxii. 2; III. lx. Κυνόγλωσσον.

Þune, Þaphune, gen. -an, fem., *Horehound, marrubium vulgare.* The syllable Þap, *hore, hoar, hoary*, describing the aspect; so that "black horehound" shows how we have forgotten our own language. In Lacn. 65 the words are separated, þa hapan hunan. In Hb. ci. 3, hæþe hunan. Lb. I. iii. 11, xiv. xvi. 2, xxvii. 2, xxviii. xxxi. 1, 7, xli. xlv. 3, xlvii. 3; II. viii. xxix. xlvii. li. 1, 3, liii.; Lacn. 23, 38, 65, 113; Διδ. 51; Hb. xlvi. Þpite hape hunan, *white horehound*, Leechd. vol. I. p. 374, an indication thus early of a black horehound, ballota nigra; to which also þa hapan hunan refers, Lacn. 65. (*See* Dioskorid. on Βαλλωτὴ or Μέλαν πράσιον.) Πράσιον.

A red stalked horehound, vol. I. p. 378, 11, is merely an accidental specimen.

Þunıſuȝe, Þunısuce. *See* Honeysuckle. "Ligustrum," Gl. R. p. 47; Gl. Brux. 41 b.

Hpatend, "Iris illyrica," Gl. Cleop. fol. 55 a; Gl. Mone. 320.

Hpeppe. Gl. vol. II.; Lb. II. lii. 1.

Sıȝılhpeppe, *heliotropium.* Gl. Ashmole. 1431.

Þpephpette, Þpæphpætte, gen. -an, *cucumber, cucumis.* Hb. cxv.; Gl. R. 40; Lb. I. xxiii.; II. lxv. 2; III. viii. xli. xlvii.; Lacn. 21, 52; vol. III. p. 200, line 16; Gl. Brux. 40 b. Σίκυον.

[Þpıtbeam], *White beam. See* Þpıtıngtpeop.

Þpıtcuδu, Þpıtcpeoδu, -cpuδa, gen. hpıtes cpeoδopes, cpuδuep, *white cud, mastich*, the gum of the pistacia lentiscus, chewed for its fragrance, and expensive. Lb. I. viii. 2, xiii. xxiii. xlvii. 2; II. ii. 1, iii. iv. xiv. xxii. lii. 1; III. ii. 6; Lacn. 111; Διδ. 55, 57, 63. Μαστίχη. Clemens Alexandrinus cites a poet, Καὶ μαστίχην τρώγοντες, of the dandies of his day. Pæd. III. 15.

Þpıtıng tpeop, *Whitten tree, pirus aria.* "Variculus," Gl. R. p. 47. Whitten tree is called by Bailey Sorbus silvestris. The pirus aria has the under surface of

Þpıtıng tpeop—*cont.*
the leaves white, and in the wind they easily shew themselves; it bears service pears. Lyte, p. 890, with hesitation, *viburnum.*

I.

Iappe. *See* Geappe.

Iꝛȝ, gen. Iꝛıȝes, Iꝛıes, neut., *Ivy, hedera helix*, (Bot.). Lb. I. iii. 7, xxiii. xxxii. 4, xxxvi.; II. xxxix. xl. li.; III. xxxi. xlvii. Iue, Lacn. 9, 12, 42. The mention of black ivy, Lb. II. li. is because hedera nigra was the usual name. Κισσός?

Iꝛȝtapo, *ivy tar, succus hederæ coctus.* Gl. vol. II. Add Lb. I. lxxvi.

Iluȝsecȝ. *See* Colhxsecȝ.

Ymbglidegold, *calendula officinalis.* "Cim-"balaria," Gl. Sloane, 146. Cimbalaria is cotyledon umbilicus from the form of its leaves; and Ymbglidegold means a golden flower that follows the sun, *the marigold.* The MS. is too early for the introduction of the sunflower. "Calendula solsequium, sponsa solis· "solsecle· goldewort· idem· ruddis· "holygold," Gl. Harl. 3388, in two hands.

Yne, *onion, allium cœpe.* Yna cuneſ tacen ıſ ꝥ þu ſette þınne (so) ſpyþpan hanδ bpa[δ]lunȝa opep þınne mnoδ. Monast. Indic. fol. 98 b. *The token for the garden of onions is to set the right hand broadway upon the belly;* (if the monk wants to get some onions or to go a gardening). *See* Cnneleac.

Isenheapδe, gen. -an, fem.?, *Ironhard, centaurea nigra.* "Yrneharde Iasia "(Iacea) nigra," Gl. Laud. 553; Gerarde; Lacn. 4, 29. Many glossaries make the ironhard verbena; but the meaning of the word and the occurrence of both in Lacn. 29, negative that. In the course of my own inquiries into the existing names of plants, I met near

Isenheapde—*cont.*
Tunbridge with "Hiselhorn" (i long) applied to centaurea nigra; a relic of the ancient appellation. Knapweed, (Gerarde). An old work partly printed in the Archæologia, vol. xxx. p. 409, has "Hyrne hard = Bolleweed = Jasia "nigra;" and that is *Centaurea Jacea* with *C. nigra*.

Ysopo, –pe, gen. –an, *hyssop, hyssopus.* Hb. lvii. 2, cxxxvii. 3; Exod. xii. 22; Lb. II. xxxvii.; Lacn. 14, 28; vol. I. p. 374, 3, 378, 11; Διδ. 54. Ὕσσωπος.

Iunipepus, *the juniper, iuniperus communis.* Lb. I. xxxi. 3. The native name is lost. *See*, however, Cpapenbeam. Ἄρκευθος.

Ip, *Yew. See* Eop. MS. St. Johns, Oxon. 154; C.E. p. 437, line 18.

L.

Lactuca, *lettuce.* Latin. Διδ. 48. Pl. –as, Lb. II. xvi. xxiii. –an, II. xxxvii. Θρίδαξ.

Labsap, *laserwort, laserpitium.* Διδ. 11.

Læcepypt, *Ribwort, plantago lanceolata.* Also Gl. vol. II.; Lb. I. xxxii. 3, xxxviii. 9.

Læpep, gen. –e, fem., *a bulrush, scirpus.* Ld. vol. I. p. 382. "Pirus (read Papyrus), "gladiolus, læpep," Gl. R. p. 47. "Scir- "pus," Gl. Mone. p. 322 b, corrected. "Scirpus Leuer," Gl. Laud. 567. Læppe, accus. fem., Ld. vol. I. p. 382.

Larkesfote, *Larkspur, delfinium.* "Pes "alaudæ," Gl. Harl. 3388.

Laup, Laupbeam, Lapepbeam, gen. –es, masc., *the bay, dafne nobilis.* Æ.G. p. 4, line 42, p. 7, line 48; Gl. R. p. 45; MS. St. Johns, Oxon. 154. Laupes, gen., Lb. I. i. 10; II. ii. xx. xxiv. xxviii. xxx. 2, xxxix. xlvii.; Lacn. 6, 12, 16; laubepge, Lacn. 4; Διδ. 35, 52, 63; vol. I. p. 376, 4; –bpeop, Hb. lxxii. 2; Διδ. 9. Δάφνη.

Lapep, *laver.* Gl. vol. II.

Leac, gen. –es, neut., 1. *a wort, olus, herba.* 2. *an alliaceous plant, bulbus quivis.* 1. Gl. vol. II.; 2. the compounds.

3. *Leek, allium porrum.* Lb. I. xxxii. 3, xxxix. 3; II. xxxii. = p. 234, line 21; Lacn. 14; Διδ. 32, neut., 34, neut., 38, 50; Ld. vol. I. p. 376. Πράσον.

Bpadeleac, probably *leek, allium porrum*, Gl. vol. II. "*Serpillum* bpadæ "leac," Gl. M.M. 162 a. "Sarpulum," Gl. Mone. 322 a. Serpyllus is described by Dioskorides III. 46, and smells like marjoram.

Cpapleac, *crow garlic, allium ursinum.* Gl. vol. II.

Cpopleac, *garden garlic, allium sativum.* Lb. I. ii. 14, 16, iii. 11, xxxix. 3, lviii. 1, 2, lxiii. lxiv.; II. liii.; III. xli. liv. lx. lxi. lxii. lxiv. lxvii. lxviii.; Lacn. 23, 24, 37. Σκόροδον κηπευτόν.

Enneleac, Ænneleac, Ynneleac, *Onion, allium cæpe. See* Yne. Διδ. 13; Gl. Mone. 322 a.; Gl. M.M. 154 a. Κρόμμυον.

Gapleac, *Garlic, allium oleraceum?* Lb. I. ii. 16, xxxi. 1, xlvii. 2, 3, lviii. 1, lxiii. lxiv.; II. xxxii. lvi. 1.; III. xli. lx. lxi. lxii.; Lacn. 12, 23, 52, 89; Διδ. 6, 17; vol. I. p. 382. Σκόροδον.

Holleac, *fumaria bulbosa.* Gl. vol. II. "Duricorium," Gl. Cleop. fol. 30 a. Duricorium, *hardskin*, is in Macrobius a fig.

Houseleek, *sempervivum tectorum.* Gl. Rawl. C. 607.

Hpitleac, *onion, allium cæpe.* "Pole- "tis," Gl. R. 41. So "Poloten cpapan- "leac," Gl. Mone. 322 b. "Alba cepa pitleac," Gl. Laud. 567. Κρόμμυον.

Popleac, *leek, allium porrum.* Lacn. 9.

Secgleac, *chive garlic, allium schœnoprasum.* Gl. vol. II.

Sotelec, *sweet leek, allium porrum.* But glosses Scordion in MS. Bodl. 130, mistaking it for Σκόροδον, and approximating to that.

Leaccepse, gen. –an, fem., *erysimum alliaria.* Gl. vol. II.; Lb. III. xv. xix.

Leahtpic, pl. –as, masc., *Lettuce, lactuca sativa.* Lb. II. xvi.; III. viii.; Gl. Cleop. 56 a. "corimbus leactpocas," Gl. M.M. 156 a, an error. Similarly Gl. Cleop. fol. 18 a. þa ȝeþeah heo ænne leahtpic· þa lyrte hi þær ⁊ hine ȝenam· ⁊ rorȝeat þ heo hine mið cpiptep þoðe tacne ȝebletþoðe· ac heo hine þpeclice bat, G.D. 11 a. *Then she saw a lettuce, and took a fancy to it, and laid hold of it; and forgot to bless it with the sign of the cross, but greedily bit at it.*

Þuðu lectpic, *lactuca scariola,* Hb. xxxi. Many of the glossators considered *sonchus oleraceus, sowthistle,* as a lettuce.

Leaþorpyrt, gen. –e, fem., *Latherwort, saponaria officinalis.* Gl. vol. II.

[Leloðpe, lapathum, Gl. C.; lappadium, Gl. Cleop. fol. 59 d.; Radinope, Gl. M.M. 162 a.; rodinope, Gl. C. again. Errors for Leloðpe, *potentilla anserina.*]

Lemre veneria, Gl. Bodl. 130, with a drawing as of Gladden. "Venearium genus "herbæ in locis humidis," Dief. Probably lemke, *brooklem;* neglecting the picture.

Leomuc. *See* Nleomoce.

Leonrot, masc., *ladies mantle, alchemilla vulgaris,* Gl. vol. II. Cf. Cpuba leoñam. *Alchemilla vulgaris,* O'Reilly's Irish Dictionary, where cpuba is *paw.* Not λεοντοπόδιον.

Libania, *frankincense.* Lb. II. lxv. 5.

Libcorn, *purgative seeds.* Gl. vol. II.; Lb. I. ii. 23, lxiii.; II. lii. 1, 2, 3; III. xli. xlii. xlvii.; Lacn. 18, 19, 21, 22.

Lychewort, *pellitory, parietaria officinalis.* "Peritoria . i. peritory or lychewort þis "erbe haþ leues lyke to vyolet but þe "leue of þis erbe byn more scherpe at þe "ende ⁊ wyl growe on stony walls." MS. Bodl. 536. Qu. *sanguisorba?* overruling this.

Lilie, gen. –an, *Lily, lilium.* Hb. cix.; Ld. vol. I. p. 374; III. p. 144; Lb. I. xxxvii. ¼, l. lx. 2; II. xxxiv. 2; III. xxix. lxiii.; Lacn. 2, 9, 29, 64. Λείριον.

Lind, gen. –e, fem., also Linde, gen. –an, fem., *the linden, tilia Europæa.* "Seno vel tilia," Gl. R. 45; tilia, Gl. Cleop. fol. 92 c.; Gl. M.M. 163 b.; Gl. C. fol. 60 d.; C.D. 570. Acc. Linde, C.D. 262; H.A.B. 161. The declension in –an, C.D. 1318., and hence the form Linden. In Islandic and O.H.G. feminine. Φιλύρα.

Ling, *calluna vulgaris* with *erica.* Cotgrave, Florio, Bailey, Lyng, Dansk. Ljung, masc., Swed. Lyng, neut., O. Norse.

Lingwort, *angelica* (Bailey).

Linpyrt, *flax, linum usitatissimum.* Lb. I. xxv. 1; III. lxv. Λίνον.

Liverwort, *Eupatorium cannabinum.* "Epa- "tica aquatica," Gl. Harl. 3388; Lyte, p. 66.; Nemnich; Bailey; Kersey.

Lithewal, "gramen d[i]ureticum," Gl. Rawl. C. 607 = Gromel, MS. Bodl. 536.

Liðpyrt, gen. –e, fem., *dwarf elder, sambucus ebulus.* Gl. vol. II.; Lb. I. lxi.; II. lxv. 5; Lacn. 12; Hb. xxix. The viburnum lantana, lithe and pliant, "lenta "inter viburna," called marsh elder (Lyte p. 889), its kindred opulus easily being confused with ebulus, may however be the true equivalent.

Lodeworte, *ranunculus acris* and *gramineus.* "Pes arietis Ramys fote ys an erbe þt is "like to crowefote and sum men calliþ "him lodeworte and beryth a yelowe "floure as dothe crowe fote so a man "shall have unneth knawleche whiche "is crowe fote oþer rammys fote but "this rammys fote hath a knobe in þe "rote and he growt myche in harde "grownde." Gl. Sloane, 5. fol. 45 c. Water crowfoot, Gerarde. *See* Ramnes fot. Hpæpnes rot.

Lupestice, Lubestice, Lubastice, gen. –es, less frequently –an, *Lovage, Ligusticum levisticum.* Ld. vol. I. p. 374; Hb. cxlvi. 3; Lb. I. xxxvii. 2, xlvii. 3, lxii. 2, lxiii.; III. viii. xii. 2, lxii.; Lacn. 2, 4, 29, 79; Διδ. 60, 63. An importation. Λιγυστικόν.

Lungenpyrt, gen. -e, fem., *Lungwort, pulmonaria officinalis.* Gl. vol. II.

2. *Golden lungwort, hieracium pulmonarium.* Gl. vol. II.

3. *Cows lungwort, helleborus niger.* So Gl. M. *See* Oxnalib, and Setterwort: used as a seton to cure pleuropneumonia; Gl. Rawl. C. 607. But H. albus, Gl. Laud. 536.

Lyfræð, psyllion, herba pedicularis (Somner). A translation of ψύλλιον. Lousewort is a name found in Dutch, German, Dansk, Swedish, Kersey (1715), Bailey.

Lustmoce, gen. -an, fem., *ladys smock, cardamine pratensis.* The crop assigned to it is in favour of the interpretation, Gl. vol. II.; but two sorts are implied, Lb. I. xxxix. 3, xxx. xxxviii. 3, 4, 10, 11, xxxix. 3. Compare the termination in Þleomoce.

Lusþorn. C.D. 570. *See* Þorn.

M.

Mæðepu, or -pe, *Madder, rubia tinctorum.* Hb. li.; vol. I. p. 397; Lb. II. li. 4. Palma christi paume dieu herba est similis archangelicæ sed folia habet maiora et plus spissa in quinque digitorum [longitudinem] stipitem habet quadratum aliquantulum nigrum· vocatur maderwort, Gl. Harl. 3388.

Feld mæðepe, *field madder, galium.* But glosses rosmarinus, Gl. Brux. 42 a.

Mæpingc, *mint.* Durham Gospels, mepic, Luke xi. 42.

Þpit mæpingc, *sweet basil?, ocimum basilike?* Lacn. 2.

Mageðe, Magoðe, Magðe, gen. -an, fem. 1. *chamomile, anthemis nobilis.* Hb. xxiv.; Gl. vol. II.; Lb. I. xxxii. 3, xxxiii. 1, 2, xxxiv. xxxviii. 3, 6, lxi. 2, lxiv. lxxxviii.; III. viii. lxxi.; Lacn. 6. Aromatic and tonic. Ἀνθεμίς, Χαμαίμηλον, etc.

2. *Maythen, mayweed, anthemis cotula.* Gl. vol. II. Seo Reaðe mageþe, *anthemis tinctoria.* Lb. I. lxiv.; III. liv.

Mageðe—*cont.*

— Þpit mageðe, *pyrethrum inodorum,* Gl. vol. II. "Optalmon," Gl. Cleop. fol. 71 c.

Fulðe mageþe, *matricaria chamomilla.* Gl. vol. II.

[Malu in Lye is a false quotation from Gl. R. p. 42, which writes mealpe].

Mapuldep, -dup, -dop, gen. -dpe, fem., *Maple, acer campestre,* Gl. R. p. 46. Acerabulus, Gl. M.M. 153 b.; Lb. I. xxxvi. In C.D. vol. III. p. 381, we read ðonne mapultpe, which, as it is put for mapultpeop, neuter is a transcribers error. ða peaðleapan mapuldpe, C.D. 1151, the beating of the bounds having taken place in autumn.

Mape, *potentilla,* Gl. vol. II.

Mapubie, Mapupie, gen. -an, *horehound, Marrubium vulgare.* Lb. I. xv. 5, xvi. 2, xix. xxxii. 2, 4, lxii. 1, 2; II. li. 3, twice, liii.; III. iii. 2, ix. xiii. xiv. 1, 2, 3, xvii. xxvi. xlvii. lxiii.; Lacn. 10, 23, 26, 27, 77, 111. Πράσιον.

Marygold, *calendula officinalis.* "Solse-" quium," Gl. Sloane, 5, fol. 46 b; Gl. Harl. 3388; Bodl. 536.

Masep, *a knotty maple,* occurs probably in Maseppelð, where St. Oswald was killed.

Masewyrt. "Pes columbæ," Gl. M.; Gl. Sloane, 1571. Pes columbinæ, Gl. Harl. 3388, probably *columbine,* for Mape is *mouse* in titmouse, colmouse.

Mause pee, orobus, Gl. Harl. 3388. *Ervum.*

Mealpe, gen. -an, fem., *mallow, malva* and *althæa.* II. xvi. xxxiii. Μαλάχη.

Mepsc mealpe, *Marsh mallow, althæa officinalis.* "Hibiscus," Hb. xxxix., a malvaceous shrub, foreign. Lb. II. xxxii.; III. viii. lxiii. Cultivated by herborists on account of its supply of mucilage. Ἀλθαια.

Fulde mealpe, *malva silvestris.* Lb. II. xxiv.=fol. 80 a., as opposed to the officinal and cultivated sort. Μαλάχη ἀγρία.

Meapsc meapgealla, gen. -an, masc., perhaps *gentiana pneumonanthe. See* Mepgealla. Gl. vol. II.; Lacn. 37.

Mede ratele, *rhinanthus crista galli*. *See* Þrætele.

Meðopyrt, Meðepyrt, Meodopyrt, gen. –e, fem., *Meadow sweet, spiræa ulmaria*. Gl. vol. II.; Lb. I. xliv. lxi. 2, xxx. xxxiii. 1, xxxviii. 6, 10; Lacn. 4, 14, 18, 29. "Melleuna," Gl. Cleop. fol. 65 b. The Harleian gloss may be taken as an error.

Melðe, gen. –an, *orache, atriplex*. Lacn. 4, 77; Gl. Rawl. C. 607. Melde, fem. Germ. = Dutch = Meld Dansk = Molla. Swed. fem. Gl. Harl. 3388; Gl. Sloane, 5. "Arachia melde," Gl. M. Atriplex domestica orage or medeles, Gl. Sloane, 135. Gl. Sl. 405. Spelt meedle in Gerarde, as if the vowel were long. Ἀνδραφαξύς, Ἀτραφαξύς, Χρυσολάχανον; of the last, corruptions are frequent in the gll.

Merce, gen. –es, masc., *Marche, apium graveolens*. Hb. xcvii. with vowel dropped; vol. I., p. 378, 10, cxx. cxxvi. 2, cxxvii. 1; Lb. I. ii. 23, xviii. xxxii. 2, 3, xxxix. 2, 3, xlv. 1, xlvii. 3, xlviii. 2, lxi. 2, lxvi.; II. viii. xi. xviii. xxii. xxiv. xxviii. xxx. xxxiii. xxxix. xliii. li. 1, 3, twice, lii. 3, liii. lv. 2, lix. 9; III. xii. 2, xxviii. xxxviii. 1, lvi. lxiv.; Lacn. 3, 4, 19, 29, 53, 57, 59, 111; Διδ. 63. Merci, archaic spelling, Gl. M.M. 153 a. Σέλινον.

Scan merce, *parsley, petroselinum sativum*. An equivalent not employed in Hb. cxxix. An importation.

Ƿuðu merce, *Wood marche, sanicula Europæa*. Gl. vol. II.; Lb. I. i. 15, xxv. 1, xxxiii. 2; II. li. 3, 4; III. ii. 1, 6, xix. xxxi.; Leechd. vol. I, p. 374, 3; Gl. Harl. 3388, and so Gerarde.

Merȝealla, gen. –an, masc., *mare gall, gentiana pneumonanthe*. Lb. II. lxv. 5; Lacn. 29; as Merscmerȝealla.

Metespam, gen. –mmes, masc., the *edible mushroom, agaricus*. "Fungus vel tuber "metteſpam," Gl. R. p. 43.

Millefolium, *Milfoil, achillea millefolium*. Διδ. 63.

Minte, gen. –an, fem., *Mint, mentha*. Lb. I. xviii. xxxii. 2, 3, xlviii. 1, 2; II. vi. 2, viii. xi. xii. xxxiii. xxxiv. 1, xxxvii. xxxix. liii.; Lacn. 4, 14, 89, 111; Διδ. 5, 42, 63. Ἡδύοσμος.

Minte with white blooms, Lacn. 14, *Ocimum basilicum?* "Sisymbrium · balsminte," Gl. R. 42. *Sweet basil* is balsemkruid in Dutch. Menta romana is wyt mint in Grete Herball (1561).

Brocminte, *Brookmint, mentha hirsuta*. Hb. cvi.; Lacn. 4.

Horsminte, *Horsemint, mentha silvestris*. Lacn. 111. Μίνθα, Μίνθη.

Speart minte, *ballota nigra?* Διδ. 52. *See* Þune.

Myrre, Murre, gen. –an, fem., *Myrrh*. Quadr. iv. 8, v. 4. Seo myrre þæt he pær ða deadlic, Hom. I. 116, *The myrrh betokened that he was then mortal*. Lb. II. lxv. 3, 4, 5. Μύρρα.

Myrta, *myrtle berries*, μύρτα. Διδ. 23.

Mistel, fem. (*see* Acmistel), English *wild basil, calamintha clinopodium = Cl. vulgare*. Hb. cxix. cxxxvii. 1, where the Greek is ὤκιμον. The ocimastrum of Fuchsius, p. 850, for it seems to be an English herb, familiar to the gll. Schneider says ὤκιμον is not ocimum basilica, Bot.

Corðmistel, the same, by way of distinction from Acmistel, Lb. I. xxxvi.

Mistel, fem., *Mistletoe, viscum album*. "He growþ on trees," MS. Bodl. 536; but erroneously under "Osinum," not understanding Greek botany. Ἰξία.

Mistelten, "Mistletwig," *viscum album*. "Viscerago,' Gl. R. p. 43. "Vincus "miſtellan," Gl. Cleop. fol. 85 d.

Myxenplante, *Mixenplant, solanum nigrum*, which is morella minor, and is often found on mixens. Otherwise *nightshade*.

Moderwort, *Mother wort, artemisia*. "Ar- "temisia mugwort mater herbarum," Gl. Harl. 978, corrected. "Artemisia," Gl. M.; Gl. Harl. 3388. "For þat "shue is moder of all erbis," Gl. Douce, 290.

Moldcorn, *the granular tubers of saxifraga granulata*, the same as Sundcorn, and the plant itself. Lacn. 18. "Vulnet-"rum," Gl. Mone. 322 b = Gl. Brux. 42 b.

Molegn, *mullein, verbascum thapsus.* "Cal-"mum or galmum," Gl. Cleop. fol. 86 b; Gl. M.M. 157 a; Gl. C.; also Galmilla, Gl. M.M. 157 a. Fr. gaule is a pole, such as is used for beating down apples (Roquefort, Cotgrave). Calmum is a long stick of wax running from a taper; a stillicidium cereum (Dief.) "Herba "liminaria (luminaria) moleyn· felt-"wort," Gl. Rawl. C. 506. See Candelpyrt and Higtaper. Φλόμος.

Morbeam, gen. –es, masc., *mulberry tree, morus nigra*, Μορέα. But as the sense of mora was sometimes extended to blackberries, this word is loosely *bramble, rubus fruticosus.* "Morus vel rubus," Gl. R. p. 46. Μορέα.

Morfecg, the same as Secg, which see. Διδ. 65.

Morn, gen. an, fem. 1. *A root, radix.* Lb. I. liv.; III. xii. 1, xli. five times, lxiv.

2. *Carrot, daucus cariota.* Lb. I. xviii.; II. xxviii.

Englisc morn, *parsnep, pastinaca sativa.* Gl. vol. II.

Fylyre morn, *carrot, daucus cariota.* Gl. vol. II. Fealmorn, Lb. I. xlvii. 3. Fealmorn, Faldmorn, Gl. R. pp. 42, 43.

Morfyrt, gen. –e, fem., *moor grass, drosera Anglica.* Gerarde, Somner, Cotgrave. *See* Sundew.

Seo smale morfyrt, *drosera rotundifolia.* Lb. I. lviii. 1.

Mucgyrt, gen. –e, fem., *Artemisia.* Hb. xi. xii. xiii. The ordinary sort, Hb. xi., grows wild in hedges and among bushes. The second, Hb. xii., is grown in our gardens as *tarragon*, a word which, like tragantes, tragantes, is a corruption of dracunculus. Of the third sort, Hb. xiii., it is truly described as λεπτόφυλλος, whatever the editors of Dioskorides may hold concerning the genuineness of the article so intituled in his book. Leechd. vol. I. p. 380, twice; Lb. I. xxvi. xxvii. 2, 3, xxxi. 5, xxxii. 4, lxxxvi.; II. li. 3, lxv. 1; III. viii. xxxviii. 1; III. li.; Lacn. 4, 29, 45, 47, 111, where male and female have no reference to fructification. Διδ. 52. Ἀρτεμισία.

Murra, Myrra, gen. –an, fem., *cicely, myrrhis odorata.* Lb. I. i. 2; Lacn. 6, 12. Μυῤῥίς.

Mus, *mouse.*

[Mus eare], *mouse ear, hieracium pilosella.* "Pilosella," Gl. Harl. 978. "Auricola muris prona habet folia et "multa· aliquantulum pilosa· idem est "quod mouser," Gl. Harl. 3388. Name Gl. Bodl. 536.

Mouse pease, *tares.* "Orobus," Gl. Laud. 553. Ὄροβος.

Mouse tayle, *little stone croppe, sedum.* Turner (black letter).

N.

Nædeppyrt, gen. –e, fem., *adderwort, polygonum bistorta.* Hb. vi.; Lb. I. xlv. 3; Lacn. 9; Gl. vol. II. In Hb. cxxxi. the account is too marvellous.

2. *Buglossum, echium vulgare.* "Dra-"gauncia addyrworte ys an erbe þ som "manne calliþ dragans oþer serpentary "þis erbe is like to þe colour of an "nadder all spraklyd." Gl. Sloane 5, fol. 13 b.

Nægles. Lb. I. xli. for Cunæglæfre. The Saxons cut off initial syllables of foreign words, as Bisceop, Monaca.

Næp, masc., *rape, brassica napus.* Leechd. vol. I. p. 382; Lb. II. xxiv.; III. viii.; Lacn. 12, 52; Διδ. 10, 61. An importation, for "Nap silvatica pilde næp," Gl. R. p. 44, is a mere translation.

Naꝛð, gen. –es, Νάρδος, *valerian.* Hb. lxxxi. 5, cxxxii. 3; Quad. vi. 16, where eaꝛ translates spica, which is now in this plant spike.

Neꝛte, Neꝛte, gen. –an, fem.?, *nepeta cattaria.* Hb. xcv.; Lb. I. xx. xxxii. 2, xlviii. 2, lxvi.; II. li. 3; III. xiii. xvii. xxvi. lxiv.; Lacn. 111.

Neꝛele, Neꝛle, worse Neꝛel, gen. –an, fem., *nettle, vrtica.* Hb. cxvi. 3, clxxviii.; Quadr. v. 11; Lb. I. xxxviii. 5, lviii. 1, lxxxi.; II. xxx.; III. vii.; Lacn. 89. Ἀκαλήφη.

Seo Blinde neꝛele, *blind nettle, archangel; galeobdolon luteum* (yellow), and *lamium album* (white). E.B. 768. "Archangelica," Gl. St. Johns, Oxon. 154, which reads neꝛele not neꝛel. So Gl. Dun. "Archangelica · blind netele · flores habet albos," Gl. Harl. 3388. Archangelica, Gl. Rawl. C. 607; Gl. M.; MS. Bodl. 178; Lb. I. xxiii.

[Dumb neꝛele], *dumb nettle, galeopsis tetrahit.* "Canbasia doum nethele," Gl. Laud. 553.

Seo micle poꝛþiꝛ neꝛle, seo ȝpeaꝛe neꝛle, *the big nettle, vrtica dioica.* Lb. I. xlvii. xxxvi.

Seo Reaðe neꝛele, *red nettle, lamium purpureum.* E.B. 769, 2550, without modernisms; Lb. I. xv. 5, xxiv. xxxii. 4, xxxviii. 3, xxxix. 2, xl. xlvii. 2, 3, l. 2, lviii. 2; II. viii. xxv. xxx. 2, xxxiii. li. 4, liv.; III. xxvi.; Lacn. 23, 57, 75.

Seo smale neꝛele, *the small nettle, vrtica urens.* Lb. I. xxvi.

Niht-ſcaðu, –ða [for –ſceaðuþe ? and fem.? Cf. niꝛleaꝛe, –an], *nightshade:* 1. *atropa belladonna;* 2. *solanum nigrum;* 3. *solanum dulcamara.* Tradition. "Strumus vel uva lupina niht-ꝛcaða," Gl. R. p. 41, where strumus is datura stramonium with its black cherry, and vua lupina is *A. belladonna.*

Nosblede, Nesebledeles [Niesblæð, *sneeze leaf*], *sneezewort, Achillea ptarmica.* But popularly, *A. millefolium,* and so Gl. Harl. 3388. MS. Ashmole 1431. fol. 35 c.

O.

Oke appell, *oak apple, galla.* Gl. Harl. 3388. Κηκίς.

Oleaſtꝛum þ ir piðe elebeam, *oleaster, that is, wild olive tree,* Lb. I. xxxvii. 2.

Oliꝛatꝛum, *alexanders, smyrnium olusatrum.* Hb. clxxiii. 3; Lb. II. xxxiv. 2. Ἱππο-σέλινον. Whether the moderns in writing olus atrum, *black potherb,* be correct, I doubt.

Ompꝛe, gen. –an, fem., *dock, rumex.* Gl. vol. II.; Lb. I. viii. 2, xii. xxxii. 2, 3, 4, xli. xlii. lxxxviii.; II. liii.; III. xxvi.; Lacn. 12, 14, opppan, 23, 60. Λάπαθον.

Fen ompꝛe, *water dock, rumex aquaticus = hydrolapathum.* Lb. I. xxxix. 3.

Sunð ompꝛe, *rumex maritimus.* Lb. I. xlvii. 1.

Onꝛeð, Gl. vol. II.

Ontꝛe, Antꝛe, gen. –an, *radish?, rhaphanis sativa.* So read Mone. Gl. 322.a: this entry does not appear at all in the other collation. Gl. Brux.; Lb. I. xxxi. 7, xxxii. 2, where it occurs with ompꝛe, 4, xxxviii. 7, xxxix. 3, xlviii. 2, lviii. 2, lxxxiii.; II. li. 3, liii.; III. xiii. lxiv. lxviii.; Lacn. 39, 62. Ῥαφανίς.

Openæpl, *medlar, fruit of the mespilus germanica.* Gl. R. p. 46. Μέσπιλον.

Opoꝛtanie, *artemisia abrotanon.* Lacn. 29. *See* Appoꝛane · Ἀβρότανον.

Orfgebiðe *erbitum* (which seems to be the same word), Gl. Laud. 567. Orf is *cattle.*

Opȝane, *origanum vulgare.* Hb. cxxiv. clvi. 2; Lacn. 4; Διδ. 16. Ὀρίγανον.

Oxeye; Oxes eye glosses butalmos, Βουφθαλμον, in MS. Bodl. 130. *Chrysanthemum?*

Oxtongue, *lycopsis arvensis.* "Buglossa." MS. Bodl. 536; gloss in MS. Bodl. 130.

Oxanslyppe, gen. –an, *oxlip, primula elatior.* Lb. I. ii. 15; Lacn. 42.

Oxnalib, neut., *oxheal, helleborus fœtidus* and *viridis*. Lb. I. ii. 21, x. Otherwise, *setterwort*. "The same thrust into "the eares of Oxen, Sheepe or other "cattell, helpeth the same against the "disease of the lungs, as Plinie and "Columella writeth, for it draweth all "the corruption and griefe of the lungs "into the eares. And in the time of "pestilence, if one put this roote into the "bodies of any, it draweth to that part "all the corruption and venemous in-"fection of the bodie. Therefore assoone "as any strange or sodden griefe taketh "the cattell, the people of the countrey "do put it straight waies into some part "of a beast, wheras it may do least hurt, "and within short space all the griefe "will come to that place, and by that "meanes the beast is saued." Lyte, p. 409, on bastard hellebore. "TO SETTER, "to cut the Dewlap of an Ox or Cow, "into which they put *Helleboraster*, by "which an Issue is made which causes "ill Humours to vent themselves." Bailey. The Saxon leech did not administer it internally.

P.

Palm, Palmtreop, *the palm*. Gl. R. p. 46. *Φοίνιξ*.

Panic, gen. -es, *panicum*. Διδ. 51, 54, 63. *Κέγχρος* ?

Pappewort, papwort, *mercurialis*. MS. Bodl. 536; Gl. Sloane 5, fol. 34 d; Gl. Laud. 553; Gerarde.

Penygrass, penywort, *umbilicus cotyledon*. "Cimbalaria," Gl. Bodl. 178; Gl. Rawl. C. 607; Gl. Sloane, 5. *See* Hb. xliv.

Pepsoc, gen. -es, *a peach, malum persicum*. Lacn. 89. Persogge, Διδ. 31.

Pepsoctreop, *a peach tree, persica vulgaris*. Gl. R. 46. *Περσέα*.

Petepsilie, Petop-, gen. -an, *parsley, apium petroselinum*. Hb. cxxix.; Lb. II. xxii. xxx. 1, xxxii. xxxix.; III. xii. 2, xx.; Lacn. 29, 111. *Πετροσέλινον*.

Pintelwort, *cuckoo pint*. Name in MS. Bodl. 130. *Ἄρον*.

Pintreop, *a pinetree, pinus*. Lb. II. xxiv. lix. 10; Διδ. 16, 51. *Πεύκη* ? *Πιτύα* ?

Pinhnutu, fem., pl. hnyte, Lb. II. ii. 2, *nuts of the stone pine, pinus pinea*. *Πιτυίς*. Pintrypenum hnutum, Hb. cxxxiv. 2.

Pipeneale, *pimpernel*: 1. *sanguisorba officinalis*; 2. *poterium sanguisorba* (Lyte, p. 153, Cotgrave, Florio); 3. *anagallis* (Lyte, p. 63, Cotgrave).

Pipop, Pipep, Blac pipop, gen. -es, *pepper, piper*, *Πέπερι*, *piper nigrum*. Hb. lii. 2, xciv. 14, clx. clxxxiv. 3; Quadr. v. 4; Lb. I. viii. 2, xxi. xxiii. xxxii. 2, xxxiii. xxxvi. xxxix. 3, xlvii. 1, 2, l. 2, liv. lviii. 3, lxviii.; II. ii. 2, iii. vi. 1, 2, masc., vii. xii. xv. xxiv. xxv. xxx., blac p., p. 234, line 2, xxxix. xliv. li. 3, lii. 1, liii. lix. 6, 8, 9; III. ii. 6, 89, 111; Διδ. 15, 34, 36, 50, 51, 63; Ld. vol. I. p. 374, 2, 376, 4, p. 380.

Lang pipop, *long pepper, piper longum*. Lb. II. vii.; Dioskor. II. 189.

Pyretre, Peretreo, Peretro. gen. -an, *bertram, pyrethrum parthenium*. Ld. vol. I. p. 376; Lacn. 12; Διδ. 50. *Παρθένιον*.

Pirige, Pyrige, gen. -an, fem., *pear tree*, Fr. *poirée, pirus communis*. Æ.G. p. 5, foot; Gl. R. 46; C.D. 570. Pirigtun, C.D. 129, and several Pirtons. *Ἄπιος*.

Pise, Pyse, gen. -an, gen. pl. -ena, *a pea*; properly *a peas*, plural *peason; pisum sativum*. Hb. cxl. 1, 2, clxxxi. 1; Lb. II. ii. 2, xiii. xvi. xxiv. xxvi. xxxix. xliii. xlix. lvi. 4, pysan, lix. 14; pesan, Gl. Laud. 567. An importation. *Πισός*.

Plumtreop, gen. -es, neut., *plum tree, prunus insititia*, Gl. C. fol. 49 a.; Lb. III. v. Plumbleða, Lb. II. xxx. 2. Plumsep for seap, Διδ. 49. An importation. *Κοκκυμηλέα*.

Pollegie, Pollele, gen. -an, *pennyroyal, mentha pulegium.* Hb. xxi. 4; Lb I. lxiv.; II. lxv. 5; III. xv. xxx. xxxvii. xli. lxiii. lxv. lxix. 3, lxx. 1; Lacn. 2, 14, 29, 40, 65, 69, 70, 87, 88; Διδ. 30, 51; Ld. vol. I. p. 374, 1, p. 380. Βληχώ, Γλήχων.

Popell = cokell. Gl. Harl. 3388, in Nigella, etc.

Popig, *poppy, papaver:* understand þpit popig, *P. somniferum,* as Hb. liv. cvi.; Lb. I. lxxxii., suðepne p.; II. xxiii. xxxii. Μήκων.

Baso popig, *scarlet poppy, papaver rhœas.* Gl. Brux. 40 a.

Pop, gen., Poppes, *leek, porrum* (Lat.), *allium porrum* (Bot.). Lb. I. xxxv.; II. vii. xxx. 2, lvi. 4, lix. 9. Πράσον.

Pputene, *artemisia abrotanon.* Lb. II. xxxiii. Ἀβρότανον.

Ppiget, gen. -es, *privet, ligustrum vulgare. See* Ppigeres ploðan, Chron. 755, and Privet five miles N.W. Petersfield. Hardly Κήλαστρος.

R.

Ræðic, Hpæðic, gen. -es, masc., *radish, rhaphanis sativa.* Ld. vol. I. p. 382; Lb. I. xxi. xxxvi. xxxix. 3, xlv. 1, xlvi. 2, xlviii. 2; II. vi. xxvii. xxviii. li. 3, 4, lv. 2, masc. lix. 13; III. xi. xiv. 2, xxvi. xxviii. xlvii. lvii.; Lacn. 12, 23, hp. 24, 25, 28, 29, 35, 43, 52, hp. masc., 59, 73, 77, 89, suðepne, 115. An importation. Ῥαφανίς.

Ragu, Rage, *lichen,* Λειχήν. Gl. vol. II.; Lb. I. xxxviii. 8, slahþopnpage, lxiii. lxviii. Bepcpage, II. li. 3; III. lxii.

Ragworte, *senecio jacobæa.* "Ragworte "oþer flyfo berthe yelowe flouris like "tansy and stynketh foule," Gl. Sloane 5, fol. 46 a.

2. *Orchis.* Lyte, p. 249.

Rameran, *ramsons, allium ursinum. See* Þpamsan.

Ramgealla, Þpamgealla, Gl. vol. II., *menyanthes trifoliata.* Lb. I. li. lxv. 1.

Ramnes fot, *ravensfoot, ranunculus gramineus,* and *acris.* For Þpæmnes pot. *See* Lodeworte, where Gl. Sloane should have corvi pes. "Apium emoroidarum "(which is *pilewort, R. ficaria*) vel pes "corui · idem · ramys fote," Gl. Harl. 3388. Βατράχιον.

Ratele, Medratele. *See* Þpætele. Quercula in gl. is Χαμαίδρυς.

Reoð. *See* Þpeoð, *reed.*

Ribbe, gen. -an, fem., *ribwort, plantago lanceolata.* Hb. xxviii. xcviii.; Ld. vol. I. p. 380; Lb. I. ii. 22, iii. 8, xxiii. xxvii. 1, xxxviii. 5, 9, 11, xliv. lx. 2, lxii. 2; III. xxxiv. lxxii. 1; Lacn. 12, 29, 55; vol. III. p. 292. Gl. Harl. 3388. Ἀρνόγλωσσον.

Ryðen. Gl. vol. II.

Rige, Ryge, gen.-es, *rye, secale cereale,* Lb. I. iv. 6; lyge, Gl. Mone. 322 b, and Gl. Brux. 42 b; pygi, Gl. M.M. 162 b; pyge, Gl. C. fol. 57 a; Gl. Laud. 567.

Risce, Resce, Rixe, gen. -an, gen. pl., pixena, picsa, also, dropping vowel, Ræsc, Risc, *a rush, iuncus.* Hom. II. 402; pefce, Gl. Iul. A. 11. fol. 125 b, where pisc is in the St. Johns copy; pixum, Exod. ii. 5; picsa, Lb. II. xxxii.; eapixena, Διδ. 52; Risc, Gl. R. p. 42; pæsc, Gl. C. fol. 47 b; Æpifc, Gl. R. p. 42; Eapipc, Gl. R. p. 42. Σχοῖνος.

Rodewort, Rodelwort, Ruddis, Rodes, *calendula officinalis, marygold.* "Solsequi- "um Rodelwort oþer marygoldys," Gl. Sloane, fol. 46 b.; Gl. Harl. 3338.; Gl. M., in Calendula.

Romanisc pinð, *cinnamon.* Ld. vol. I. p. 376. 4.

Roge, gen. -an, *rose, rosa.* Hb. c. 2, ci. 3, cxxxix. 3, cxliv. 4, cxlvii. 2, clviii. 6, clxix. 3, clxxi. 3; Quad, ii. 15; Lb. II. ii. 2, xxxii. lvi. 4; Lacn. 59, 89; Ld. vol. III. p. 144.; Gl. R. p. 39. Ῥόδον.

Rowan tree, *the service tree, sorbus* or *pirus aucuparia*. *See* Syþe. Islandic Reynir, Ræynir; Dan. Rönne; Norw. Rogn. Ok í því bili bar hann at landi, ok fékk tekit reynirum nokkvorn. *Eodem momento ad ripam delatus, locum nactus est sorbis obsitum*, etc. Snorra Edda. Skald skaparmal. vol. I. p. 288, and what follows; also p. 334; also vol. II. p. 483. Ὄα.

Rude, gen. –an, *rue, ruta graveolens*. Hb. xci.; Lb. I. i. 2, i. 8, xvi. 2, xviii. xix. xxi. xxxix. 3, lxiv. lxxi.; II. iv. v. vi. 1, viii. xi. xviii. xxii. xxiv. xxviii. xxx. 2, xxxii. xxxiii. xxxiv. xxxix. xliv. xlvii., twice, li. 3, thrice, lv. 2, lxv. 2; III. i. ii. 6, xiv. 1, xxiii. xxxi. xxxiv. lxii. lxiv. lxvi. lxix. 2; Lacn. 4, 5, 8, 12, 14, 23, 29, 38, 39, 59, 64, 65, 89, 111, 114; Διδ. 9, 13, 16, 17, 23, 36, 60; Hb. lxxxi. 5; cxxxi. 2, cliii. 1, where it translates *πήγανον*, clxxx.; Ld. vol. I. p. 374, 3. Πήγανον.

Rudmolin, *water pepper, polygonum hydropiper*. Gl. vol. II.

S

Sæppe, *the spruce fir, abies*. Cf. Fr. le faux sapin. "Abies," Gl. Cleop. fol. 81 d; Gl. M.M. 153 b. Ἐλάτη?

Sæpaup, *seaweed, fucus*. "Alga," Gl. R. p. 42. poap, Gl. M.M. 153 b, corrected.

Sæþeme, Suðeþiȝe, gen. –an, fem., *savory, satureia hortensis*. Gl. vol. II.; Lacn. 29, 111.

Saȝine, Saȝinæ, Sabina, Saȝene, Saume, gen. –an, *savine, iuniperus sabina*. Hb. lxxxvii.; Ld. vol. I. p. 378, 10; I. xxxix. 3, xlvii. 3; II. xli. lxv. 4; III. viii.; Lacn. 14, 29, 43, 50, 57, 59, 89; Διδ. 15. Βραθύς.

Safran, *saffron*. *See* Cnoh. Διδ. 23.

Saluie, Sealuie, gen. –an, *sage, salvia*. Hb. – ciii.; Lb. I. xxix. xxxii. 4, xlvii. 3, lxii. 2; II. xv. 2, lxv. 4; III. lxii. lxxi. lxxii. 2; Lacn. 4, 12, 14, 29, 59, 64, 89, 111; Διδ. 63. An importation. Ἐλελίσφακον.

Saltwort, *salsola*. Cotgrave in Salicor.

Scalefærne, *ceterach officinarum*. Turner.

[Scalδhyrlas vel sonδhyllas, *alga*, Gl. C. Scalδhulas, *paupilius*, are errors. Scealδþyrelas, *fruteta, thickets*, occurs in G.D. *See* Gl. M.M. 153 b, and Scealδan cpunδle in HID. fol. 16 a.]

Scamonia, *scammony, succus induratus convolvuli scamoniæ*, from *Aleppo*. Lb. II. lii. 3. How tested, II. lix. 4. Σκαμωνία, Σκαμμωνία.

Schokke, *brankursine, acanthus*. Gl. Rawl. C. 607.

Skirewit, *rocket, eruca sativa*. "Eruca," Gl. Laud. 553; Gl. Rawl. C. 607; Gl. Sloane, 5. fol. 50 b, corrected. It is a mustard. Others otherwise.

Scrubgrass, *equisetum*, employed to polish fire irons. Dickinsons Gl.

Se holy, *sea holly, eryngium maritimum*. Gl. Sloane, 5. Sea þistel, Gl. Harl.

Se needles, *erodium moschatum*. "Acus "muscata .i. se nildis (*so*) folia multa "et fissa habet, florem indum et subru- "brum fere crescit sicut malum terræ." Gl. Rawl. C. 607.

Sealh, Salh, Seal, gen. –es, masc., *the sallow, salix*. Gl. vol. II.; Lb. I. xxxvi. xxxviii. 11; III. xvi.; Lacn. 12; Gl. C. fol. 54 d; salch, Gl. M.M. 162 a. Οἰσύη.

Reaδ seal, *red sallow, salix rubra*. Lacn. 89.

Shavegrass, *equisetum*, Gerarde. *See* Scrubgrass and Scaþa in Gl. Dun.

Secȝ, gen. –es, masc. and neut., *sedge, carex*. Lb. I. viii. 1, xxiii. xxxi. 9, xxxix. 3; III. lxvii.; Lacn. 23; neuter in Æ.G. page 13, line 48, two MSS.

Ꞓolhxrecȝ, which *see*. It shews secȝ and carex to have different limits.

Secg—*cont.*

Þomoþrecg, "*hammer sedge.*" *See* Þamoþpyrt, also Gl. vol. II.

Mopsecg, "*moorsedge,*" any sedge. Δίδ. 65.

Read secg, "red sedge," Lb. I. xxxix. 3.

Selfæte, Gl. vol. II. "Selbeza *senccion,*" Gl. Hoffm. 24.

Senep, Senop, Sinop, gen. –es, masc., *mustard, sinapi.* Lb. I. i. 8, 12; masc., II. vi. 1, vii.; Δίδ. 10, 16; Gl. R. p. 43. Νᾶπυ, Σίναπι.

Seoponleape, *tormentilla.* Hb. cxviii.

Setterwort, *helleborus niger* and *H. viridis. See* Oxnalib. "Elleborus albus," Gl. Rawl. C. 506.

Sidepape, *zedoary, the root of kæmpferia rotunda.* Lacn. 4, among foreign drugs.

Sigelhpeopra, –pe, gen. –an, masc. and fem.; if the later English idea were the same as the earlier, this would be the marygold. From Solsequium the French have Soulsi, the marigold, and soulsi aquatique, lysimachia. Marygold has also the "round "seed." A yellow flower seems agreed on in the earliest gll. Hb. l. cxxxvii.; Gl. vol. II.; Lb. I. xxxviii. 7, fem., xliv. 2; III. viii., masc., xxxii. xxxiii. 1; Lacn. 29; Gl. Cleop. fol. 36 a.

Sigle, gen. –an, *rye, secale cereale.* Lb. I. liv.

Sigsonte, Gl. vol. II.

Sylbeam, C.D. 570, and the reading of the MS. = Sealh?

Sylfhele, *selfheal, sanicula,* Gl. Dun., Bailey. Prunella in modern books.

Sinfulle, gen. –an, *houseleek, sempervivum tectorum,* also *sedum.* Gl. vol. II. cxxv.; Lb. I. iii. 11, xxxi. 3, xlvii. 3; II. xii. lix. 14; III. lx.; vol. III. p. 292.

Singrene, gen. –an, fem., *singreen, sedum.* Gl. vol. II.; Hb. xlix.; Lb. I. viii. 2, xv. 2, xxxii. 4, xxxvi. xxxviii. 5, 6, xl. xliv. 2, lxxiv.; III. lx. An ἀείζωον.

Syfre, gen. –an, fem., Syfterpeop, *the service tree,* Lat. *sorbus, pirus domestica,* Bot., very rare in England, and *pirus aucuparia,* Bot., very common. C.D. 118; C.D. vol. III. p. 379; C.D. 1134; C.D. vol. VI. p. 234; H.A.B. vol. I. p. 93.

The Bot. affix the name of "true ser- "vice tree" to the pirus domestica only. Yet our best authority, the founder, after the wort gatherers, of this science, Theofrastos, speaks expressly of Ὄαι which have the fruit round, as in *pirus,* or rather *sorbus aucuparia.* "They differ," says he, "in the fruits; some produce a "round, some a prolonged, some an egg "shaped fruit." Thus his definition is not limited to the *pirus* or *sorbus domestica,* but includes the *aucuparia.* At the same time he excludes the *pirus aria, P. torminalis,* and any other such by his strict description of the leaf. The Ὄα "whether male or female has a leaf with "the leafstalk long and sinew like; the "leaflets spring in rows from the sides of "the leafstalk, like fins, so that the leaf "being one, it has lobes divided down to "the leafstalk; moreover the several leaf- "lets are distant from each other a some- "what considerable distance; and the "tree sheds its leaves not partially, but "the whole finny series at once." . . . . "All have, at the extremity of the leaf- "stalk, one odd leaflet, so that the whole "number of leaflets makes an odd num- "ber." Theof. ed. Schneider, p. . By these words this author draws a distinction between the service and pear families, which modern observers have overruled. Yet it is clear, that by ancient authorities, the *rowan tree* was a *service tree,* as well as the rare *pirus domestica,* and the whitten tree was not.

[Sissas, C.D. 406. = vol. VI. p. 232, not to be confounded with the Sisca of the gll., which is chisel.]

Siþanþes pyrt, *siwards wort, sanicula Europæa.* Ld. vol. III. p. 4, note.

Slahþopn, gen. –es, masc., *the sloethorn, prunus communis,* var. *spinosa*: otherwise the *blackthorn*, "spina nigra" of gll. Slah is the fruit, as in the present volume, not the wood. Lb. I. xxxvi. xxxviii. 11, xliv. lxi. 2, lxviii.; II. li. 3; III. xxxix. 1, xlvii.; Lacn. 85. Slachþ, Gl. M.M. 159 b; slaghð, Gl. C. fol. 43 a. As late as Gl. Harl. 3388, a paper MS., we find "Acasia est succus prunellarum "[im]maturarum, greneslane wose" (ȝpenpa slana pos).

Slapie, Slapuȝe, Slapeȝe, gen. –an, fem. ? *salvia sclarea.* Lacn. 4, 111. "Slare-"gia," MS. St. Johns, Oxon. 154.

Slepwort, *lactuca,* Gl. Harl. 3388. L. leporina, MS. Bodl. 130.

Slıce, *cyclamen hederæfolium.* Hb. xviii., etc.

Smeþınȝpyꝛt, *a mallow?* The mallows are good vulneraries. "Crispa," Gl. R. p. 41. "Malua cꝛıſpa," Gl. Iul. fol. 125 a, and St. Johns. *See* the following.

Smeþopyꝛt, "*aristolochia.*" Hb. xx.; Lb. I. lviii 2.; III. xlvii.; Gl. vol. II.

2. "*Mercurialis,*" Gl. vol. II. Add Smerdok mercurialis, Gl. Rawl. C. 607.

Neither of these plants have any smeariness about them.

[Smðstꝛeo, Gl. C. fol. 57 a.; Cf. Gl. M.M. 163 a, is chisel.]

Softe, *verbascum thapsus.* Gl. Harl. 978.

Solosece, *heliotropium Europæum.* Hb. lxxvi.; Gl. vol. II.

Solsequium. Lacn. 4. *See* Sıȝılhpeopȝa. Solsequium is marygold, MS. Lambeth, 306; an interpretation against which Turner rightly protests.

Sorell, *rumex acetosa.* "Oxylapatium," Gl. Rawl. C. 506.

Sparuȝwe tonke, *sparrow tongue, polygonum aviculare.* "Centodiam" for Centitinodia, MS. Bodl. 536; Laud. 553. Lingua passeris centinodium, Gl. M. Poligonia, Grete Herball.

Spekuel. "Meum in duch Bearwurtz. I "never sawe this herbe in Englande

Spekuel–*cont.*

"sauynge once at saynte Oswaldes, "where as the inhabiten called it spek-"uel." Turner.

Speꝛepyꝛt, *spearwort, ranunculus flammula?* MS. Bodl. 536; in Gl. vol. II. perhaps means sagittaria, but Lyte, p. 495, like all others, makes the flowers yellow.

2. *Inula helenium.* Hb. xcvii.; Gl. vol. II.

Spewing wort, *asarum Europæum.* Gl. Arundel, 42.

Sppacen, *black alder, rhamnus frangula.* Gl. vol. II. In Brabant Sporckenhout (Dodoens).

Stæþpyꝛt, *statice.* Gl. vol. II.

Stancpop. gen. –es, *stonecrop,* "*stone wort,*" *sedum.* All. Crassula, Gl. Rawl. C. 607, from the thick substance of the leaves. *See* Fuchsius, p. 760; Lyte.; Gl. Sloane, 5, fol. 50 a. Lacn. 110.

Stanwort, *linaria cymbalaria.* Lyte. p. 88. It haunts walls.

Stanche, *capsella bursa pastoris,* Gl. Rawl. c. 607, being esteemed a blood stancher in bloody fluxes. *See* Lyte, p. 89; Gl. Sloane, 5, fol. 52 d. Stancheblod, MS. Arundel, 42.

Standerweks, Standweks, *orchids.* "Satyrion," MS. Bodl. 536. "Venerem, "etiam si omnino manu teneatur radix, "stimulari" (Plinius). So Petron. Satyr. viii. xx. "Standilwelkis," Gl. Sloane, 5, fol. 50 d. So Gl. Sloane, 135, fol. 111 b. Correct Gl. Harl. 3388 in Saturion.

Stedrewort, *cowslip.* "Pygla maior ·i· "pygyll or stedrewort . . . . it "wyl make a mon to have lust to wo-"mon." MS. Bodl. 536.

Sterwort, *starwort, stellaria.* Gl. Laud. 553.

Stiewort, *stichwort, stellaria. See* Æþel-ꝛepðıngpyꝛt, Gl. vol. II.

Stıme, *nettle,* Lacn. 45; a name referring to its caustic qualities. The Latin Vrtica is the same thing as Vstica, and the Bot. call it *Vrtica urens.*

Stiðe, *nettle*, Lacn. 45 ; a name referring to the stout hempy fibres of its stem.

Stoansuke, *parsley*. Gl. Harl. 978.

Stpælpypt, doubtful. Gl. vol. II. ; Lb. I. xxxviii. 9.

Stpeapbepian, *strawberries*, sometimes put, Lacn. 2, for the plant Speapbepian pise, *fragaria vesca*. Hb. xxxviii. ; Gl. Harl. 3388 ; Lb. III. xli. lxiii. ; Lacn. 4, 14, 29.

Stubwert, *oxalis acetosella*. "Alleluia · " panis cuculi · i · wodesure · i · stub- " wert," Gl. M. Lyte, Gerarde. Stub is a small stump, and a piece of ground full of such stumps, a recently cut copse. Gl. Sloane, 135 ; Gl. Harl. 3840.

Sugebistel, *sow thistle, sonchus oleraceus*. MS. Bodl. 130, 536.

Sunbcopn, gen. -es, neut., *saxifraga granulata*. Hb. xcix. ; Lb. III. xx. lvi. ; Lacn. 18 ; Gl. vol. II. ; Gl. R. p. 41.

Sunbeap, *sundew, drosera*, "most covered " with Dew when the Sun lies hottest on " it." Cotgrave in Rosée.

Sunnan copn, *gromel, lithospermum officinale*. Hb. clxxx., with additions to vol. I. Milium solis.

[Sun tpeop origia, Gl. Cleop. fol. 86 d. I conjecture Oryza sum tpeop].

Supe, gen. -an, fem., *sorrel, rumex acetosa*, Boys are familiar with its sourness. Also *oxalis*. Lb. I. xliv. lviii. 2 ; II. li. 3.

Geaces supe, Iacessupe, *cuckoo sour, oxalis acetosella*, a trefoil. "Trifolium," Gl. R. p. 39 ; Lb. I. xliv. 2 ; III. xlviii.

Monnes supe, *rumex acetosa*. Lb. I. li.

Fuðu supe, *oxalis a*. Gl. M.

Subepne pind, *cinnamon*. Gl. Dun. Κιννάμωμον.

Subepne puðu, *southernwood, artemisia abrotanum*. Hb. cxxxv. ; MS. St. Johns, Oxon. 154 ; Lacn. 12, 14, 52, 107.

Spam, pl. spammas, masc., *mushrooms* and *toadstools, volvi, fungi*. Gl. R. p. 139 ; Gl. Mone. 321 a ; Διδ. 19, 66. Μύκης.

Spane pypt, unknown. Gl. vol. II.

Spegles æppel, *beetle nut?* Gl. vol. II. ; add. Lb. II. lxv. 5 ; III. ii. 4, 6, xiv. 1 ;

Spegles æppel—*cont.*

Διδ. 49. In Gl. Sloane, 146, we find "Arsenicocistis spelles appel," of which I could make nothing. The leaves Φύλλα, of the *piper betle*, are chewed in India.

Swines fennel, *hogweed, peucedanum officinale*. Gl. Laud. 553. Πευκέδανον or -os.

Swines grass. 1. *Quitch, triticum repens*. MS. Bodl. 130. 2. *Knotgrass, polygonum aviculare*. MS. Bodl. 553, fol. 8. 3. *Wartwort, coronopus ruellii*. E.B. 1660.

Swines thistell, *sonchus oleraceus*. Gl. Harl. 3388.

T.

Tæsel, Tæsl, *teazle, dipsacus*. If under cultivation, *D. fullonum*. Δίψακος.

Filde tæsel, Fulpes tæsel. } *Dipsacus silvestris*. Hb. clvi. ; MS. Harl. 3388.

[Teappan tpeop. C.D. 1142 ; H.A.B. vol. I. p. 116. Not, perhaps, a specific name.]

Tepebintina, *turpentine*, from the *terebinthus*, considered as a wort. Lb. II. xxx.

Teterwert, *celandine, chelidonium maius*. Gl. M., MS. Bodl. 536 ; Gl. Harl. 3388 ; Gl. Laud, 553 ; Gl. Sloane, 135. Lyte, Gerarde. The juice is copious and acrid.

Thryft, *sedum*. Turner (black letter).

Todeflax, *toad flax, linaria*. Lyte, Cotgrave, &c. Todwede as centaurea jacea, in Gl. Harl. 3388, is perhaps an error.

Totheworte, *capsella bursa pastoris*. Gl. Sloane, 5, fol. 52 d.

Truelove, *Paris quadrifolia*. The Wright's chaste wife, time of Edward IV. All.

[tpaltiga. MS. Cot. Iul. A. 11, fol. 126 a ; printed twaltiga in Wright's Glossaries. Read palmtpiga from the St. Johns copy].

Tungilsinpypt, *white hellebore, veratrum album*. Gl. vol. II.

Tunungpypt. *See* Tungilsmpypt. Lb. I. xxviii.

Tunsingpypt. *See* Tungilsmpypt. Hb. cxl.

[Tpileaþe, Tpiblæde,] *twayblade, orchis bifolia*, against Gl. Dun.

U.

Uman. Lb. II. lvi. 1. Read hunan?

Unþopthæðde, *waytrodden, polygonum aviculare*, which grows with great obstinacy in trodden paths. Hb. xix. Read centinodia weghetrede, Gl. Mone. 286 b; and *see* 291 a. *See* Appolligonius, Gl. Dun. "Proserpinaca is Germ. Wäg-" grass or Wägdritt," says Humelberg in his edition of Apuleius. The galiums will not bear the tread. Πολύγονον.

Uouelle, *wolde, reseda luteola*. Germ. Wouw. Lb. II. li. 3.

Up, *yew*. MS. St. Johns, Oxon. 154. *See* Eop.

V.

Valeriana, gen. -an, *allheal, valerian*. Lacn. 4; Διδ. 63.

Uica peruica, *periwincle, vinca*. Lacn. 29. *See* Fica.

Vulgago, *asarabacca, asarum Europæum*. Διδ. 62; Gl. Rawl. C. 607, corrected by itself; Gl. Harl. 3388; Gl. Sloane, 664. Ἄσαρον.

W.

Wad, gen. -es, neut., *woad, isatis tinctoria*, neut. Æ.G. p. 14, line 12. "Sandix," Gl. R. p. 44, alluding to Vergilius Eclog. IV. 45; the interpretation of that word being even now uncertain. Wead, Gl. M.M. 163 a, corrected. Lb. I. xxxviii. 5, lx. 5; II. li. 3. *See* Hb. lxxi. "Waað fucus," Gl. Laud. 567; C.D. III. p. 390, no. 1292. Ἴσατις.

Wæterpypt, *waterwort, callitriche verna*? Hb. xlviii. Callitrichum, as in Fuchsius, Florio, is maidenhair, which is not fond of water, Gl. vol. II.

Wayfaring tree, *viburnum lantana*. Cotgrave, Florio. The twigs, leafstalks, and leaves are covered with a dust, like a wayfarer. It is called sometimes in German the mealy beam. I do not see that Gerarde was author of the name above.

Wealmopu. *See* Mopu.

Wealpypt, Wælpypt, gen. -e, fem., *dwarf elder, sambucus ebulus*. Hb. xciii.; Lb. I. xxiii. xxiv. xxviii. xxxvi. xliii. xlvii. 2, 3; II. li. 1, 3; Lacn. 43, 47. Some glosses say *endive*, a foreign salad, but the translator of the Herbarium was generally a competent botanist, and puts ellenpypt, *elderwort*, as a synonym.

Weðe beregе, "*madberry*," *veratrum album*. Hb. cxl. Στρύχνος μανικός of Dioskorides. "Elleborus, poeðe beregе," Gl. C. "Helleborus ·i· ẏediberige," Gl. Laud. 567, *so*.

Wegbræde, gen. -an, fem., *waybroad, plantago*. Hb. ii.; Lb. I. xvii. 3, xxvii. 1, 3, xxxii. 3, 4, xxxiii. xxxvii. xxxviii. 1, 2, xxxix. 3, xlv. 1, 3, xlviii. lviii. 2, lxii. 1, 2, lxv. lxix.; II. ii. 2, xxvi. xxxviii. liii. lvi. 2, 4; III. i. vi. viii. li. liii. lxxi.; Lacn. 6, 12, 45, where it is mother of worts, 59, 75, 115; Διδ. 15, 19, 66. Ἀρνόγλωσσον.

Seo þupe wegbræde, *the rough waybroad, plantago media*, formerly *P. incana, hoary P.* in Flora Britannica. Lb. I. xli.; II. lxv.

Seo smeþe wegbræde, *the smooth waybroad, plantago maior*. Lb. III. lxii.

Wenpypt is of two sorts, as below. Lb. I. vi. 6, xx. two, xxvi. 7, lviii. 2; III. xiii. xiv. 2, xxx. xlix.

Seo cluþhte þ., *the bulbed wenwort, ranunculus ficaria*, bulbed and acrid. Lb. I. lviii. 1, 2, lxii. 1; II. li. 3, where cluþhtan is truly printed, lii. 1, where it grows on old lands, liii. lv.; III. xxxi. xli. twice; Lacn. 25, 35.

ƿenpypt—*cont.*

Seo cneohte penpypt, "*the kneed* "*wenwort,*" probably *coronopus ruellii* or *wartwort;* covered with warts and wens, and full of knots. Lb. I. lxiv.

Seo smale penpypt, Lacn. 40.

ƿeoce, gen. –an, *witch elm* or *hazel, ulmus montana.* Gl. vol. II.

[The gloss Papyrus peoce has been misunderstood. Lye furnished a reference to the following passage, explaining it correctly : "Omnes lampades eccle- "siæ implevit aqua, atque ex more in "medio papyrum posuit, quas allato "igne succendit, sicque aqua arsit in "lampadibus ac si oleum fuisset." Gregorii Dialogi, I. 5. *He filled all the church lamps with water, and put a wick in the middle, then he fetched fire and lighted them, and the water in the lamps burned as if it had been oil.* So papyrus means *wick,* peoce. And "flag "or rush also the paper made of it," is a puerile error].

ƿeoðobenð, *withywind, convolvulus.* Lb. III. viii. *See* ƿuðubenð.

ƿeþgulu, *the crab,* fruit of the *Pirus malus silvestris.* Lacn. 45. Now called Varrjus, in Halliwell Wharre.

ƿeþmoð, ƿepemoð, ƿæþmoð, gen. –es, masc., *wormwood, artemisia absinthium.* Hb. xlvi. 3, xciv. 8, cii. cxii. 13; Gl. Brux. 41 a; Leechd. vol. I., p. 374 d (of two kinds), p. 378, 10, vol. III. p. 198; Lb. I. i. 2, ii. 21, iii. 12, xix. xxviii. xxxvi. xxxix. 3, xli. xlv. 1, xlvii. 1, 3, lii. lviii. 2, lxi. 1, 3, lxii. 1, 2; southern, II. ii. 1, 3, iii. v. x. xvi. 1, xviii. xx. xxii. xxiv. southern, xxxiii. xxxix. li. 1, lii. 1, liii. lv. 1, 2, masc., lxv. 5; III. ii. 1, iii. 2, xiv. 1, 2, xxi. xxvii. xxviii. xxx. masc., xxxi. xli. lxi. lxii. lxiii. lxiv.; of two kinds, Lacn. 2, 12, 23, 25, 26, 28, 29, 39, 40. Se hapa p., *the hoary wormwood,* Lacn. 43; pypmod, 71, 72, 77, 111; Διδ. 27, 52, 57, 60, 63. An importation. Ἀψίνθιον.

ƿeþmoð—*cont.*

Se þula þeþmoð, *foul wormwood, artemisia campestris.* Lb. III. viii.

Suðeþne þeþmoð. *See* above.

Weyhore, *filago.* Gl. Sloane, 5, fol. 5 b.

ƿilðe næp, nep, *bryony, bryonia dioica.* MS. Bodl. 130; Gl. Harl. 3388; Gl. Rawl. C. 607; Gl. M.; wrong in Gl. R. p. 44.

Wilding tree, *malus silvestris,* Lat. Gerarde.

ƿilig. ƿelig, gen., peliges, pelies, masc., *willow, salix.* Lb. I. lxxxvii. 1, 2; Lacn. 12; H.A.B. vol. 1. p. 220; masc. C.D. 655. Ἰτέα.

ƿyllecæþe, *see* Gl. vol. II., but overrule these testimonies. *See* Cæpse.

ƿinðelstpeap, gen. –es, neut., *windle straw, cynosurus cristatus, agrostis spica venti.* Gl. vol. II.

ƿinȝeapð, properly *vineyard,* used for *vine.* Math. xxi. 39; G.D. fol. 170 a, fol. 156 a.

Blac pinȝeapð, *black bryony, tamus communis.* "Brabrasca vel ampelos male" [ἄμπελος μέλαινα]." Gl. R. p. 39.

ƿilðe pinȝeapð, *wild vine,* "*labrusca.*" Gl. R. p. 39, so MS.

Hpit pilðe pinȝeapð, *old man's beard, clematis vitalba.* "Brionia vel ampelos "leuce, ḡ." [ἄμπελος λευκή, Græce], Gl. R. p. 39.

ƿintpeop, gen. –es, neut., *the vine, vitis.* Gl. R. p. 48; Gl. St. Johns, Oxon. p. 80 a; Æ.G. p. 4, line 42; Gl. M.M. 159 a. Ἄμπελος.

ƿip, ƿiptpeop, *myrtle, myrtus.* Gl. Cleop. fol. 61 c; pip with accent, fol. 82 a; uuip, Gl. C.; Gl. M.M. 159 a, corrected; Lb. I. xxix. 2, xxxvi. xxxviii. 11; III. xxxix. 1. pipþind, Lacn. 12, 29. Μύρτος.

ƿypmpypt, *wormwort, sedum album* or *villosum.* Lb. I. xxxviii. 6, xxxix. 3, lvii.; III. ii. 5.

ƿistle, *a hollow reed of any sort, fistula.* Gl. Cleop. fol. 11 b, 81 b, for avena; but in the Vergilian sense, "musam "meditaris avena."

ƿistle—*cont.*

ƿuðu pistle, hpistle, *a hemlock stem, cicutæ caulis.* ƿoðe p. cicuta, Gl. Mone. Gl. M.M. 156 a; Gl. C. Æ.G. p. 9, line 25. Σύριγξ.

ƿitmæres pyrt. Gl. vol. II.

ƿiðe–, ƿiðopmðe, gen. –an, *withywind, convolvulus.* Gl. vol. II. ƿiðpmðe, Gl. R. p. 46. Caprifolium, weþerwynde, Gl. M.

ƿiðiȝ, gen., piðies, masc., *a withy, salix.* Lb. I. xxxvi. xxxviii. 11, lxxiv.; C.D. 487, 703; Gl. R. p. 48. Ἰτέα.

Wodebroñe, *woodbrown, bugle, aiuga reptans.* Gl. M.; Gl. Harl. 3388.

Woderoue, *woodruff, asperula odorata.* "Herba muscata, herba citrina," Gl. Harl. 3388.

Wodesure, *woodsour, oxalis acetosella.* "Panis cuculi," Gl. M. Lyte.

Wolde, *reseda luteola.* "Lucia · flores "habet croceos," Gl. Harl. 3388.

[ƿorrpeop, C.D. 595, for pohe rpeop, *crooked tree.*]

ƿpærre, gen. –es, *crosswort, galium cruciatum.* Gl. vol. II.

ƿuðu, gen. es, masc., *wood.* 1. *Lignum.* 2. *Silva.* 3. *Arbor.*

Suðeрne puðu, *southern wood, artemisia abrotanum.* Gl. R. p. 44. Ἀβρότανον.

ƿuðubenð, gen. –es, masc. –bинðe, gen. –an, fem., *woodbind.* Hb. clxxii; Lb. I. ii. 21; III. ii. 1, xxx. xxxi.; Lacn. 12, 42. Caprifolium, Gl. Bodl. 553, which means *lonicera*, Bot. Viticella, Gl. Mone. 322 b. "So doth the woodbine the "sweet honeysuckle gently entwist." Mids. N.D., Act. iv. 1, 46.

ƿuðuрlle. *See* Cepрlle.

ƿuðu lecrpic, masc., *wood lettuce, lactuca scariola.* Hb. xxxi.; Lacn. 2; Gl. vol. II.

ƿuðupore, hpore, gen. –an, *asfodelus ramosus.* Hb. xxxiii. liii.; Lb. I. viii. 2, xxi. xxxvii. 1, xxxviii. 6, xliv. 2; III. xxix. xxxii. xxxiii. 1, 2; Lacn. 5, 12, 29, 69, 111. Ἀσφόδελος.

ƿuðupore, hpore—*cont.*

–2. *Woodruff, asperula odorata.* Gl. vol. II. *See* Woderoue.

ƿuðupose, *woodrose, rosa canina.* Gl. vol. II.

ƿuðupeaxe, gen. –an, *woodwaxen, genista tinctoria.* Lb. I. xxiv. xlvii. 2; III. xxx., where puðupeax is truly printed as in MS. Lacn. 29, which *see*, 40, peoðup. 41, 43.

ƿuðu þistel, *wood thistle, cnicus lanceolatus.* Hb. cxi.

ƿulres camb, *wolfs comb, dipsacus silvestris.* Hb. xxvi. The cultivated sort was till lately used to comb the nap of cloth.

Se bpaða pulres camb, glosses Camemelon alba, Gl. Brux. 41 a; it is probably *fullers teazle, dipsacus fullonum.*

Wulves fist, *lycoperdon.* "Fungus," Gl. Harl. 978. Παρδεῖν is not the exact idea, but βδεῖν.

ƿulres tæsl, *wolfs teazle, dipsacus silvestris.* As wolfs comb.

Wulnes tuers, "camelio alba," Gl. Laud. 567. Here occurs the broad word reopr. *See* Quad. viii. 8. The teazle is doubtless meant.

ƿupme. Gl. vol. II. "Luto pupmaman," *so*, Gl. Cleop. fol. 57 d, 107 a. "Murice "pyrman," fol. 95 a.

Felcpupma, "origanum," Gl. Cleop. fol. 71 c, for pelð–.

ƿupmille, ƿupmele, "origanum uupmillæ," Gl. M.M. 160 a; Lye; Gl. Laud. 567.

þ.

þeoрpyrt, þyoрpyrt, *ploughmans spikenard, inula conyza.* Gl. vol. II.; Lb. I. xxxii. 4; III. xxx.; Lacn. 40.

þypne, gen. –an, fem., *a thornbush, dumus.*

Seo blace þypne, *the blackthorn, sloethorn.* C.D. 1368; Exod. iii. 2, 3, 4; C.D. 1218.

þypne—*cont.*

Gatepypne, *the cornel, cornus sanguinea.* The same as Gatetpeop. The same being described as a tree and a thorn, though it be not spiny. Gatentree is Cornus we are told by Miss Anne Pratt.

þistel, þistil, gen., þistles, *thistle, carduus cnicus.*

Milk thistell, Gl. Harl. 3388, under Lactuca agrestis. *Sonchus oleraceus.*

Se sceappe þistel, *the sharp thistle.* Lb. III. xii.

Ƿudu þistel, any sort wild. Lb. III. lxx. 2; Lacn. 39.

Ƿulfes þistel, perhaps as pulfes tæsl. MS. Laud. 553.

þuſeþistel, þuþistel, *sow thistle, sonchus oleraceus.* "Lactuca," Gl. Cleop. fol. 56 a; Gl. MM. 158 b; Gl. C.; Lb. III. viii.

þopn, gen. –es, masc., *a thorn.* 1 *Spina, aculeus.* 2. *Planta spinosa*, quod et laxius quam hodie dicebatur. Gl. R. p. 48.

Appelðopn, *the crab tree, pirus malus*, though not spiny; "lignum pomiferum," C.D. 460.

Blac ðopn. *See* Slahðopn.

Þægðopn. *See* H.

Lusðopn, *the spindle tree, euonymus Europæus*, though not spiny. Luizenboom in Dutch (Nemnich). C.D. 570.

Ƿeoce ðopn, *a wich elm not grown beyond a bush, vlmus montana in arborem non evecta.* C.D. 1265, etc.

þeſeðopn, þeſanðopn, gen. –es. masc., *buckthorn, rhamnus cathartica.* Ramnus ðeoſeðopn, Gl. C. fol. 52 d; thebanthopn, Gl. M.M. 162 a; thethorn, Gl. Harl. 3388; Gl. vol. II.; Lb. III. viii. lxiv. lxvii.; Lacn. 82.

Thorow wax, *bupleurum rotundifolium*, because the stems grow through the leaves.

þpileſe, *a trefoil, trifolium.* Gl. R. p. 39.

þuȝ, pl. –as, masc. 1. *Any poisonous plant.* 2. *Wolfsbane, aconitum.* Gl. M.M. 153 a; Gl. R. p. 43; Gl. Cleop. fol. 7 c; Lb. I. xxxii. 4, lxxxiv. þone miclan þung, lxxxvii.; II. li. 2; III. xxvi. xxxix. 2. The frequent gloss Coxa is an error for Toxa, which stands for Toxicum, *poison.* Ἀκόνιτον.

þunopclæſne, gen. –an, fem., *thunder clover.* Gl. vol. II.; Lacn. 2; Leechd. vol. I. p. 374, 1.

þunopſyrt, *thunder wort, sempervivum tectorum.* Gl. vol. II.; Lb. I. xlvii. 2.

[þuſ or þun, Gl. Cleop. 82 b, *rubus*, an error for þopn, or þypne.]

ȝ.

ȝekysters, *itchers, orchids.* MS. Bodl. 178, 536; Gl. Arundel, 42. Satyrion, Gl. Sloane, 5, fol. 50 d. Cf. Σατυρίασις. Set down for Arum maculatum in Gl. Rawl. C. 506, under I. So by one hand in Gl. Harl. 3388, under Pes vituli; but also under Saturion, "vekesters."

ȝek pintel. Gl. Sloane, 5. *See* Cuckoo pint.

GLOSSARY.

GLOSSARY.

A.

Aaȝemoȝc, *egg mixture*, "Ogastrum," for Æȝȝemanȝ, Lacn. 48. Ogastrum seems to be egg–astrum.

Abeꝛð, Abeꝛeð interprets *astutus, callidus*, Ld. vol. III. pp. 186, 188, 192.

Acoꝛꝛnan, præt –oðe, part. p. –oð, *recover, e morbo consurgere.* Ld. III. p. 184.

Æðꝛe, Gl. vol. II.; add. Lb. II. vii. xxii.= fol. 78 b, xlii. In I. lxxii. ȝeoꝛend æðꝛe, accusative, may be neuter, or the vowel in ȝeoꝛenðe may have been dropped.

Æȝeꝛꝛelman, fem., *film of an egg, membrana vitellum complectens.* Lb. I. xi. *See* Fılmen.

Æȝmoꝛan, plur., *eyeroots, nervi quibus oculus cum cerebro connectitur.* Δıð. 23. *See* Moꝛu, *root*, fem.

Æn̄ȝancunðes, adv., *opposingly, adversus.* Lacn. 45.

Æꝛn, neut., plur. Æꝛenu, *a house, chamber, domicilium, camera.* Lacn. 68, 75, in which latter æꝛnu ꝑyxð seems a probable correction. Æt ꝺꝛıtan eaꝛne, Beda. 646, 31. *At Casa Candida; at Whit Ern.* On ꝺ ðomeꝛn, John xviii. 28.

Æthpeȝa, for ꝺꝛæt hpeȝa. Lb. II. lix. 9, 11.

Ætstıllan, –ede, *to still, componere.* Lb. I. xxvi.

Alomalt, probably neuter, *malt used in making ale, brasium ad cerevisiam conficiendam.* Lacn. 37. Mealt makes gen. –es, dat. –e, Lb. I. xv. 2, xxxi. 7. No other indication of the gender occurs, but Germ. malz is neuter.

Almesman, *an almsman, eleemosynarius.* Ld. vol. I. p. 400. Estates were often charged with gifts to almsmen, who are not necessarily mendicants.

Ancleop, gen. –es, neut., *ancle, talus.* Lb. I. xlvii. 2. Mıð alban ȝeseꝛıðne · ȝ ꝛeo ꝛæs ꝛıð nıðeꝛ oð ða ancleopa, D.D. p. 454, 15, *Robed in an alb, which was long, reaching down to the ancles.* But "talo "tenus, oð ða ancleop," Æ.G. p. 48, line 9 (collated), has something to perplex, perhaps a plural instead of a singular.

Anðplıta, Anðplata, gen. –an, masc., 1. *face;* 2. *forehead;* it translates "frons." Hb. lxxv. 6, ci. 2, and is rubbed with the temples. Occ. Paris Psalter, Ps. xcv. 12, ci. 2, 8.

Anstealleᴄ, *one stalked.* Lacn. 107, as anstɛleð.

Ansunð, adj., *entire, solid.* Ld. III. p. 232.

Apsape, gen. –an, fem., *verdigris.* Lacn. 13. Gender as Sape.

Ascaꝛan, præt. Ascaꝛ, pp. Ascaꝛen, Asceaꝛen, *to shave off, resecare, scindere,* Lb. I. xxxviii. 5, xxxix. 3. *See* II. lxvi. The præt. Scoꝛ occurs Beda I. i.

Attopicoppe, is drawn with eight legs and wings, in MS. V. of the Herbarium, and an engraving has already been somewhere published, from the MS. It seems most probable that the artist, Saxon or Roman, who first invented this picture, had in view and wished to realize the *κρανοκόλαπτα φαλάγγια*, mentioned in Dioskorides. *Περσέα δένδρον ἐστίν ἐν Αἰγύπτῳ καρπὸν φέρον ἐδώδιμον, εὐστόμαχον· ἐφ' οὗ καὶ τὰ λεγόμενα κρανοκόλαπτα φαλάγγια εὑρίσκεται*, i. 187. *The peach is a tree found in Egypt, bearing a fruit good to eat, a tonic: and on it the tarantulas called kranokolapta are found.* Again, Phalangiorum genera quidem plura sunt . . . . quartum cranocolaptes. Aetius Tetrabibl. IV. i. 18, col 619. Quartum deinde cranocolaptes sublongum et viride, stimulumque iuxta collum habet, atque si in quem irruat, locos circa caput quærit. Ibid. *Of phalangia there are more sorts than one. The fourth sort is green and longish, it has its sting near its neck, and in attack it aims at the head.* The most noticeable passage is from Nikander, Theriaca, 759.

Φράζεο δ' Αἰγύπτοιο τά τε τρέφει οὐλοὸς αἶα
Κνάδαλα, φαλλαίνῃ ἐναλίγκια, τὴν περὶ λύχνους
Ἀκρόνυχος δειπνητὸς ἀπήλασε παιφάσσουσαν
Στεγνὰ δέ οἱ πτερὰ πάντα καὶ ἔγχνοα τοῖα κονίης
Ἢ καὶ ἀπὸ σπληδοῖο φαείνεται, ὅστις ἐπαύρῃ.
Τῷ ἵκελος περσεῖος ὑποτρέφεται πετάλοισι
Τοῦ καὶ σμερδαλέον νεύει κάρη αἰὲν ὑποδρὰξ
Ἐσκληκὸς, νηδὺς δὲ βαρύνεται αὐτὰρ ὁ κέντρον
Αὐχένι τ' ἀκροτάτῳ κεφαλῇ τ' ἐνεμάξατο φωτὸς
Ῥεῖα δέ κεν θανάτοιο καὶ αὐτίκα μοῖραν ἐφείη.

A prose version will, for the present, be enough for these rattling hexameters.

Attopicoppe—*cont.*

Consider next the creatures which the mischief bearing land of Egypt produces, like the moth which in early evening a diner drives away as it dashes at the lamps; this one has wings of one piece, and fluffy as with dust. It is found under the leaves of the peach, lowers its head, looks fierce, has a cumbrous belly, a sting which it inflicts on mans neck and head, even to instant death. As is plain from what has been cited above, this is the *κρανοκολάπτης*, as also Nikanders scholiast observes, and it suits well the drawing of the attopicoppe. Whether eight legs with wings (four says the scholiast) are familiar to modern entomologists I do not know.

B.

Bæð, pl. Baþu also Bæð, neut., *a bath, balneum.* Lb. I. xxxi. xxxii. contents, II. xxvii. text.

Báp, gen. –es, *boar, aper,* Quadr. viii. 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 13; Hb. cxxxi. 2; Æ.G. p. 7, line 15; Lb. vol. III. p. 15 (not *bear*).

Beddian, *make up a bed, sternere* lectum. Æ.G. p. 30, line 36; Διδ. 65.

Beðgeriðu, plural, *bedding, apparatus lectuli.* Lb. III. xxxiv. A compound of Beð, *bed* and Geræðu, *furniture, apparatus.* Ne het Crist him to læðan moðigne steðan miþ gyldenum gerædum gerreatroðne. Hom. I. 210. *Christ bid them not lead to him a spirited steed fretted with golden trappings.* Minep hopfep miþ minon gerædon, MS. p. 11. *I bequeath my horse with my trappings.* The adjective Geryð is immediately connected with this, it means *prepared.* Anð Moyrep nam healp þæt blod· anð býðe on gerybe opcap. Exodus xxiv. 6. Ac íc óngyte þeah þæt þa pórlde lustas ne sint eallunga apyntpaloðe oþ ðinum moðe

Beðgeniðu—*cont.*
þeah se gnag gepyð si. B.L. fol. 29 a. *But I understand that the lusts of the world are not entirely eradicated from thy mind, though the grave be prepared.*

Beopma, gen. -an, masc., *barm, fermentum ex cerevisia.* Ld. vol. I. p. 398. Though as an expression for fermentum, leaven, sour dough, the same word occurs, yet it seems not likely that Saxon bread was ever leavened with sour dough.

Bepen, adj., *of bere, hordeaceus.* Lb. I. iv. 3, ix. 4, li. lxxii.; II. xl. lvi. 4; III. x. xiv. 2, 3, xxvi. xxxviii. 1; Lacn. 106.

Bepstan, *to burst* out into eruption, Hb. xc. 7. Cf. gebepst. So Se pielm ðær Innoðep ut abiepyð. P.A. 15 b. *The heat of the inwards breaks out* in the leprosy of uncleanness.

Blapan, Blopan, præt. Bleop, p. part. † Blopen; *to blow, blossom, efflorescere.* Ld. vol. III. p. 274. Tpeopa he ðeþ pæphce blopan · ⁊ eft paþe apeapian. MS. pp. 16. *Trees he,* Antichrist, *will cause suddenly to bloom and again quickly to be sear.* (An allusion to the incomprehensible trick played by the Indian jugglers now, which was known to the ancients, and is mentioned in the Clementis Recognitiones.) Beophte blican · blopan ⁊ gnopan. C.E. p. 417, line 6. *Brightly glisten, bloom and grow.* (This riddle seems to describe a sithe.) Mið blopenðum pyntum ⁊ gnennysse eall apylleð. Hom. II. 352. *Quite filled with blossoming worts and verdure.* Fuðu pceal on polðan · blædum blopan. MS. Cott. Tiber. B. i. fol. 113 a. *Wood shall on earth with fruits bloom.* (The printed copies of this piece are full of errors). Gneop ⁊ bleop ⁊ bæp hnyte. Hom. II. 8. Aarons rod *grew and bloomed and bare nuts.* Geblopen, Lb. I. lxxii. Oð þ hi becomon to punum ænhcum pelða pæzne geblopen (*so*). M.H. fol 99 b. *Till they came to a lonely field beautifully covered with blossoms.* Smolt pæp pe nige pong · ⁊ pele mne · pæzep

Blapan—*cont.*
punla neopð · polðe geblopen · geacap geap buðon. C.E. p. 146, line 23. *Serene was the glorious plain and his dwelling new; fair was the birds song flowery the earth, cuckoos announced* the opening *year.*

Boðig, neut., *body, corpus;* of a plough, Ld. vol. I. p. 402. Opposed to head; He næfðon þ heafoð to þam boðige. M.H. 203 a. *They had not the head belonging to the body.* Ge his pet ge hip heafoð ge eac eall ðæt boðig. P.A. 45 b. *Either his feet or his head or even all his body.* Equivalent to *stature.* On boðige heah, Beda, 540, line 7, *tall of stature.* ⁊ habbað þeah an boðig, Wanley Catal. p. 169 a, *and yet have one body.*

Bpaccas, pl. masc., *breeches, femoralia.* Ld. vol. III. p. 198. Lyes citation of Bpæc gives a wrong reference.

Bpec, fem., *breech, nates.* Lb. I. lxxi.

Bpingcaðl, gen. -e, fem., probably *epilepsy,* as Bpæccoþu. Lacn. 50.

Bugan, præt., Begðe, *bowed, inclinavit se.* Lacn. 45. Verbs had two forms: thus, Fop = Fepðe.

C.

Capta, gen. -an, fem., *paper, a piece of paper, a deed, charta.* Ane captan myð hym · peo pæp þup appyten. Euangel. Nicod. p. 10, line 5. *A paper with him which was thus written.* Lb. II. xix.

Ceole, Ciole, fem., gen. -an, *throat, jowl, guttur,* Βρόγχια. Lb. I. iv. 6, xii. lix.; Aið. 37, 41, 65. Fit ðat ðinpe ceolen. S.S. 264, 54. *Set that down to thy gullet.* The pretended masculine form of this word in Lye is a mistake from Spelm. Psalm cxviii. 103.

Cyppet, gen. -es, *a cupping glass, cucurbitula:* in the plural. Aið. 51.

Cynnel. Gl. vol. II; Aid. 31. *See* the variations in Aid. 63 = p. 134, line 23. Lb. II. xxxiii. xxxv. xxxix.; Hb. iv. 2, xiv. 2, lxxv. 5.

Cleofian, p. -ede, -ode, pp. -ed, -od, *cleave, hærere.* Quad. i. 7. Þa þe him on cleofiað. C.E. 364, line 20. Min tunge ys gecleofod to minum gomum. Paris Ps. xxi. 13.

Clympan, *lumps.* Aid. 63. *See* C.E. 426, 18; Germ., Klump, masc., and the Islandic and Swedish equivalents are masculine.

Clyne, *lump,* Aid. 63. "Massas, clyno; massa, clyno; massam, clyne; Gl. Cleop. Gl. C.

Clifen, Cleofen, gen. -es, neut., *a clew, a ball, globus, glomus.* Lb. I. xlviii. 2. Þry munecas gefrapon fpylce an byrnende clifen. M.H. 192 b. *Three monks saw as it were a fiery ball.* Romanan gefrapon rinnen cleapen feallan of heofnum ⁊ ofre sibe gilden cleofen. SH. p. 30. Men gesapon scinan fæplice æt his hnolle spilce fyrnen clyfen. Hom. II. p. 514. *Men saw suddenly shine at the top of his head a fiery ball.* Þa yrlan . . . geclungne to cleofenne. C.E. 213, line 17, *The ashes adhering into a ball.*

Cod, gen. codes, masc., *a cod, a pod, siliqua.* Aid. 44. Þe fedde hir spin · ⁊ geseah þ ða æton þa beancodas, G.D. fol. 186 b., MS. O. where C. has belgas. *He fed his swine and saw that they ate the beancods.* Also *Pera, bag.* Chron. 1131. Matth. x. 10, Mark vi. 8, Luke ix. 3. Whether the passage of the Chronicle will bear the interpretation *into* seems open to question. Examples of this with a dative do not occur to me; and in the expression in hir mycele codde, there can be no question, but we have a dative with mycele for micelum: by turning *creep into every corner in his big sack,* this difficulty disappears.

Copor, *copper, cuprum.* Lacn. 16.

Corn, *a corn, clavus,* on the toe. Lacn. 96.

Cofu, gen. -e, -a, fem., *disease, ægritudo.* Lb. xxxv. 1; II. xxxii. "Oscedo muð-" cofu," Gl. Cleop. fol. 69 d. Fram ðære cofe him gehælde. Hom. I. p. 400. *Healed him of the disease.* Seo cofu þe læcas hatað paralism. Hom. II. p. 546. *The disease which leeches call paralysis.* Chron. 1043, 1086. The forms cof, and a masc. cofa, have no foundation but Lyes unfinished work.

Cpafian, -ode, -od, *to crave, to summon,* D.D. p. 171. Laws of Cnut, lxx. Ld. III. p. 288.

Cnop, gen. -es, also -an; masc., *a bunch* in flowers, of blooms or berries, *racemus;* the singular nom., cnoppa, I do not find. Cnop, Lb. I. xxxviii. 3; II. xl.; III. i. lxiii.; cnoppas, Hb. c. 3, cvi.; Lb. I. lviii. 4, marginal; cnoppan, Lb. I. iii. 9, xxi. xxxiv. 2, xxxvi. xxxviii. 4, 5; II. xx. xxii. xxx. xxxix. xlvii. li. 2. Cnoppena, II. xxiv. = fol. 80 a; II. li.

Cuclepe, Cuclep, gen. -es, masc., *a spoonful; cochleare;* a Latinism. The termination varies. Lb. I. xlviii., fol. 46 a; II. i. 1 = p. 178; vii. xxiv. twice, xli. twice, xliv. lv.; III. xii. 2.

Cuppe, gen. -an, fem., *a cup, poculum;* H.D. 33 d; Lb. II. lxiv; Lacn. 110. *See also* Sopcuppe, C.D. 593, fem.

Cpeorpan, *turn, converti, acescere.* Lacn. 90. Cf. Cirpan.

Cpicbeamen, adj., *made of quickbeam, populeus.* Lacn. 12.

D.

Dægþeorne, accusative, *a days space, twenty four hours, diei spatium,* yet without any such idea of scientific accuracy (approximation to exactness) as now prevails. Lb. II. xxxix. li. Cf. Nihtgerne.

Dedtgernes, gen. -se, fem., *tenderness,* Lb. II. xxxii.—cont. = Teddernes.

Dɒɪstan, plur., *dregs, fæces.* Lb. I. ii. 23. *See* Dɒæsta. Dæpstan, Spel. Psalm xxxix. 2, margin.

Doh, *dough, massa,* Διδ. 10.

Dott, gen. -es, masc., *a dot, punctum;* applied to the speck at the head of a boil, Lacn. 53.

Dɒæsta, -tan, plur., *dregs, fæces.* Lb. I. xxxix. 2, 3; II. lxv. 5; III. xxxviii.; Spelm. Ps. lxxiv. 8, margin. The termination -ta is probably equal to -tan. Þɒæst occurs, Spelm. Psalm. lxxiv. 8, as nom. sing.

Dɒɪꝑ, *fever, febris,* gender varies. Æthan honda his ȝ ꝑoplet hiæ sio dɒɪꝑ. Rushworð Gospel, Matth. viii. 15. On ðam dɒɪꝑe. Chron. 1086.

Dɒince, Gl. vol. II.; Lb. II. vi. 1, xix.

Dɒinca, gen. -an, masc., *a drink, a potion, potus, potio.* Lb. II. xxvii. xxxiii. xxxv. xlv.

Dɒoȝan, accus., *ordure, stercus.* Lb. III. xxxvi. Hence Somner speculatively puts the nom. Dɒoȝe.

Dɒopa, gen. -an, masc., *see* Gl. vol. II. The passage, vol. I. p. 376, warned me not to suggest *gutta, gout,* but, perhaps, that sense is reconcileable with the text.

Dɒosne, gen. -e, fem., *dregs, fæces; hæc "fæx,* ꝑaꝛ dɒoꝑna." Æ.G. p. 14, line 13. Oꝛ ꝑenne dɒosna, *de luto fæcis.* Spellm. Psalm xxxix. 2. Dɒosne [h]ɪꝛ nÿꝛ aidlude, *fæx eius non est inanita.* Spellm. Psalm lxxiv. 8, marginal reading. *Vsque ad fæces biberunt,* hi druncon oð ða dɒoꝑna. Æ.G. p. 47, line 50; Lb. II. lvi. 1.

E.

Eac is constructed with a dative, Lb. II. xxvii. = p. 222, line 19.

Ealla, Gl. vol. II.; add Hb. cli. 2, cxlvi. 2.

Ealles, adv., *in all, in summa.* Lb. I. xxvi. contents, xxxii. contents, xlv. contents, lxiv. contents, II. xxxix. contents. SS. p. 182, often.

Eaꝛꝑeðe, Eaꝛꝑoðe, *difficult, a difficulty,* whether as substantive or adjective has properly final e. "*Difficilis,* eaꝛꝑoþe." Æ.G. p. 5, line 2. (This is the true text of Lyes citation, from whom every careless follower copies.) Eaꝛꝑoþe Scint, fol. 25 b. = sect. xi. (Lyes citation again, similarly repeated by ignorance.) Lb. II. xxi.; C.E. p. 87, line 21. But e is dropped in Gð. p. 68.

Eaɒinnende, *beaming.* Lacn. 45, p. 36. Cf. Eaɒendel, *iubar,* C.E. p. 7, line 20. Eaɒendil, *iuuar,* Gl. M.M. p. 158 a. Wanley Catal. p. 280, col. a (fol. 9), Earendelis, Luciferi.

Eastɒɒne (with final vowel), *eastern, orientalis.* Ld. vol. III. p. 274. Cædm., if Cæðm., p. 17, line 6 of MS.

Eaðgeate, adj., *easy to get, facilis nactu.* Vol. III. p. 162.

Eaðe, Eðe, Yðe, adj., *easy, facilis.* Nó þ ýðe býð to beꝛleonne. BW. 2009. *That will not be easy to flee.* Næf þ ýðe ceap. BW. 4822. *That is not an easy business.* Ne pæs þ eðe fið. BW. 5164. *That was not an easy enterprise.* Ne bið þæɒ eþe þin spoɒ on to ɒindanne. Paris Psalt. lxxviii. 16. Sceal ic eaɒð niman spa me eðe nis mið Ceðaɒinȝum. Paris Psalt. cxix. 5. This word is here inserted to shew that the nominative was written with a final vowel.

Eced, gen. -es, neut. and masc., *vinegar, acetum;* a Latinism. Lb. I. iv. b; III. vii.; Lacn. 17.

Eln, gen. -e, fem., *an ell,* from the elbow to the shoulder, *vlna.* Leechd. vol. I. pref. p. lxxi., plur., elna. 2. *An ell* in measurement; *vlna* inter mensuras. Matth. vi. 27. Hom. II. p. 464. Anꝑe elne bɒað. P.A. f. 41 b. *One ell broad.*

Emnihtꝛ, fem., also with gen. -es, *equinox.* Ld. vol. III. p. 238, 240, 256. vii. nihtꝛ æftep emnihtep dæȝe. D.D.

Ɛmnihꞇ—*cont.*
p. 188. *Seven days after the day of the equinox.*

Ɛnde, *rump, nates.* *See* Ɛrsendu, which makes the gender, perhaps, neuter. *See* Ɛndperc.

Ɛnde, gen. -es, masc.; 1. *end, finis;* 2. *end, land within limits, fines.* The former signification does not require illustration. The latter occurs Lchd. vol. III. p. 258. Ɛallne þone eaſt ende; Chron. p. 316, line 31. Oꝛeꝛ ealne þiꝛne noꝛð ende; *ib.* p. 314, line 17. On ælcum ende mines anpealdes; D.D. p. 16, line 18. Si aucuns uescunte u prouost mesfait as humes de sa ende. D.D. p. 201, line 21. *If any viscount or provost has mistreated men of his district.* In charters it is the word for the common arable plot of land, divided by roads and paths of sward into separate properties. The few yards at the furrows ends next the boundary hedge are the Andheaꝛod, or Endhead, a word which often occurs in boundaries. Some of these fields, six or eight hundred acres a piece, still remain in the eastern counties of England. Tempe, ꝛcæduge andaꝛ; Gl. M.M. p. 162 b; *shadowy districts.* On æghpylcan ende; D.D. p. 132, xxvi.; *in every district.* So D.D. p. 162, iv.; MS. CCC. 419, p. 101; G.D. fol. 228 b.

-end, -ed, as terminations, are exchangeable in many Saxon passages, and that not without parallel in the kindred tongues; for the Latin -and, -end, in the gerund is active, and in the participle is passive; -tus is passive in transitives and active in deponents; so in Hellenic, *τος* is of either sense; *ὑποπτός* is either *suspect* or *suspicious.* Untiende, Lchd. vol. III. p. 198, is the same as untiede, *untied, solutos.* To ſumum gelyꝛedan ꝛmiðe, in St. Swiðhun, p. 1 of facsimile, is equal to gelyꝛendan, *believing, a believer, one of the faithful.* Þæꝛon tpegen cyningaꝛ on cꝛiꝛt gelyꝛede. Abdon and Sennes, MS. Cantab. p. 384. *There were two kings believing in Christ, in Christum credentes.* Seoꝛon gebꝛoðꝛa ꝛpyðe gelyꝛede; Maccabees, two MSS.; *seven brethren, strong believers.* Sum caꝛepe pæꝛ on þam dagum cꝛiꝛten ⁊ gelyꝛed; MH. fol. 156 a. *In those days there was an emperor, a Christian, and believing.*

Ɛndperc, masc., *endwark, pain in the buttocks, dolor natium.* Lacn. 69.

Ɛosen, *kidneys.* *See* Gescincio.

Ɛxe, fem., dative. Lacn. III. Uncertain. Is it *water, stream, aqua, flumen,* as in Ɛxanceaſtep, *Exeter,* Ɛxanmuða, *Exmouth.* A cognate form exists in the stream running by Shefford, Beds, the Iz, Ise, and in the Iseburne which flows into the Avon at Evesham. The Keltomaniacs will hardly claim Ysa, fem., *amnis,* in the various words for river. Skaldskaparmal. Snorra Edda, vol. I. p. 575; also Eddubrot, vol. II. p. 479, 622. Uiꝛg, Uiꝛge, in Gadhelic, *river, water,* is masculine.

Ɛrsendu, *the buttocks, nates.* Leechd. vol. I. pref. p. lxxi. Nates eaꝛſendu, Gl. Cleop. 66 b. Since ende, *end,* is masc., we expected the same gender here, but neither of these gives endas.

F.

Fætels, *a vessel, vas,* by termination, and Joshua ix. 5, masc. Constructed neuter *πρὸς τὸ σημαινόμενον*; Lacn. 16. The passage Tpegen ꝛætels full ealað, O.T. p. 256, line 5, is ambiguous testimony to gender, *see* Ld. vol. II. pref. p. xxxvii.

Feoꝛh, gen. -es, neuter, *life, vita.* Lb. II. li. 1. Þonne hum þ ꝛeoꝛg losað; C.E. 311, 19. *When his life perishes.* Þæꝛðe ꝛeoꝛh cꝛico; C.E. 392, 11. *I had a living soul.* Plur. þa ꝛeoꝛh; G.D. 199 a. But it occurs masc. in Ɛalne ꝛiðan ꝛeoꝛh, *eternity;* C.E. 27, line 31.

Feoꝛm?, gen. -e, fem., *feast, epulæ; food, cibus; profit, fructus.* To ðæpe ecan ꝛeoꝛme; Hom. II. 372. Sum man

Feoɼm—*cont.*
ꝑoꝓhte mycele ꝼeoꝓme; Luke xiv. 16. So Hom. II. 370, with ȝeaꝓcoðe for ꝑoꝓhte. Similarly Judges xvi. 27. Ða ſꝓiðe lytle ꝼꝛoꝓme ðaꝑa boca ꝓiſton. Pref. P.A. fol. 1 b. *And got little benefit from the books.* The nom. I have not found; Lyes citation from Hickes Dissert. Epist. p. 51, should have given ꝼeoꝓme. Lchd. vol. III. p. . Another declension seems to be on record in Foꝓman ꝼulle to ꝓꝛean honð ꝓicene ȝeꝛæcan. C.E. 339, 8. *Full rent to their lords hands forthwith present* is Thorpes translation.

Feðeꝛe, Fæðeꝛe, Fiðeꝛe, gen. –e, fem., *feather, wing, pen; penna, pluma, ala.* Hb. cxxii. 1. Nim ꝑine ꝼeðeꝛe; Luke xvi. 6; Lb. I. xviii. xxxix. 3. Gif his oðeꝛ ꝓiðeꝛe ꝼoꝓoð bið; Hom. II. p. 318. *If one of its wings is broken.* Þa ꝑuꝓðon ꝑa ȝỳnða ꝑunðoꝓlice ȝehnexoðe ꝼæꝓlice on heoꝑa hanðum ſꝓilce hit ꝼæðeꝛa ꝑæꝓon. M.H. fol. 219 b. *Then they the rods became soft in their hands, as if they had been feathers.* Se ꝼoꝛum ꝛꝛeðeð ꝓiðꝑu ꝓinða; Paris Ps. ciii. 4. *Who with his feet treadeth the wings of the winds.* Ic hæbbe ꝓiðꝑu · ꝼuȝle ꝼꝓiꝛꝛan; Boet. p. 184 b; also in the dative twice, *ibid. I have wings swifter than a bird.* Terminations in –u are as much feminine as neuter. The Lambeth Psalter has ꝓỳðeꝛna, *alarum*, fol. 20 a; ꝓiþeꝑa, fol. 45 a.

Feðoꝛbyꝛſte, *a brush, penicillus.* Lacn. 29. Where if the construction be by apposition we have an accusative; but such a sense is usually expressed by to ꝛeðoꝛbyꝛſte in the dative.

Fiꝼlæꝑꝑeð, adj., *having five lobes, quinque fibras habens.* Lb. II. xvii.

Fylleseoc, adj., *epileptic.* So defined Quad. v. 12.

Filmen, gen. –es, fem., *a film, membrana.* Anð ȝe emꝼniðaþ þ ꝼlæꝛc eoꝑꝑes ꝓỳlmeneꝛ. Gen. xvii. 11, *præputii*, similarly verse 14. Þa mið ðiꝛum ꝑoꝓðum ꝛeollon ſpylce ꝼylmena oꝛ hiꝛ eaȝum.

Filmen—*cont.*
– Hom. I. p. 386. *Then with these words there fell as it were films from his eyes. See* Æȝeꝓꝛelman. Lb. II. xxi. xxx. xxxvi. and contents. ꝼio ꝓylmen, Lb. p. 242. Some feminines assume another gender, and employ it most frequently in the genitive case. Omentum ꝓylmen, Gl. R. 74. Omenta vel membrana (read membranæ) ꝓylmena, Gl. R. 31.

Fylne reads Fylle. Lb. I. iv. 6.

Fyꝑan, *to castrate, castrare.* Ld. III. 184, for aꝓyꝑan and that for unꝓyꝑan (from ꝓyꝓ, *man, vir*), *to unman.*

Fixenhyð, gen. –e, fem., *vixen hide, pellis vulpeculæ.* Quadr. iii. 15.

Fleah, Fhe, dat. ꝓhe, neut., *dimness, a white spot* in the eye, *albugo.* Ðuꝑh ðone æpl ðæꝓ eaȝan mon mæȝ ȝeꝛeon ȝiꝓ him ðæt ꝓleah ón ne ȝæð, ȝiꝓ hine ðonne ðæt ꝓleah mið ealle oꝛeꝓȝæð · ðonne ne mæȝ he nohꝛ ȝeꝛeon. P.A. fol. 15 b. *Pupilla namque oculi nigra videt, albuginem tolerans nil videt.* Þæs eaȝan pæꝓon mið ꝓleo ꝛ mið ðimneꝛꝛe ꝛꝛeliꝓ monð oꝛeꝓȝan. Gð. p. 96. *Whose eyes had been for a twelvemonth overspread with cataract and dimness.* Lb. I. ii. 14, 15; III. ii. 4, 6. Nu min hꝛeðeꝛ iꝛ hꝛeoh heoꝛ ꝛiþum ꝛceoh nyðbyꝛȝum neah ȝeꝓiꝛeð nihꝛeꝛ in ꝓleah. C.E. 354. *Now my breast is tempestuous; my household at times shy of me, and, present at my misfortunes, departeth into the dimness of night.* (?) *See* Job. xxx.

Fleð, præt. 3 sing. of ꝓleon, *fled, aufugit*, Lacn. 76. Perhaps for ꝓleꝛꝛ. *Thor had a dwelling on the mountain.*

Flepsan, *a flux, fluxus.* Δiδ. 20. Dative.

Flyne, Flene, gen. –an, fem., *batter*, Lb. I. xxxviii. 11.

Flysma, *bran, furfures?* Δiδ. 52.

Flyꝛe, Fleꝛe, gen. –an, fem., *cream, cremor lactis.* Lb. I. xxxiv. 1. Properly what *floats* on the surface. *See* Gl. vol. II., and On ȝoðe ꝓleꝛe, Lb. III. x. They say in Essex "plough fleet," that is on the surface only. So Gl. vol. II., and Lb.

Flyte—*cont.*
II. li. 1, where occurs a proof it is from milk.

Flohtenfot, adj., *webfooted*, quasi πλεκτόπους. S.S.pp. 442 a. Lb. I. xxxiv.

Fnesan, *sneeze, see* Gefnesan.

Fopclysan, –ede, –eð, *to close up with inconvenience, obturare.* Διδ. 17.

Fotspor, neut., *spoor, track of foot, vestigium.* Lb. vol. III. p. 286. þet fotspure þe pæs undefnæðen hiſ fote · þ pæs eall of peað golde. Chron. 1070, *the (solea) sandal underneath his feet.*

Fnecne, adj., *dangerous, periculosus.* Ld. vol. III. pp. 156, 158, 166, 170; Beow. 4491.

Fnehт, Fnihт, Fyhт, *divination, auspicium*, as interpreted D.R. 97. *See* Ld. vol. I. pref. p. xlvi.

Fniclo, gen. –e, and –o, fem., *excessive appetite, fames*, Βουλιμία. Lb. II. xvi. 2.

Fulluht, Fulniht, Fulnihte, gen. –es, neut., the genitive is also found in –e; *baptism.* Bið þ fulluht fryhte hit þeðð fy ealra þæra popða. D.D. p. 431, line 1. *That baptism will be as it were a pledge of all those words.* Ne mæg he næfre gode þenunge gehalan naðer ne þ fulluht. D.D. 460, xli. *He never can defile the service of God nor baptism.* Anð þæt tacn þæs ða fra micel on gelefullum mannum fra micel fra nu is þ halge fulluht. Hom. I. p. 94. *And circumcision was then as great a sacrament among believers as holy baptism is now.* Þurh þ halge fulluht. Hom. I. p. 208. *By holy baptism.* I. 304, 306, 312. Þanon com Iohanne þæt fulluht? Hom. II. 46. *Whence came baptism to John?* Neuter also thrice on p. 48; and elsewhere. The fullnihte bæð of Beda, p. 507, line 23; p. 525, line 30, etc., etc., is to be compared with C.E. p. 470, line 1.

Fuðum, adv., *just, even, nuperrime, vel.* Lb. II. xlv. Ne mage pe hpeppan fuðon ænne fyrm binnon ðinum clyfan. Hom. II. p. 416. *We may not touch even an insect within thy chamber.*

G.

Gælsa, gen. –an, *lust, libido.* Þa on pestenum punigende populðlice éstas ȝ gælsan mið strecum mode ȝ stiðum life foptræðon. Hom. I. p. 544. *They dwelling in wildernesses trampled with strenuous mood and rigorous life on worldly delicacies and lusts.* Se hehsta stæpe is on mægðhádef mannum · þa ðe fram cilðháde clænlice gode þeonigende ealle miðdaneaðlice gælsan forhógiað. Hom. II. 70. *The highest grade consists of virgin persons, who from childhood in purity serving God despise all earthly lusts.* On galnyfre gælran. Sc. fol. 40 b. *In prostitutione libidinis.*

Gæten, adj., *of goat, caprinus.* Hb. lxxv. 7; Quad. vi. 15.

Gæfgetal, neut., *tale of years, annorum series.* Lb. II. lix. 11, for geafgetal. Getal is neut. Læran þ getæl ðæf halgan ftæfef ȝ fpellef. Beda. p. 598, 5. *Seriem sacræ historiæ.*

Galdor, Gealdor, neut., *incantation, carmen magicum.* Ld. vol. I. p. 400. Þurh egyptisce galdru. Exod. vii. 11. Lb. III. xxiv. lxiii.; Lacn. 29, 46. Þa þe cunnan galdefa galan. MSp. p. 15. *Those who know how to sing charms.* Whether Præstigias galdras, Gl. Mone. 376 a, be correctly given is doubtful.

Gat, gen. gate, gate, dat. gæt, acc. gat, plur. gæt, get, fem.; *goat, capra.* (Nom.) Spa fra gat bið on gelæðð on gram. Sc. fol. 38 b. *Sicut caprea inducitur in laqueum.* (Gen.) Quadr. vi., throughout. Lb. I. vii. xxxi. 5. (Acc.) Anð ane þrifintre gat. Genesis xv. 9. (Dat.) Quad. vi. 10. Plur., Ld. p. 206, line 2, p. 214, line 1. Ða gæt on his finstran. Hom. II. p. 106. *The goats on his left.* Spa fule fra gét. C.E. p. 75, line 34. *As foul as goats.* In Hb. lxxv. 7, gætena is gætene, gætenum;

Gat—*cont.*
the plur. gen. is ȝata. The speculative dictionary makers put down the word as masculine or feminine. The male animal Caper is Bucca, and no support remains for their notion but the name of the place Gateshead. The Capræ caput of Beda (iii. 21) obtains for its translation Þeȝeheafod, *Roehead*, and Somners authority is null.

Gebeorst, masc.?, *eruption, papillæ, exanthema.* Lb. I. xxxix. 2.

Gebyrded, adj., *bearded, barbatus.* Ld. vol. III. p. 201.

Geblæd, masc.?, *blister, vesica in cute.* Lacn. 45.

Gebræceo, *cough,* Gl. vol. II., appears to be a plural like Geȝylceo, the singular of which, Þ ȝeȝylce, is found in matter unpublished.

Gebroc, *fragment,* Gl. vol. II., seems neuter, gathering from Scrȝebrocu, which is found in unpublished texts.

Geȝele?, adj., *sensitive, delicatellus.* Lb. II. i. 1 = p. 176, line 8.

Geȝloȝe, obl. case, Lacn. 45, p. 34, seems *endemic infection, disease flying from one to another.*

Geȝnesan, *sneeze, sternutare.* Lb. II. lix. 9.

Gehnycned, *twitched, vellicatus.* Lb. II. xlvi. 1. Compare Gl. vol. II., in ȝehnæcan.

Gehpeled, *turned to ratten, in pus conversus.* Foꝛ ðæm ðæt poꝛꝛm ðæt ðæꝛ mne ȝehpeled bið · ȝif hit bið ut foꝛlæton. P.A. fol. 51 a. *Nam cum putredo, quæ interius fervet, eiicitur.* III. xiv. *See* Þpelȝan.

Geyrnan, –arn, –urnen, and ȝerunnen, *coagulate, coire in coagulum,* Lb. II. lii. 3. Hence Runnet, any substance (as *galium verum,* or part of a calfs stomach) which makes milk curdle.

Geleþred, *lathered, in spumam conversum,* Lb. I. i. 4; Lacn. 1. *See* Leaþor, Lyþran, Gl. vol. II.

Gelyhtan, *be relieved, levari,* Lacn. 67.

Gelm, Gilm, gen. –es, masc., *a sheaf, manipulus.* Lb. I. xlviii.; Lacn. 114. Coꝛꝛe ȝilmaꝛ ꝛceoꝛon ymbutan ⁊ abuȝon to minum ꝛceaꝛe. Genesis xxxvii. 7.

Gemered, *marred, affectus, corruptus.* Lacn. 116. *See* Lye in Wyrran. It may otherwise be *famed, fama elatus,* as ȝemæred.

Genumen, *tainted, corruptus,* used of milk. Lb. I. lxvii. Did he translate *correptum* instead of *corruptum?*

Geporcian, –ade, –ad, *bray, contundere.* Lacn. 2, where correct the version. Þe cpæð ðeah ðu porcige ðone ðyreȝan on pilan ꝛpa mon coꝛn ðeð mid pulfcæꝛe. P.A. fol. 49 b. "Dixit etiam si contu- "deris stultum in pila, quasi ptisanas "feriente desuper pilo." (Proverbs xxvii. 22.

Gepiðe, in þeoꝛȝepiðe, Lacn. 111. *See* the passage. Cf. O.H.G. Garidan, *contorquere, distorquere.* It may mean *apparatus,* that is, *all the symptoms,* as in Beddȝepiðe.

Gescy, dat., ȝescỳ, neut., plur. of the same form, *a pair of shoes, par solearum.* Sume hí cuꝑon heoꝛa ȝescý. Hom. I. 404. *Some chewed their shoes.* Þræt sind ȝescý buton ðeaðꝛa nytena hyda? Hom. II. 280. *What are shoes but dead beasts hides?* Gescy to hiꝛ ꝛotum. Luke xv. 22. *A pair of shoes for his feet.* Þam se cininȝ fealde hiꝛ aȝen ȝeꝛcỳ. G.D. fol. 196 a. *To him the king gave his own pair of shoes.* Do þm ȝescỳ oꝛ þinum ꝛotum. Exod. iii. 5. And Ge is Con. Ld. III. p. 200.

Gescincio, Iesenco, Gihsing, Iesen, Gosen, *the fat about the kidneys, axungia,* a word frequent in authors of the middle ages, and itself of Gothic origin with a Latin termination. Ld. vol. I. pref. p. lxx. lxxii. The form, like Geȝylceo, Gebræceo, is neuter plural, and the word may have in early times signified the kidneys themselves. Cf. Scencan, *to skink, to pour* wine or beer.

Getæsan, Tæsan, præt. –ede, p.p. –ed, *to teaze* wool, *carpere.* Æ.G. p. 31, line

Geтæsan—*cont.*
21; Hb. clxxviii. 6; Διδ. 43. Other significations are deduced from Carpere, but do not belong to Tæsan.

Geтempsuð, *finely sifted, tenuissime cribratum.* Διδ. 63. Temse, *a fine hair sieve,* is a word still in use. Temiseð, Lindisfarne Mark ii. 26.

Geтyppan, *reduce to tar, ad picem redigere.* Lacn. 13.

Gepealðen, adj., *small, inconsiderable, mediocris, parvus.* Mið ealpe þæpe ꝥiepðe · buton ꝥpiþe ȝepealðenum dæle eastepeapðep þæꝳ ꝥolcep. Chron. 894. *With all the troops he could levy except a very small part of the people of the east of England.* Þe ꝥop þeapiniȝa miþ ȝepealðenan ꝥultume on þone enðe hannibalep ꝥolcep. O.T. IV. ix. = p. 414, line 28. *He went secretly with a small force against the extremity of Hannibals line;* where marching secretly with an overwhelming force is scarce possible. The Latin offers no equivalent word in the passage. Sum epceðiacon com eac hpilum to maupe · þa næꝳðon hí nán pín buton on ánum ȝepealðenum butꝳuce. M.H. fol. 41 a. *An archdeacon came also once to Maurus, and they had no wine except in a tiny bottle.* In uno parvissimo vasculo, quod ad sellam pendere consuevit. (Vita Mauri.) He mýð úf [þýpcð] ſpá ſpá mýð ſumum ȝepealnum tolum (so for ȝepealðenum). BL. fol. 28 a. *God worketh with us as with some insignificant tools* (what he willeth). Spa nacoðe ſpa ſpa he hi æpeſt ȝemette · butan ȝepealðen þæꝳ toꝳlitenan hpæȝleꝳ þe hipe æp zoꝳmuꝳ hipe to peapp. Maria Ægyptiaca (facsimile). Another MS. has ȝepealðan. *As naked as when he fell in with her at first, except a little bit of the torn garment which Zosimus had previously thrown to her.* These passages, as far as they have as yet been published, have hitherto been translated against the grain. Butan ȝepealðen seems faulty for butan ȝepealðenum dæle.

Gepyppan, –pte, –pt, *recover, convalescere.* Ld. vol. 1. p. lxxxviii. and note. Giꝳ he eꝳt ȝepuppð. D.D. p. 462. xlvii. *If he recovers again.* Miþ þý he eꝳt ȝepyppte. Gð. p. 86. *With that he recovered again.* Suelce hie æp læȝen on lenȝpe meðtpymneꝳꝳe ⁊ hie ðeah ȝepiepptен. P.A. fol. 43 a, where O. writes ȝepiꝳpton. *As if they had lain in long ill health and notwithstanding had recovered.* In this passage the verb is perhaps reflexive, *se recuperare,* as in the following; Næꝳ he pæȝe þa ȝit ac he hýne ȝepýppte. BW. 5944. *He was not fay then yet, but he recovered.*

Gepyꝳðe, *amount, content, id quod quid capit, summa, quod quid facit.* τὸ γιγνόμενον. Lacn. 12 (p. 14), 53.

Geplecan ?, eðe, eð, *make lukewarm, tepefacere.* Lb. I. li. 5, 8. Cf. plece, Lb. I. ii. 1. Distinguish from Tepeo ic placiȝe, Æ.G. p. 28, line 39. Yet the terminations eð and e are not safe foundations.

Giccan, *to hick, to hicket, to hiccup, singultire,* is better in Lacn. 70 than the version given.

Giccan, *to itch, prurire.* Lacn. 111.

Gihsinȝ. *See* Gescincio.

Ginȝiꝳep, gen. –ꝳpan, –ꝳepan, *ginger, zinziberi;* Lb. I. xiv. xviii. xxiii. ȝinȝibeꝳ; Διδ. 16, 63.

Gypð, gen. –e, fem., 1. *a rod, a wand, virga;* 2. *a yard, pedes tres.* Lb. II. lxv. Seo ðpiȝe ȝypð þe næꝳ on eopðan aplantoð. Hom. II. 8. *The dry rod which was not planted in earth.* Beꝳ aaponeꝳ ȝiꝳðe into þam ȝetelðe · þ heo ꝳi ȝehealðen. Numbers xvii. 10. Ðonne iꝳ ꝳeo ꝳeopðe pæꝳ þæꝳ cinȝeꝳ · ⁊ ꝳiopðe halꝳ ȝiꝳð to þillane. Textus Roffensis, p. 379. *Next, the fourth pier is the kings, and he has to plank three yards and a half.* Read þillianne.

Gypðels, a masc. termination, *girdle, cingulum.* Lb. II. lx. contents.

Gleð, pl. Gleða, *a gleed, pruna.* The gender, whether feminine or neuter, is not determined by any original authority before me. C.E. p. 62, line 4; p. 64, line 29; p. 445, line 24. M.H. fol. 165 b; Hom. I. 430; Lb. I. xxxi. 7; II. lix. 2, 5. B.W. 4617, 4662, 5297, 5346, 6075, 6221; Gl. R. 30; C.E. p. 412, line 23, with the same text, p. 471, line 3; C.E. p. 197, line 10, ȝleða (mð) Gr.; Cædm. ? 197, line 5, MS.; Paris Ps. xvii. 12, cxix. 4, cxxxix. 10, cxl. 2, ss. p. 137, line 97; C.E. p. 265 ult.; Elene. 2601.

Goþ, gen. –es, neut.? *dung, fimus, lætamen.* Exodus xxix. 14. Lyes Lex. Hb. ix. 3. Ic þæȝ ȝoþeȝ ƿunu ȝonȝe hƿæðƿa þone þe þiƿel poþðum nemnað; C.E. 426, 11. (Reading Is.) *The son of muck is in its gait quicker, which we beetle name in words.* (Th.) But Lchd. vol. III. p. 36 ult. seems to require *verjuice, succus mali matiani*, or perhaps *pulp, offa, pulpa.*

Gƿut, indecl. fem., *grout.* Gl. vol. II. Add Lb. I. xxxi. 7, and so translate xxxix. 2. Remove Boet. p. 94 to article next below. Add Lb. III. lix.

Gƿut, Gƿeot, Gƿot, neut., pl. Gƿytta, dat. –um, *grit, groat, mica*; pl. *groats, coarse meal, polentum.* Lb. I. lxi. 1. Boet. p. 94, 3. Lb. II. xix. xxii. xxvi. xxxix. Þic ƿuƿuƿ · þaȝ ȝƿytta; Æ.G. p. 10, line 46. Heт ða delȝan hiȝ byrȝene þið þ peoþoð ȝ þ ȝƿeot uтapeȝan. Hom. I. 74. *Ordered his grave to be dug opposite the altar, and the grit to be removed.* In the Gl. vol. II. these two articles were one, and further information may still make them the same.

H.

Hælan, Lchd. III. p. 186, is the gloss. of "*castrare.*"

Hamaceað, *convalescet.* Lch. III. p. 184, suspect.

Hæƿeƿn, gen. –es, masc., *a crab, cancer*, as -hæbeƿn and hƿeƿn. Lb. I. iv. 2.

Haтen, *heated, calefactus*, Lb. II. xxv. = fol. 81 b, may be an error of the penman for Haтe, Haтum, *hot*, but a few variations from the prevalent forms of verbs are occasionally found; just as patristic Greek gives ἔλειψα instead of ἔλιπον, for example, and N.T. ἀπεκρίθη for ἀπεκρίναтο, and the best poets ἀπέκτανεν where prose has ἀπέκτεινεν. Thus Benæmeð, Benemð, is a parallel form with Benumen, as may be seen in Lye. Oððe þæþe benæmeð ƿuþðƿciþeƿ ȝ æhтa; M.H. fol. 11 b. *Or should be deprived of dignity and possessions.* *See* Beȝðe.

Ham, pl. Hamma, *ham, poples.* Gl. Cot. in Lye; Lb. I. xxvi. Graff makes the ohg. feminine.

Help, fem., but in the genitive, like some other feminines, it takes –es, in a varied gender; *help, auxilium.* Hý æƿ on nanþe hélpe néƿon naðeƿ ne heom selƿum nane ȝooðe. BL. fol. 55 a. *They were formerly of no advantage to their friends and no good to themselves.* Abæðe þa helpe ðæƿ halȝan monneƿ ȝeðinȝða; G.D. fol. 176 b. *Prayed the help of the holy mans intercessions.* But the following varies, — Oðƿum mannum on ƿiðe micelan hýlpe beon; D.D. 471. *Be a very great help to other men.* Helpys benan, *petitorem auxilii*; Paris Psalter, ci. 2. Helpes beðæleð, MS. Cott. Nero A. i. fol. 73, *deprived of help.* Þe helpeȝ beȝтe behoȝað; DD. 176, lxix. *Who best deserve help.* Sende тo þam halȝan hiȝ helpeȝ biddende; M.H. 196 b. *Sent to the saint asking his help.* Sumeȝ helpes biddende, M.H. 197 b, *asking some aid.* Paris Psalter, cv. 24; Bed. 534, line 34; 536, line 35; Oros. III. ii.; Lb. II. xlviii.

Heorð, masc.?, gen. –es, *hearth, focus.* Lb. I. iii. 12; II. xxviii. Be ælcon ƿiȝan heorðe; D.D. p. 157, xi. *By every free hearth.* Æт ælcum heorðe; Hom. II. 262. *From every hearth.* Ge-

Heorð—*cont.*

nom on ðam flæsce heorðe þær duruc dæl; G.D. 214 a. *Took part of the dust on the altar hearth.* Þeofrað nu æfter heorðe; C.E. p. 196, line 18. *They walk up and down now about the heated floor.* The German heerd is masc.

Þeorðbylg, gen. -es, masc., *the orchis bag, scrotum.* Quad. v. 10.

Þlafmæsse, gen. -an, fem., *Lammas, missa in qua benedictio panis fiebat;* Lammas Day is Aug. 1. Þlafmæsse, Lb. I. lxxii., where the true sense seems to require Þlafmæsse dæg, as in Lchd. vol. III. p. 292:—

Anð þær fyrmle forþ·
ymb feofon niht þær·
fumefe gebrihted·
feoðmonað on tun·
fel hræt bringeð·
Agustus·
yrmenðeoðum·
hlafmæfran dæg.

Menologium, fol. 111 b.

And about seven days after the feast of St. James, *there comes to town, adorned with summer* beauty, *the Weedmonth, August. It brings to mighty nations Lammas day.* We learn from Lchd. vol. III. p. 292, that hlafmæsse derives its name from the blessing of bread on that day. No trace of a benison of bread is to be found in the Tridentine nor in the Salisbury missal for either the first or the second of August. A work called "Thesaurus Benedictionum a Gelasio di "Cilia," Ratisbon, 1756, informs us that bread is blessed according to modern Roman custom on the feast of St. Agatha (Feb. 5), of St. Blaise (Feb. 3), St. Erhard (Feb. 9), St. Nicolaus of Tolentino (Sept. 10), and in Cœna Domini (the Thursday in Holy Week). The Saxon rituals with which I am acquainted, including the splendid Benedictional of the Duke of Devonshire, published in the Archæologia, vol. xxiv., and many unpublished portions of the Saxon breviaries and missals, including one fragment, which I found in the binding of a monastic chartulary, give no distinct information on the subject. The Durham Ritual, p. 99, contains a form for blessing the first bread of the harvest, since the words mention "creaturam istam panis novi," and "abundans in annum alimentum," *nourishment for the year.* The kalends of August (p. 63), however, have no directions for the use of this collect. The Promptorium Parvulorum puts Lammas Day on the feast of St. Peter ad Vincula, which is Aug. 1; and Mr. Albert Way in his note remarks that "In the Sarum "Manual it is called Benedictio novo-"rum fructuum," but the Sarum Manual furnishes no date nor mark of time for reading that collect, which also differs from the Durham prayer, and is less like the occasion.

Þlafmæsse—*cont.*

Þlanð, Þlonð, gen. -es, neut., *stale, lant, urina.* Lb. I. iii. 5; lxxxviii. 1.

Þnæp. *See* Næp.

Þnecca, -an, masc., *the back of the neck, cervix.* Fram þam forðpolmum of [read oþ] þone hneccan; Deut. xxviii. 35. Ælð. 42, where, exactly, spura, speora, is *neck. Occiput,* hnecca, Cot. 145, in Lye. *Cervix vel iugulum,* hnecca; Gl. R. 72. *Cuius cervicem inclinat humilitas,* þær hneccan ahylt eaðmoðnyrr. Sc. fol. 10 a.

Þnesce, Þniesce, with final vowel, adj., *nesh, tener.* Lb. I. xxxv. p. 84. Ælð. 43. Þræt bið heafð· hræt hnesce; Hom. II. p. 372. *What is hard, what tender.* Þræt gecacnað ðonne ðæt flæsc butan unræð þeorc ⁊ hnesce; P.A. fol. 44 b. *Well, what does the flesh betoken but work unstable and nesh?* Anð hwa hlaf ⁊ stan on gerihðe bu gesceop'ðað scræac ⁊ hnesce; Elene. 1223. *And bread and a stone before his sight both are, a hard and a soft.* Þonne hyr trig byð hnesce; Matth. xxiv. 32.

Þnutu, with final vowel, gen. –e, fem., pl. hnyte, *nut, nux.* Æ.G. p. 14, line 8. Gneop ȝ bleop ȝ bæþ hnyte. Hom. II. 8. *Grew and blew and bare nuts.*

Þocihr, adj., *full of mallows, malvis consitus.* C.D. 723; HID. Cf. Hoc in names of plants.

Þohrcanca, gen. –an, masc., *hock shank, crus posterius.* Lb. I. ii. 23.

Þolh, Þealoc, gen. –ces, neut., *a hollow, cavum, caverna.* ƿel hit pæt ȝecueden ðæt ðæt holh rceolde beon on ðæm reobuðe anre elne bpað ȝ anre elne lanȝ. P.A. fol. 41 b. *Well was it said that the hollow in the altar must be one ell broad and one ell long.* In þam pæt þ holȝ ðæt neaprpan rcpæpep. G.D. fol. 211 b. *In which was the hollow of that narrow den.* Lb. II. xxi., compared with the contents.

Þpæȝel, gen. –es, neut., *raiment, vestis;* Joh. xiii. 4. Goodwins Andrew, p. 6, line 27. Paris Psalter, xliv. 10; Lb. I. vi. 3; III. xxxviii. 2. It is not found masculine.

Þpeaþemus, gen. –e, fem., *a bat, vespertilio;* Lb. II. xxxiii. = p. 236.

Þpepn, Þpæpn, masc., *a crab, cancer.* Lb. III. ii. 1, 3; Lacn. 2, where it accompanies salmon. Ac re hpepn ðe rume menn hazað cpabba ne rerð nahr ȝepæðlice mið tpam heaþum. Wanley, p. 168 a. *But the hrefn, which some men call a crab, goeth not orderly with two heads.* *See* Þæpepn.

Þpepan, *to half cook, semicoquere.* Lb. II. lii. 3. The word rere, *half done.* "Rear "(corruptly pronounced rare), early, "soon; meat underroasted, boiled, or "broiled, is said to be rear or rare, from "being taken too soon off the fire." Grose.

Þuþ, gen. –es, masc., *uvula,* Aið. 36, uue 65. Erroneously sublingua Mo. 317 a.

Þpelian, pret. –ode, part. –od, *to turn to ratten, in pus converti.* Lb. II. lix. 9. þanon se andiga hpelað, *inde inuidus contabescit.* Sc. fol. 35 b. Gehpelian; Lb. II. xxii.

Þpesan, præt. Þpeos, *to wheeze, cum strepitu anhelare, tussire.* Aið. 58. Þe hpiðode ȝ eȝerlice hpeos. Hom. I. p. 86. *He was fevered and wheezed awfully.* Mr. Thorpe, as in translating sometimes happens, was hasty in this place. Πυρετός and ὀρθόπνοια are the original words; Iosephus, Bell. Iud. p. 140, ed. Havercamp. Perhaps hpeorað or hperað may be read in Lchd. vol. II. p. 258, line 7.

Þpitel, gen hpitles, masc., *a cloak, pallium.* Lb. I. xxxii. 2. Ða eode ðer bpoðer rume dæȝe þ he polde hir neopan ȝ hpitlar · ða ðe he on cumena bure bpucende pær, on ræ pacran ȝ reopmian. Beda, p. 610, line 10. *Hic cum quadam die lenas sive saga quibus in hospitale utebatur, in mari lavasset.* Þpæt þa Sem ȝ Iaferth ðyðon anne hpitel on hira rculdra. Genesis ix. 23.

I.

Yce, Ice, gen. –es, masc.?, *a frog, a poisonous frog, rana palustris,* Βάτραχος ἕλειος. Lb. I. xxxv., where see note. Snelpo þonne neȝuryrm ȝ ren yce. C.E. p. 426, line 8. *Swifter than the worm and frog.* Lye cites ycan, from Psalm civ. 28, Spelman, where the printed text has rpoȝan. Parruca yce, Gl. Cleop. fol. 74 b.

Iesen, Iesenco, *see* Gescincio.

Innelre, neut., *the bowels, intestina, viscera.* Lb. III. xxxvii. lxxiii.

Innepeapðe, adj., neut. sing., taken substantively, *the inwards, viscera.* Þa ȝepanð him ut eall his innepeapðe. Hom. I. 290. Etað þ heapod ȝ ða fet ȝ þ innepeapðe. Hom. II. 264. *Eat the head and the feet and the inwards.* Similarly Hom. II. 280.

-ıhtɛ, -ıht, with or without final vowel, as termination; *see* Lb. II. xlii., line 1. So lvii. contents, the construction is, Si furunculosum est. ⁊æʃ ʃeo eoꝑðe to ðæʃ heaꝑð ȝ to ðæʃ ʃtanıhte. Beda, p. 605, line 27, unless here the -e be due to the feminine.

Yntse, gen. -an, fem., *an ounce, uncia.* Lb. I. xvii. 1; II. xii.; Lacn. 114; O.T. p. 410, line 33, in all which passages the adjective is feminine. Hb. i. 18.

Isen, gen. -es, neut., *iron, ferrum.* Lb. II. xlv. In p. 216, line 1, ȝlopenðe=ȝlopenðum. In Lb. II. lxv. 5, the most natural construction would be to take ıȝen ʃꝑat together, as a compound idea, but Ironsweat is a riddle to me.

Ysope, Ysopo, gen. -an, fem., *hyssop, ὕσσωπος.* Oð þæt he com to ðæꝑe lytlan ysopan. Hom. II. 578. Solomon spake of trees from the cedar *till he came to the little hyssop.*

L.

Læð, gen. -es, *a lathe* as in Kent, *fines* intra comitatum. Ld. vol. III. p. 290.

Leaþ, gen. -es, neut., *lead, plumbum.* On pecȝa opum apeʃ ȝ ıȝeꝑneʃ· leaþeʃ ȝ ʃeolꝼneʃ. Beda, p. 473, line 23. *In ores of the metals brass and iron, lead and silver.* Þe bletsode þ leaþ ȝ læȝ hım on uppan· ȝ þ leaþ peaꝑð acoloð. M.H. 71 b. *He blessed the lead and lay upon it, and the lead was cooled.* Þæt leaþ ðonne ıʃ heꝼȝre ðonne ænıȝ oðeꝑ anðpeorc. P.A. fol. 50 a. *Lead is heavier than any other substance.*

Leoꝑa, Leoꝑ, plur., perhaps neut., *tissues, muscles, flesh, pernas.* Lorica. levr. *gena*, Durham ritual, p. 4, line 1.

Leoꝑa—*cont.*

I was radder of rode than rose in the zon,
Now I am a graceless gast and grisly I gron,
My leuer, as the lele, lonched on hight.
Sır Gawayne and Sir Gologras, ii. 24. (Jamieson.)

leuer, *flesh;* lele, *lily;* by lonched I understand *blanched.* The reading of Sir F. Madden's edition, "The Awntyrs "of Arthure" xiii., is, my lyre als the "lely lufely to syghte."

Lencten, gen. -es, masc., *spring, ver.* Lb. I. lxxii.; II. xxx.=p. 228. line 8.

Lıꝼȝ, adj., *livery, ad iecur pertinens.* Lb. II. xl.

Lıhtan (præt. -te, past p. -t ?), *to lighten, levare.* Lb. II. xliv. contents, lıht, 3 sing. pres.

Lundlaȝa, gen. -an, masc., *a kidney, ren.* Þone pyꝛel ȝ þæꝑe lıꝼꝑe nett ȝ tpeȝen lunðlaȝan. Exod. xxix. 13 and 22; Levit. viii. 25.

M.

Macȝan, Mæcıȝan, præt. mæȝte, *to mash, macerare.* Δıð. 58, 63=p. 134, line 8. Maschyn, Prompt. Parv. p. 328. Hence Maxpypt.

Malꝛcpunȝ, fem., gen. -e, *a bewitching,* probably by *incantation.* Lacn. 45. "Fascinatio," Gl. Cleop. *See* also Somner. The author of William and the Werwolf used Malscrid, for *maundered, went in maze.*

Malt, Mealt, *malt, brasium,* probably neuter as in Islandic, Swedish, German. *See* Alomalt, Lacn. 37.

Meaꝑu, masc., neut., adj., meaꝑꝑe, fem., gen. -pes, *tender, tener, delicatus.* Masc. Hb. cii. 2; neut., þonne hıꝛ tpıȝ byð meaꝑu. Mark xiii. 28; fem., Lb. I. xxxv.1, xxxix. 3=p. 102. Man byð meꝑꝑe ȝesceaꝛt.

Meapu—*cont.*

Paris Ps. cxliii. 5. *Man is a tender creature.* This is a remaining trace of the old feminine termination, as pointed out in vol. I. pref. p. cii. Comparative meapuppe. Lb. p. 84.

Melo, Melu, Mela, neut., gen. –lupeȝ, *meal*, neut., Boet. p. 91, line 23. Lb. I. v.; I. xxxviii. 5, has a masc. part. Lacn. 8.

Ƿɪpmelo, Lacn. 18: powder of myrtle berries was used in medicine. (Salmon, p. 872.)

Mỳcele, fem., dat., *bigness, magnitudo.* Hb. xlix. 1.

Mɪðhpɪȝ, masc., *the midriff, diafragma*, is constructed masc., Lb. II. lvi. 4, and written mɪðpɪre, Hb. iii. 6. But ƿpɪȝ is neuter. To this word refer the glosses Onentem mɪdhpyþre, Gl. Cleop. fol. 80 a, for Omentum, which is not exactly midriff; Ilia, mɪðhpɪðɪp mɪðanpeapð, Gl. C. fol. 33 b, in archaic spelling.

Myxen, gen. –e, fem., *a mixen, sterquilinium.* Hb. xiv. 1. Þe pæȝ pɪlepe · ȝ heaþe þpeo punungа on þæpe nỳðemeȝtan plepinge pæȝ heopa ȝangpyt · ȝ heopa myxen. Sigewulfi Interrog. 49 = cv. *Noahs ark had five stories, and three dwellings: on the lowest story was their cesspool and their mixen.* Ic ðelpo ymb ða ilca ȝ ic sendo mixenne. Rushworth, Luke xiii. 8, here *dung.* Ne on eopðo ne in pelȝune ⁊ mixenne ðonpæfȝ is. Rushw. Luke xiv. 35.

Molðan (obl. cas.), *poll, vertex* capitis. Lacn. 56.

Moniaca, *sal ammoniac*, by eliding A., as in Monicɪc for Ammonicɪc, in Genesis. Lb. I. xxiii.

Mus, gen. muse, pl. mys, fem., *mouse, mus.* Lb. III. xxv.; Æ.G. p. 12, line 19. Gif ȝe nu ȝeȝapen hpelce muȝ þæt pæpe hlaforð ofep oþpe mys. Boet. p. 32. *If now you should see some mouse that should be lord over other mice.* Þonne peo muȝ pið þone mon. *Ibid. Than the mouse against the man.*

N.

Næddpe, Nædpe, gen. –an, fem. 1. *adder, snake, anguis.* 2. Gorgon, Hb. clxxxii.; Scorpion, cxvi. 6.

Nane þɪnȝa, *by no means, nequidquam.* Lb. I. xxxvi.

Neap, masc., HANAP, *cup, poculum;* Ld. vol. I. p. 374. Naph. Gl. Hoff. 39.

Nihtenpe, Neahtepne, *the space of a night, unius noctis spatium.* Lb. I. ii. 15, lxxii.; II. lix. 13; Lacn. 15. –nessum, vol. III. p. 290.

O.

Ofepfyllo, neut., *overfullness, repletio.* Lb. I. li.; II. xxxvi.

Ofepȝeape, adj., *of more than a year old, non unius anni.* Lb. I. vi. 3. In that passage the word is accusative singular feminine: however, the analogy of tpɪpintpe, *biennis*, with the like, and of tpyfete, *bipes*, with many others, shews that the nominative has a final vowel.

Ofephpefan, præt. –ede, p.p. –ed, *to overroof, tectum superimponere.* Lb. I. xxxii. 2.

Ofepslop, neut., *an overcoat, sagum, mastruga.* Ld. III. p. 200, lines 5, 6.

Oflæte, Oflete, gen., –an, fem., *the sacramental oblata, panis eucharisticus.* Lacn. 56. Behealde he þ hif ofletan ne beon eald bacene ne ỳfele befepene. D.D. p. 450. *Let* the priest *have a care that his wafers be not old baked nor ill cared for.* Benedictus þa fona asende ane ofeletan ȝ het mid þæpe mæffian fop ðam mynecenum. Hom. II. 174. *Benedictus then soon sent a piece of the eucharistic bread, and ordered mass to be celebrated with that for the nuns.* *An obly,* Prompt. Parv., where Mr. Way illustrates.

Oꝛstanban, præt. –stob, p.p. –stanben, *to form a mass, concrescere.* Lb. II. xli. *See* also Lye.

Onꝛlygnum = Onꝛleogenbum. Lacn 45 = p. 36.

Opne, adj., *harmful,* Lacn. 13, 111. Hence it appears that in Unopnlic, the un is depreciatory, as in Unbom, *evil doom;* Ungelimp, *misfortune;* Ungetima, *mischance;* Unpebep, *bad weather;* Unlanb, *waste land;* Unlæce, *a bad leech;* Unlættu, *misconduct;* Unlibbe, *poison;* Unpæb, *bad counsel;* Unsiþ, *an unlucky journey;* Untimnes, *ill season;* Unppitepe, *a bad writer;* some of which words are yet in MS. Namon, hím ealbe ȝeꝛcy· ȝ unopnlic ꝛcpuþ · ȝ pime hlaꝛas. Josh. ix. 5. But unopne is *good,* in Dunnepe þa cpæð· bepoð acehte · unopne ceopl. Death of Byrhtnoð, p. 139. *D. then spake, waked the dart, blameless churl.*

Ostephlaꝛ, gen. –es, masc., *an oyster patty, crustula ostreacea,* si ita dicere licet. This word would have required no illustration, but for the hasty remarks of a critic, who consents to be misled by a book which takes Oyster for Easter. On p. 211, vol. II., I had silently set aside this absurd blunder by indicating in the note that the Saxon Ostephlaꝛas was an inexact equivalent to the 'Οστρακόδερμα of the original. The entire passage, which I will now give from the other edition of 1556, will shew that the words correspond. Τὰ δὲ ὠὰ παραιτεῖσθαι δεῖ, διὰ τὸ παχύχυμον αὐτῶν καὶ φυσῶδες · τοὺς δὲ ψίχας ἢ ἐψηθέντας ἢ πλυθέντας λαμβάνειν, ἀλλὰ μὴ πολλούς, τὰ δὲ ἄλλα πάντα σιτώδη παραιτεῖσθαι δεῖ, οἷον σεμίδαλιν, ἴτριον, καὶ τὸν καλούμενον πολτὸν, καὶ τοὺς πλακοῦντας, καὶ τὰ λιπαρὰ καὶ τὰ ὀστρακόδερμα. Alexander of Tralles, ed. 1556, p. 390 foot, 391 top. Omitting what he omits, these are the very words of the Saxons eclectic version.

Ostopscel, gen. –scylle, fem., *oystershell, ostreæ tegmen.* Quadr. ii. 20. *See* Scel.

Oxumelle, –lli, masc., *oxymel,* ὀξύμελι, a drink of water, vinegar, and honey. Lb. II. xxxix. xl. xliii. lix. 12. The preparation of it is described, II. lix. 13.

Oþhylbe, adj., *content.* Ld. vol. III. p. 188.

P.

Penne, *pin in the eye, oculorum morbus.* Ld. vol. I. p. 374, 1.

Pic, gen. –es, neut., *pitch, pix.* Gl. vol. II. Þluttop pic, *resin, resina.* Lb. I. iv. 3, xxxi. 5. Rysel for *resina* is a Saxon mistake by a glossator, not worth an entry in the lexica.

Pyhmenᵹ, *pigmentum.* Διδ. 63.

Pipe, gen. –an, *a pipe, tuba.* Lb. I. liii.; II. xxii. = p. 208 ult.; II. xxxviii. xlvi. 1.

Pilas, *hairs, pilos.* Hb. clxxiii. 1. An dormitabat Saxo?

Piþa, gen. –an, masc., *pith, medulla* (arboris). Διδ. 12. Þeahtiȝaþ on hiera mobeȝ pinbe moniȝ ȝóþ peoꝛc to pyꝛcanne. Ac on þam piþan biþ oðeꝛ ȝehybeð. P.A. fol. 13 a. *In the rind of their mind propose to work many a good work; but somewhat else is hidden in the pith.* Þe onginþ oþ þam pyꝛtpumum · anð ꝛpa uppeapdeȝ ȝpepþ oþ þone ꝛtemn · ȝ piþþan anblanᵹ þæꝛe pinde oþ þone helm. Boet. p. 90. *It begins from the roots and so grows upwards up to the stem, and afterwards along the pith and along the rind to the head.*

Pohha, gen. –an, masc., *a pouch, pera,* Lacn. 64, is used in the medical sense, *sinus.* Lb. I. lxiv.; II. xxii.

Poslinᵹ, gen. –es, masc., *a morsel, mica, portiuncula.* Hb. I. 20.

R.

Ræþrung, fem., gen. -e, *interval.* Ræþran, *intercept.* "Intercæptum, aþæþreð;" Gl. M.M. p. 157 b, 22. "Interceptum est, þæþreð þær;" id. 37.

Reaðan, *the tonsils.* Lchd. vol. I. pref. p. lxxii. p. lxxiv. Tolia vel porunula; Gl. R. 74. Scamma in homine se þuðe on þam men; Gl. R. 76.

Renys, plur., *the kidneys, renes,* a Latinism. Διδ. 65.

Riȝen, adj., *of rye, ex secali confectus.* Lb. I. lxxii. lxxiii.; II. xxxii.

Ryman, Lb. I. xxxii. 2.

Rysele, Rysle, Rysel, gen. -es, masc., *fat, adeps;* has the final vowel in nominative and accusative. Lb. I. iii. 2, 4; iv. 5; xii. xx. xxi. xxxii. 3, 4 = p. 80, xxxviii. 3, lx. 2; II. ii. 1, lix. 5; III. xviii.; Exod. xxix. 22. But is read without final vowel Exod. xxii. 18, xxix. 13; Æ.G. MS. Iul. A. 11, fol. 120 a.

Riðan, Διδ. 51 = p. 118, line 1, for Þriðan, *to writhe, torquere;* pret. þrað, p.p. þriðen.

Rocce, mid þocce, *with rochet.* Lchd. vol. III. p. 200. Gender not ascertained.

Rosen, adj., *of rose, roseus.* Hb. clxxi. 2.

Runl, Lacn. 45 = p. 36; that is, Þrunol, *foul* perhaps, *graveolens* forsan, as in Sturlunga Sögur, þattr. I. xiii. 4. Hrunill giörest þefer af hropum idrum. MS. also ed. 1817, p. 21, note. *A foul smell is produced.*

S.

Sæl, gen. -es, masc., *season, tempus commodum.* Hb. xviii. 4. Perhaps the word is always masculine; sæle in Paris Psalter, cxxiii. 4, being for sælas, Leechd. vol. I. pref. p. xcix., and seo sæl in Cædmon (if Cædmon), MS. p. 59, line 20, an error of the penman.

Salcstan, gen. -es, masc., *a lump of rock-salt, salis massa.* Lchd. vol. I. p. 374, 2.

Sammelc, part., *half digested,* de cibo *semidigesto.* Lb. II. vii.

Sceab, gen. -es, masc., *scab, scabies.* Soðlice se hæfð singalne sceabb? se ðe næbre ne ablinð angefcæððignerre. P.A. fol. 15 b. *And he hath a perpetual scab, who never ceaseth from unsteadiness.* Sceb, Hb. clxxxi. 3.

Sceafoðan, Sceafðan, gender not ascertained; *shavings, ramenta.* Lb. I. xxxix. 3, where afcafen is faithfully given from the MS. Ða sceafþan ðyðe on pæcep, Bed. p. 474, line 38, where the Latin is *ipsam rasuram.* Sponaf ⁊ sceafþan numaþ, Bed. p. 524, line 31, *astulas excidere solent.* Ða gehalgode ic pæcep · ⁊ scæfþan ðyðe on. Beda. p. 539, line 5, *astulam.* Nothing here determines the gender, *ipsam rasuram,* a collective, would be rendered by a plural.

Sceappung, gen. -e, fem., *a scarifying, incisura in cute.* Lb. II. xlix. contents.

Scepan, pret. scpæp, p.p. scpepen, *to scrape, radere.* Lb. II. xlvii. lii. 1, twice. Ascpæp ðone pypms of his hce. Hom. II. p. 452. Job *scraped the ratten off his body* with a potsherd.

Scpofel, gen. -es, *scrofula.* Lacn. 95.

Sculdop, gen. -es, masc., plur., Scylðru (like Broðor, Gebroðru), *shoulder, scapula.* Lb. II. xvii. Ofep ða fcylðru hý ðaccuðe. G.D. fol. 154 b (as misbound). *He smacked her over the shoulders.* The original root of this word is Scild, masc., *a shoulder blade, a shield* (as of a boar). If se fcfild ufan fpætrum gefegeð ofep þær fuglef bæc. C.E. p. 219, line 17. *The shoulder above is set with ornaments over the birds back,*

Sculdor—*cont*,
though birds have no shoulder blades, so called.—
" Some of his bones in Warwick yett
" Within the castle there doe lye;
" One of his shield bones to this day
" Hangs in the citye of Coventry."
(Halliwell.)
We are thus carried back to a day when blade bones were shields, clypei.

Seax, gen. -es, neut., *knife, cutter*. C.E. p. 408, line 2; Lb. II. lxv.; III. lxii. Þæt stænene sex, Hom. I. 98, *the stone knife*. We read ꝛ hỳre feaxe ȝeteah bradbrúneȝ, B.W. MS. fol. 164 a, line 4, where the slovenly MS. must not be trusted for feaxe instead feax, but the construction is neuter. I cannot put faith in J. M. K.s masc. and fem. Stænene sex, Joshua v. 2, is plural.

Seolh, *see* p. 34. ðar onræneð ȝeolh. *Hoc pomum misit phoca.*

Sestep, gen. -tres, masc., *sextarius*. Of uncertain capacity, *see* Lb. p. 298, with the note on p. 299; also Ælð. 16, also Thorpes citations for *a horse load* and for *thirty two ounces* in his Glossary to the Chronicle.

Sinder ? *sinder, scoria*, Ælð. 45, which makes the accusative sindrun for sindran, but it is not very trustworthy. Ifrahela folc ir ȝeforðen nú me to findrum. P.A. fol. 50 a. *The people of Israel is now in my sight turned to sinders.* *See* also C.E. p. 408, line 3, frindrum begrunden, *ground to sinders.*

Sirian, -ode, -oð; 1. *steep, macerari*, Lb. II. xli.; 2. *be tardy, moras ducere*, Lchd. vol. III. pp. 150, 151.

Slipung, gen. -e, fem., *viscidity*. Lb. II. xxxviii.

Slop, as in slopseller. *See* Oferslop.

Slupan, p.p. slopen, with to, *to be paralysed, paralysi laborare*. toslupað, Lb. II. lix. 1.
Ƿearð se lichama eal toslopen; Hom. I. 86. *His body was all paralysed.* Ƿearþ heora heorte toflopen; Josh. v. 1. *Their courage was paralysed.* To slopenum limum; M.H. fol. 40 b. *With paralysed limbs.*

Smerupan, præt. -ede, p.p. -eð, *to smear, vngere*. Lb. I. lxxxvii. 2. To be divided Smerup-an, as is also Smeref -ig. The genitive of the substantive is found as Smeroref in Paris Psalt. lxii. 5, etc.

Snæðelþearm, *see* þearm, Gl. vol. II. and vol. I. pref. p. lxxii.

Softe, adj., with final vowel, *soft, mollis, lenis*. Þe pær frið ȝoð ꝛ forte man. Chron. A.D. 1114. *He was a very good and mild man.* Æ.G. p. 11, line 34.

Spætung, gen. -e, fem., *spitting, sputi proiectio*. Lb. II. 1.

Spatl, gen. -es, neut., *spittle, sputum*. Lb. I. i. 16, xv.; III. xxiv. Ða spætlu aðoȝon ure speartan ȝylcas. Hom. II. 248. *The spittles washed away our swart guilts.*

Spic, gen. -es, neut.; 1. *bacon, perna, laridum*; 2. *lard, arvina*. 1. *Bacon*, defined, Æ.G. p. 9, line 47. Nolde forfrelȝan ðær fricef fnæð. M.H. fol. 139 a. *Refused to swallow the piece of bacon.* C.D. 692. 2. *Lard;* Lacn. 116.

Spir, *the spike* of a reed, *spica* arundinis. Lb. II. li. 3.

Spire, *a vomit, vomitus*. Lb. I. xviii.

Spirða, Speorða, gen. -an, masc.; 1. *vomit, reiectamen*; 2. *vomiting, vomitus*. Lb. II. xii. lix. 13. Drincan oð speorðan, Hom. II. 292, *to drink till spewing.*

Sponge, Spunge, Spjunge, gen. -an, fem., *a sponge, spongia*. Lb. II. xv. Beðypte ane spincgan, Hom. II. 256, *dipped a sponge.* John xix. 29. But the plural is sponge, Lb. III. ii. 6, twice, and true to MS.

Sprytan, præt. -tte, p.p. -t, *to sprout, germinare*, also actively. Lb. I. lxxii. To ðy he sprytt þ he mid cyrðum forfnyme spa hræt spa he ær frfrytte. Hom I. p. 614. *It sprouteth in order*

Sprytran—*cont.*
to consume with decay what it before sprouted. We find also Asprecgan. Third sing. pres, Sprit, Sprittt. Lye has other citations.

Sticce, gen. -es, neut., *piece, pars minutior.* Lacn. 3. Gac him gebyped þum landrtycce for hir gerynce. D.D. 188. *He should also have a bit of land in repayment of his labour.* Þ him man hpilcer landrticcer geann. D.D. 189. *That some bit of land be granted him.* On unaprimedlicu rtyccu. G.D. fol. 18 a. *In countless pieces.* Þe reallende tobærst on reopep sticca · þa reopep rticca clypodon þo reopep stanum. Hom. I. 380. *He fell and broke into four pieces: the four pieces clave to four stones.* Genam ða sticcu þær tocloprenan hpiddopes. Hom. II. 154. *Took the pieces of the cloven sieve.* Þæt bán pær todæled on to fticcio. G.D. fol. 178 a. *The bone was divided into two pieces.* And this plural in -eo or -io is most exact.

Stiem, Stem, gen. -es, (constr. with ðam,) *glow, fiery exhalation.* Lb. I. ii. 1; II. lix. 10. Prompt. Parv.; Havelok 590.

Stirician, "*stirpare,*" Ld. vol. III. p. 184, for *extirpare.*

Stuf[e], *chamber, sudarium.* Aid. 16, in Stufbæð, *hot air bath, vapour bath.* The Islandic Stufa, Stofa is fem.

Supan, third sing. pres. Sypð, præt. Sæp, *to sup, sip, sorbere.* Hb. iii. 2, 3; Lb. I. vi. 5, xxxix. 3; II. Iii. 3. Þe sæp of ðæm calice. M.H. fol. 16 a. *He sipped out of the chalice.*

Supe?, Sope?, gen. -an, *a sip, haustus.* Lb. I. xxxix. 3=p. 102, lxii. 1.

Suðepne (with final vowel), adj., *southern, meridionalis.* Lb. II. vi. 1, where cymen is neuter; II. xxiii.=p. 212; II. xxviii.=fol. 84 a; II. xxxix. xliii.; Ld. vol. III. p. 274.

Speotan, vol. I. pref. p. lxxiv. of MS. fol. 155, glosses mapipem, which is to be understood as marsupium; comparing Þerðbylg.

T.

Tæran, præt. -ede, p.p. -ed, *to teaze* (technically), *carpere,* and in no other sense as far as we yet know. Æ.G. p. 31, line 22; Aid. 43.

Teafor, neut., *vermillion, minium,* which it interprets, MS. Cott. Iul. A. 11, fol. 122 b.; Aid. 11, where þ teafo seems more likely. Lb. I. xiii. The word seems to mean only vermillion.

Tigele, Tiegle, gen. -an, fem., *a tile, tegula.* Genim ðe ane tigelan. P.A. fol. 31 b. *Take thee a tile.* Ða halgan lareowas ymbritton ða tiegelan ðe fio burg hierusalem ón atiefred bið. Ibid. *The holy doctors sit round the tile on which the city Jerusalem is painted with vermillion.*

Tin, adj. (for timen), *tin, stanneus.* Lb. p. 236, line 5.

Triaca, gen. -an, masc., *triacle, theriacum.* a compound medicine. Lb. II. lxiv.

Tyrre, gen. -an, *resin, bitumen.* Hb. clii. 1, ῥητίνη. Separate the last four passages under Tapu in Gl. vol. II.

Tit, gen. tittes, masc, *a teat, mammilla.* Hb. lxxxix 3; Ld. vol. I. p. lxxiv.; titta, Hb. xix. 4.

Tol, gen. -es, neut., *tool, instrumentum.* Æteoriað his gesihðum eal þ pita tol. Hom. I. 424. *Exhibit to his sight all your apparatus of torture.* Gearcian eal þ pinung tol. Hom. I. 428. *To prepare all the torment machinery.* Gif þu þin tol aheft of eop hyt · hit bip befmiten. Exod. xx. 25. Plural tol. Sylle him man tol to his peopce. D.D. 186. *He must be provided with tools for his work;* in the Latin, *tela.* Þir fynt þa lapa ⁊ þa tól. D.D. 477. *These are the doctrines and tools.* So Æ.G. p. 19, line 58.

Toslupan. *See* Slupan.

Tremesse, Trymesse, gen. -e and -an, fem., *a tremissis*, a coin of the lower empire, the third part of a solidus, and of the weight of about twenty-two grains; it is however used in the Hb. for a drachma, the weight of which is about fifty-six grains. Hb. i. 2, 5, 13, 16, 17, 18, 20, xvii. 2, lxxviii. 1; Lacn. 59. Another form is þrymes, which *see*.

Tuxl, gen. -es, masc., *tusk, dens prolixior, caninus*. Lb. I. xxxix. 4. Tusc is the same, and masc. *Canini vel colomelli* · manner tuxar, Gl. R. 71.

Tydæl, masc.?, *a double part* or *proportion, duplum*. Lb. I. vi. 3, viii. 2.

U.

Uht, gen. -es, masc., *the last hour of night, tempus antelucanum*. Lb. p. 346. Mid stræl ⁊ eac mid longgeaztum gre-þum ofscotadon ⁊ hit offloȝon ⁊ acwæledon þa hit wæs foran to uhtes. N. p. 15, fol. 107 a. *We with arrows and with longshafted spears shot at it and struck it and killed it when it was near morning.*

Uneaðe, Uneðe, adj. (with final vowel), *difficult, difficilis*. Lb. II. i. 1, p. 174. Þa ðuhte me gryðe heaþ ⁊ uneaðe. G.D. fol. 249 a. *So it seemed to me very hard and difficult.* Nis þ uneaðe ealpealdan ȝode to ȝefremmanne. St. Andrew, 410. *That is not difficult for Almighty God to accomplish.* The passage Lb. p. 242, line 6, has been taken as corrupt: if sound, it will be, *the belly is not small, and is uneasy.* The words which were before the Saxon writers eyes were probably these: ἡ θερμὴ, ὡς εἴρηται, αὐξάνεται ἐν σπληνί, ἄλλως τε ἐν τοῖς πληθωρικοῖς σώμασιν, ὀδυνωμένοις καὶ ἐνοχλουμένοις ὄγκῳ τοῦ μορίου ἐκείνου παρὰ φύσιν αὐξηθέντος, χρῶμα δὲ οὐ παντελῶς μέλαν, ἀλλὰ ὑποπέλιδνον καὶ μολι-

Uneaðe—*cont.* βδαῖον συμβαίνει. (p. 437, ed. 1556.) *The hot distemper, as has been said, increases in the spleen, especially in plethoric constitutions, which derive pain and disorder from the swelling of that member grown beyond its natural size; and the colour is not entirely black, but dull and leaden.* It is in conformity with the habit and the philosophy of the Saxon renderer to turn such words to a somewhat alien sense. Micȝe bið hal, does not occur at all, but, on the other hand, the Saxon explains, as well as expresses, plethoric.

Unȝebere, adj., *unquiet*, "*inquietus*." Ld. vol. III. p. 192.

Unȝeheaþuð, adj., *not come to a head, ad maturitatem nondum perductus*. Hb. iv. 12.

Unȝepealden, adj., *not of moderate size, iustam magnitudinem exsuperans*. The signification of ȝepealden was not rightly known till the publication of the true sense in the present glossary, therefore the significations of unȝepealden, on p. 242 of Lb., are to be corrected. With regard to the belly of immoderate size see the article Uneaðe above: the immoderately large tongue is not to be found in the text of Trallianus as we have it; he only says once γλῶσσαν ξανθήν (p. 483, ed. 1556) *the tongue yellow.*

Unlæce, gen. -es, masc., *a bad leech, medicus ignarus artis medendi*. Lb. II. xxxi. contents.

Unrceapþryno, adj. pl., *not sharp sighted, aciem oculorum hebetem habentes*. Lb. I. ii. 12.

Utslean, præt. -sloh, p.p. -slaȝen, *to break out* into eruption, *erumpere* in impetiginem. Lb. I. xl. Ðonne þe bryne ðe on ðæm innoðe bið ut arlihð to ðære hyde. P.A. fol. 15 b. *When the heat which is in the inwards breaks out to the skin. Fervor intimus usque ad cutis scabiem prorumpit.*

ƿ.

ƿace. *See* ƿece, Gl. vol. II.

ƿapan, Lb. I. ii. 23, read ɼapan.

ƿeaɼte, gen. -an, fem., *wart, verruca.* Hb. cx. 3; Lb. I. lxxiv.; III. xxv. No other forms.

ƿeaxhlaȝ, gen. -es, masc., *a cerote,* κηρωτή. Lb. I. iv. 3, etc.

ƿeƀen, *watchet, light blue,* subcærulus. Lacn. 45; Cf. ƿaƀ, *woad.*

ƿeolope, Lb. I. v. 1, for peolopas. Ld. vol. I. preface, p. c.

ƿepnæȝel, gen. -ȝles, masc., *a wart, verruca.* Þa læɼƀe hi ɼum ıuƀeısc man ƿ heo name ænne pepnæȝel oɼ sumeɼ oxan hɼıcȝe. Hom. II. 28. *Then a Jew recommended her to take a wart off an oxes back.* A lump on the back of an ox, raised by a maggot, is now called in Norfolk a *warble.*

ƿyl, Lacn. 77, seems an error.

ƿ̈lan, *to connect;* Δıδ. 1. Copulat, Gl., ȣȝæƀeɼe ɼlaƀ. MS. Scintill, fol. 5 b. In Gl. Prud. p. 140 a, 34, is printed Raptat ƿ̈leƀ, but that gl. begins with Præfatio in librum καθημερινῶν, as any one may see who has the two books before him, and in the order of the words the glossator came upon Captat, in the lines "Illum "forensis gloria, Hunc triste captat clas-"sicum;" it is therefore Captat, not Raptat. The radix seems to occur as Vel, neuter, in the Njals Saga; Ok hefir nú hvarki okkat vel; *and now neither of us holdeth to our connexion;* our being νωΐτερον, of us two. N.S. chap. vi. Mun ek þik sitjanda Silfri vila. Hervarar Saga. p. 163, line 14, ed. 1671; var. lect. vèla, mæla, p. 49, ed. 1847. In that place translated täckia, *thatch,* and in index *circumcingere,* ed. 1671, and omgive, ed. 1847.

ƿ̈ɼm melu, gen. -upes, -oɼes, neut., *worm meal, pulvis e vermibus confectus.* Lb. I. xxxii. 4, lxxvi.; II. xxxiv. *See* note Lb. p. 79.

ƿ̈ɼɼan, ƿuɼɼan, *recover, convalescere. See* Gepuɼɼan.

ƿ̈ɼȣ, gen. -e, fem, *wort, mashwort prepared for making beer, brasium* unde conficitur cerevisia. Lb. fol. 100 b.; II. lxiv. 2. Cf. Mascpyɼȣ, in Gl. vol. II., and add Lb. I. xxxvi. xli.

ƿlæco, ƿlaco, ƿlæc, adj., *lukewarm, tepidus.* Lb. I. iii. 2, twice. Printed ƿlæc in Beda, p. 492, 18.

ƿoh, adj., *wry, wrong, contortus,* makes its definite form by contraction, ƿon for ƿohan, Lb. I. xii.

ƿonȝe, gen. -an, neut., *cheek, gena. See* Gl. vol. II. in ƿenȝe. Lb. III. xlvii.

ƿɼæð, gen. -es, masc., *a fillet, infula.* Lb. III. i. twice, and peaðe = peaðum.

ƿɼıð, gen. -es, masc., *a plant, surculus.* Hb. cx. 2; Lacn. 46.

ƿɼınum, Lb. II. xxxiv. contents: in text pyɼmum.

ƿunðelıce, adv., *woundily, mirifice.* Hb. p. 132, var. lect.; Δıδ. 11.

þ.

þancɼull, "*animosus,*" Ld. vol. III. p. 190, "efficax," p. 192.

þeaɼmȝepınð, Ld. vol. I. p. lxxii.

þıcce (with final e), *thick, densus.* Lb. I. xxxi. 6, lxxii. lxxxvii. 3; II. xliii. xlviii.; III. x. xiv. 2, xxxix. 2, lii. lxxii. 2; Δıδ. 58. þıcce ȝenip oɼepɼpeh þone munȣ. Exod. xix. 16. In the Heliand, Iȣ ıs her so thikki undar us; p. 104, line 5. *It is here so thick under us.*

þynne (with -e), adj., *thin, tenuis.* Lb. I. xxxv. l. 2; II. xxi. end, xliii. lvi. 3, lxiv.; III. x. þ̈nne hıȣ bý̈ð. Sc. fol. 28 b.

þoȣ, masc., *dung, stercus.* Lb. I. iv. 6.

þɼeaɼan, præt. þɼeoɼ, *pierce.* Δıδ. 33. Cf. þɼopend, *scorpion.* Þe sona ðɼeoɼ ðɼy-

Þpeapan—*cont.*
ꝑes pið þæs pinðes. Hom. II. 510. *And the fire immediately drove transversely contrary to the wind.*

Þpeobpæð, Lb. II. vi., beobpæð ?

Þpeohypne, adj., *three cornered*, translates Τρίγωνον, Hb. clxxxi. 1.

Þpimse, gen. –e or –an, fem. Wilkins in his Saxon laws, p. 415, col. b, cites from the Textus Roffensis. Ceopleꝼ peꝩylð ıꝛ cc. ȝ vı. ȝ lx. ðpimꝛa þ biþ ꝛpa hund ꝛcyllinga be mypcna laȝe. (also D.D. p. 79.) *The valuation of a churls life is* 266 *tremisses, that is by Mercians law two hundred shillings;* and if a Mercian shilling be four peningas, a þpimꝛe will be three peningas, which is not far from the weight of a drachma. On pp. 79, 80 of D.D. are several examples of the use of þpimsa in the genitive plural: since it must be assumed to be the same word as ꝛpemiꝛꝛe it must be fem., and make gen. in –e and –an.

Þpimse—*cont.*

Þunopꝛpæð, pl. –a, fem., *thundering, tonitru.* Lb. II. lxiv. Dpihten ꝛende þunopꝛpaða ȝ haȝul ȝ bypnende hȝetta opep eal egiptа land. Exod. ix. 23. Mit tỳ ꝛpa hıo ahop ðæt heaꝼod upp óꝼ ðæpe mỳsan ꝛpa mỳcel mæȝen heȝetꝛlyhta ȝ þunepaða . . . . ðæp ꝛopð com. G.D. fol. 145. *As soon as she raised her head from the table, such a violence of lightning flashes and thunders came on.* Þıo ahop þ heaꝼod op ðæpe mỳran ꝛomod mið ðæpe þunopaðe. Ibid. *She raised her head from the table at the moment of the thunderclap.* Ahleoðpode ꝛeo heopen ȝ ꝛe ðunopꝛaþ opꝛloh ealle ða næddpan. G.D. 210 b, where read ꝛeo. *The heaven roared, and the thunderpeal destroyed all the snakes.*

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Ἀβρότανον truly interpreted; Hb. cxxxv. 1.

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Achillea (*see* Ἀχίλλειος, Dioskor. iv. 36), rightly interpreted; Hb. xc.

Actium, a various reading of Ἄρκειον, or Ἄρκτιον; Hb. cxxxiv. 1. The first two lines are from Dioskorides, iv. 107. An excessive length is assigned to the stalk; had the Greek been understood, an English term for *burdock*, clave, was assignable.

Adder. *See* Snake.

Αείζωον μικρόν, Hb. cxxxix., all the heads from Dioskorides (μέγα); Hb. cxlvii.

Æsir, the northern nations gods; Lacn. 76.

Afterbirth, to remove; Lb. II. lx. contents; III. xxxvii. where for lard read *bacon*.

Agagula, *a punk*; vol. I. pref. p. lxiv.

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Ἀγλαοφωτίς, *the pæony*; Hb. clxxi.

Ἄγχουσα, anchusa, without interpretation; Hb. clxviii. Botanists doubt whether any anchusa be indigenous to Great Britain.

Agrimonia, a word of no clear origin, written argimonia, and correctly interpreted; Hb. xxxii.

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Ἄκανθα λευκή, a foreign thistle, not Englished; Hb. cliii. 1.

Ἀκάνθιον, Hb. cliv., a foreign thistle, Englished erroneously; confused with ἄκορον. In Dioskorides iii. 19 is ἄκανθα, which is followed: iii. 18 is ἀκάνθιον.

Ἀχίλλειος, *a yarrow*, or *maythen*, not interpreted; Hb. clxxv. 1.

Ἀχῶρας rightly interpreted; Hb. clxxxiv. 4.

Ἀκρόζυμος, *leuiter fermentatus*; vol. I. pref. pp. lxi. lxv. Printed leniter in Isidorus.

Alabaster in medicine; Lb. II. lxiv. Of the red earth there mentioned it is to be observed, that alabaster belongs to the new red sandstone strata.

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Asparagus agrestis, interpreted; Hb. lxxxvi.
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B.

Baccaulus, *a bier;* vol. I. pref. p. lxi. lxiii.
Bachelor, the derivation deducible from vol. I. pref. p. lxiii. For since Gallo= Buccellarius, *a man who received for his services his mouthful of food only, an attendant, a young man getting his food at a lords,* and these are the old senses of bachelor; it follows that bachelor is buccellarius from buccella.
Badonola, *a litter;* vol. I. pref. p. lx. lxiv.
Baldness, for; Lb. I. lxxxvii.

Βαλλωτή, becomes polloce, Hb. clxxvii. 1.

Balsam, its medicinal virtues; Lb. II. lxiv.

Βασιλίσκη, translated, wonderful account of; Hb. cxxxi.

Βασιλίσκος, *basilisk*, truly interpreted; Hb. cxxxi.

Baths, hot; Hb. cxli. 2.

Βατράχιον, the herb *ranunculus*, *buttercup*; Hb. x.

Beer, Hb. xi. 2, clviii. 2, for beavers castor. Quad. iv. 8; vol. I. p. 376; Lb. I. ii. 19; III. xxxviii.

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Blains, for; vol. I. p. 380; black, Lb. I. lviii. 4.

Blattus, *purple*; vol. I. pref. lxiv.

Blear eyes, for, use betony; Hb. i. 6.

Bleeding, at the nose, for it use betony, Hb. i. 7 (the remedy is partly mechanical); waybroad, iii. 5, xci. 1; Lb. I. ix.; in the dog days wrong, Lb. I. lxxii.; in an oven, II. li.; when, Lacn. 117, 118.

Blisters, for; Hb. ii. 9.

Blood, recruited by the action of the liver; Lb. II. xvii.

Blood spitting, for, Hb. xl. 2; running from the nose, lxxvi. 4, clv. 4; for bad, cxxiv. 1; runnings, clxx. 1, clxxv. 1; Quadr. iv. 20, v. 1, vi. 4; vol. I. p. 394 (a charm); Lb. I. vii.; from the bladder, Lb. I. xxxvii.; from the stomach, Lb. II. lxiii. contents; III. x.; Διδ. 64, 65.

Blotch, for; Lb. I. viii. xxxii.

Blow, for a; Lb. I. lv. lvi.

Bloxus, *brown*; vol. I. pref. p. lix. *See* Blattus.

Boar in medicine; Quad. viii.

Boba, *stout*, *stiff*; vol. I. pref. p. lix. lxiv.

Body, for soreness of; Hb. xxi. 4.

Body lice; Lb. I. li.

Βολβὸς σκιλλητικός, misinterpreted, Hb. xliii.; not interpreted, Hb. clxxxiv.

Βούγλωσσον, misinterpreted; Hb. xlii.

Βούφθαλμον, a kind of *anthemis*, or ox eye, but not English; Hb. cxli. 1.

Bowels of an earwig, to make an external application; Lb. I. lxi. 2.

Brain exposed, how treated; Lb. I. i. 15; in communication with the stomach; Lb. II. i.

Brassica silvatica, rightly interpreted; Hb. cxxx.

Breasts, for sore, Hb. v. 6, xix. 4, lxxx. 3, xciv. 10, cxvi. 2, clxiii. 4, clxxiii. 4.

Breastbone, for the; Διδ. 54, 55.

Breath, for bad; Lb. I. v.

Brimstone (from Sicily); Hb. xci. 3, cxxiii. 1.

Brittanica, a Dioskoridean plant unascertained, is interpreted; Hb. xxx.

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C.

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Cancer, for; Hb. iii. 9, xxxii. 3, xxxv. 2, xxxvii. 3, lxxxiii. 2, clxvii. 3; Quad. vi. 21, xiii. 5; Lb. I. xlvi.; III. viii. xxxvi.
Canis caput, *snap dragon*, translated; Hb. lxxxviii. Κυνοκεφάλιον in the mediæval notes to Dioskorides is another name for Ψύλλιον; iv. 70.
Κάνναβις silvatica interpreted as Cannabis; Hb. cxvi. 1.
Canterius, *horse*; vol. I. pref. lxi. lxv. 1.
Capital, *skull*; vol. I. pref. p. lxx.
Carbuncles, for; Hb. lxxxvii. 3, xci. 7; Quad. vi. 24; Lb. I. xxxiii.; III. lxxi.; Lacn. 9, 53, 34.
Cardiac disease; Lacn. 8.
Carduus silvaticus, truly translated; Hb. cxi. 1.
Carls wain, or Churls wain; 111, 270. Churl is generally spelt Ceorl in Saxon.
Catacrinas, *hip bones*; vol. I. pref. p. lxxi.
Cattle diseases, for; Quad. i. 3; vol. I. p. 388; Lacn. 60, 78. The Chronicle records some murrains; Lacn. 79, 80. Variola in sheep; Lacn. 81.
Cautery, the; Lb. p. 84; I. xxxviii. 8.
Centimorbia, a plant; Hb. clxii.
Cerefolium, χαιρέφυλλον, without native name; Hb. cvi. (probably foreign only).
Ceremonies, as cures; Lb. I. xxxix. 3, lxvii. lxviii. lxxxvi.
Ceremonious approach to medicinal herbs, Hb. iii. 4, xix. 5, xxiv. xxix. 3, xciii. 2, clxxvi. clxxix. clxxxii.; and animals, Quad. i. 1; Lb. I. lxxxvi.
Cerote; Lb. II. p. 234, xxxviii. xli. xlix.
Charms, in words, Quad. i. 5; vol. I. p. 384 twice, 386, 387, 388, 390, 392; vol. II. p. 112 twice, 114; against heathen, Lb. I. lxiv.; Christian, lxv. 1; heathen, III. i. xviii. lxii. lxiii.; Lacn. 8, 9, 10, 11, 12, 53, 74, 79, 82, 83, 91, 103, 104, 105, 106, 109.
Cheese of goats milk; Quadr. vi. 5, 6, 7.
Chest, for oppression, angina; Hb. xxxviii. 3, xlii. 5, cxxiv. 1, cxxvi. 1, cxxxv. 2. Θώραξ, Hb. cxlv. 2; ὀρθοπνοία, cxlvi. 2, cxlix. 2, clv. 2; Quad. iii. 6.
Chicken broth; Lb. II. lvi. 1.
Chilblain, for; Lb. I. xxx.; Διδ. 45.
Childbirth, for, Quad. iv. 6; for a man child, Quad. iv. 12, 13, vi. 25; a charm, vol. I. p. 392.
Chopped or chapped limbs; Lb. I. lxxiii.; Διδ. 46.
Church bell in medicine; Lb. I. lxiii.
Church services sung, not said; Lb. I. xlv. lxiii. lxxxviii. 2, and *see* Liturgical.
Circle of St. Columb; vol. I. p. 395.
Clada, *neck*; vol. I. pref. p. lxx.
Cliotedrum, *faldstool*; vol. I. pref. pp. lxii. lxv.
Clivers from cleaving to; Hb. clxxiv. 1.
Cloaca, *the pit of hell*; vol. I. pref. pp. lviii. lxiii.
Codrus, *teacher*; vol. I. pref. p. lx.

Cold, Chill, for; Hb. xx. 5, cxvi. 2, cxlvii. 4, clxxviii. 7; Lb. I. lxxxi.
Cold in the head; Lb. I. x.
Columbina equivalent to Verbena; Hb. lxvii.
Complexion, for a good; Lb. II. lxv. 5, lxvi.
Conas, *eyes;* vol. I. pref. p. lxix.
Conception, for; Quad. ii. 17; Lb. II. lx. contents.
Confirma, *comfrey*, interpreted by a name even then almost obsolete; Hb. lx.
Consolida, *comfrey;* vol. I. p. 376. There were three consolidas, Fr. *consoude*, maior, media, minor.
Constipation, for; Lb. II. lvi. contents, lxiv. contents, lv. lvi.; III. xxi.
Constitutions differ; Lb. p. 84.
Consumption; Lb. II. li.
Copper; Lb. I. xv. 2; III. ii. 1; Lacn. 113.
Corns on a horses feet, for; Lacn. 96.
Cosmetics; Quad. xi. 13, xii. 1, 2.
Costiveness, for; Hb. i. 12, xxx. 4, lxii. lxxxiv. 1; Quad. vi. 11, xi. 4.
Cotton; Lacn. 79. For an account of its growth in India see the letter of Alexander in the Saxon Narratiunculæ.
Cough, for; Hb. cxxiv. 1, 2, cxxvi. 1; Lb. I. xv.; III. ix. xiv.; Lacn. 3, 86, 112, 113.
Crab in medicine; Lb. I. iv. 2; III. ii. 1, 3.
Cramp, for, Hb. xciv. 11, cliii. 5, clxxi. 4; Quad. xi. 9, xiii. 2; from disordered stomach, Lb. II. i.
Crassus, *breast;* vol. I. pref. p. lxx.
Cross, the sign of, in medicine, Lb. II. lxiv. lxv. 1, 3; lichen from; III. lxii.; Lacn. 91.
Cruditas misunderstood; Hb. xxi. 4.
Cucumis silvaticus interpreted; Hb. cxv. (In the interpretation silvaticus seems omitted. The cucumbers are in England only garden frame plants. They might, however, be grown, for garden frames were constructed of lapis specularis, some such laminary substance as talc. Columella would grow cucumbers in Italy under such frames; "Sed nihilominus "specularibus integi debebunt." Book ix. cap. 3.)
Cutting into an abscess; Lb. II. xxii.
Cyprus, Κύπρος, believed of old to be privet, interpreted as Cypress; Hb. xxii. 2. It is now considered to be the henna plant, *lawsonia alba.*

D.

Day, of varied length; III. p. 258; prolonged beyond twenty-four hours; III. p. 260.
Dead fœtus, to remove; Hb. lxiii. 2; so ἔμβρυα ἐκτιτάσσει, Diosk.; Lb. II. lx. contents; III. xxxvii.
Deadened flesh; Lb. I. xxxv.
Deer, wounded, cure themselves; Hb. lxiii. 6. So Dioskorides.
Δηχθέντες, οἱ, truly interpreted; Hb. cxxxv. 4.
Δελφίνιον, *larkspur*, without interpretation; Hb. clx.
Demoniacal possession. *See* Lunatic.
Depression of spirits from disordered stomach; Lb. II. i.; Lacn. 73.
Devil, against the, Lb. III. xli. lviii.; his commerce with women, Lb. III. lxi.; against, lxii. lxiv. lxvii; Lacn. 11.
Diagnosis of the sex of the fœtus; Lb. II. lx. contents.
Diaphragm; Lb. lvi. 4.
Diarrhœa, for; Hb. xix. 7, lxix. 3, cxxxix. 5, cxl. 2, cliv. 2, see note; cliv. 2, clviii. 2; Quad. vi. 9, viii. 5; Lb. II. lxv. 5; III. xxii; Lacn. 17, 18, 59, 102.
Dies Ægyptiaci; Lacn. 117.
Digestion, for, Hb. i. 19, xc. 9; symptoms of disordered, Lb. II. xxv.; for, Lb. II. xxx.; slow, II. xxxiii.; III. xv. lvi.

Δίκταμνος, left without interpretation, foreign; Hb. lxiii.

Diphtheria, or a like disease; Lb. I. iv. 6.

Discretion recommended to the physician; Lb. II. vii.

Diuretic effect; Hb. clii. 1, cliii. 3, cliv. 2, clxiii. 2, clxxiii. 2.

Dog, for bite of, Hb. xlv. 2; bark of, Hb. lxvii. 2; Lb. p. 86; bite, III. xxxiv.

Dog, in medicine; Quad. xiii. (in 5 strike out mad).

Dorsal muscle, for the; Lb. I. lxxi.

Dragons blood; Hb. clxxxiv. 6. (Not in Dioskorides.)

Δρακόντιον; Dioskor. ii. 196; Hb. xv. The drawing correct; Hb. xx. 8.

Dreams, against frightful, use betony; Hb. i. 1.

Drinks, sweetened; Quad. ii. 8.

Drop, for the; Lacn. 9.

Dropsy, for; Hb. xxvi. xliii. 1, 4, xciii. 3, 4, cxxi. 2, beginning, ἐπ' ἀρχομένων ὑδρωπικῶν; Hb. cxlviii. 1, cli. 3, clvi. 3, clxxxiv. 3; Quad. vi. 15, ix. 18; Lb. I. xliii.; from disordered liver; Lb. II. xxi. xxii.

Drunkenness, a prophylactic, Hb. i. 14; for, Lb. I. lxxx.

Dumbledores; Lb. I. ii. 1, 5, 7, 10.

Dumpling of fruits pounded; Hb. cxxxiv. 2.

Dung prescribed internally, Quad. ii. 14, vi. 14, ix. 14, 16, 17, xi. 10; Lb. I. xlviii.; II. xxiv. xl. xlviii.; III. xxxv.; externally, Quad vi. 18, 19, 20, 21, 22, 23, 24, ix. 15, xi. 11, 12, 13; Lb. I. xx. 4, 5, xxxviii. 4, 9, 11, xxxix. 3, l. 2, lxxii. lxxiv.; II. xxii. lix. 6; III. xxiv. 2, xxxvi. xxxviii. 2, xlv. lii.; Lacn. 58; Διδ. 24.

Dwarves, as producing convulsions; Quad. ix. 17. *See* pref. to vol. I. p. xxxvi.; Lacn. 51.

Dysenteria; Hb. ii. 5, cxxxvi. 3, from Dioskorides; cxvii. 4 (δυσεντερικοῖς); Lb. II. lxiii. contents, lvi. 3, 4, lxv. 1, 2.

E.

Earn, how he obtains clear sight, Hb. xxxi. 2; in medicine, Lacn. 12.

Ears, for bad; Hb. v. 2, xix. 6, lxxvi. 2, xcii. 1, xcviii. 4, c. 7, cxxxii. 3, cxliv. 4, clxxiv. 3; Quad. iii. 3, 14, v. 8, vi. 17, viii. 7, ix. 10, x. 2, xi. 5; Lb. I. iii. throughout; III. iii. lx.; Lacn. 59; Διδ. 17.

Earth in the centre of the planetary system; III. 254.

Earthworm meal; Lb. I. xxxii. 4, lix. lxxvi.; III. xxxiv.; Lacn. 57.

Earwig in the ear; Lb. I. iii. 1, 12; III. iii. i.

Ebulum truly interpreted; Hb. xciii. 1.

Ecliptic; III. p. 250.

Egypt, its want of rain; III. p. 252.

Ἔχιον, of which one sort is our *vipers bugloss*, without interpretation; Hb. clxi.

Elephant, in medicine; Quadr. xii.

Elephantiasis, for; Lb. II. lxi. contents; III. xxvi.; Lacn. 50.

Elf; Lb. II. lxv. 5; III. lxi. lxii. lxiii. (water elf); Lacn. 11.

Elfshot, for cattle; Lb. I. lxxxviii. 2, 3; II. lxv. 1; Lacn. 76.

Emmets in medicine; Lb. III. xxxiv. xlvii.

Emmets eggs, Lb. I. iii. 5; horses, 11; nest, III. xlvii.

Emollients; Lb. I. ii. 1, 5.

Enchantment, against; Hb. lxxxvi. 4; Lb. I. xlv. 6, lxiv.

Encliticus, *on the decline*; vol. I. pref. lix. lxiv.

Epilepsy, for; Hb. cxliii. 1; Quad. v. 12, viii. 9; from disordered stomach, Lb. II. 1.

Equisetum; Hb. xl. *See* Ἵππουρις.

Ἐρέβινθος of Dioscorides translated peas; Hb. clxxxi. 1. (He says, pods like pulse.)

Erifia (*εριφία* ?), a plant unknown, interpreted; Hb. cxxvii. In the drawing, out of slender woody stems ovate opposite leaves grow.

Ἐρρῖνον; Lb. I. i. 4.

Ἠρύγγιον, without English; Hb. clxxiii. *See* Colhxsecg in names of plants; *see* also *Γοργόνιον*.

Eruption, for, xx, 8, xc. 7, 8, cxlvii. 1, cxlviii. 2 (not in Dioskorides); from disorder of the stomach, Lb. II. i.; in the mouth, III. v.

Eruscus, cf. Ruscus, *butchers broom*, and Bruscus, *brushwood;* rightly interpreted, Hb. lxxxix.

Erysipelas, for; Hb. cxxxix. 2, cxliv. 1, clxxiii. 5; Quad. vi. 1, viii. 13; Lb. I. xxxix.; Lacn. 57, 58, 59, 109, 110.

Evacuations, Lb. II. xxi.; white (when the action of the liver is suspended), ib.; through the mouth, Lb. II. xxxiii.

Evangelists, the four, in medicine; Lb. I. lxv. 1; Lacn. 9, 29, 74.

Evil eyes, against; Hb. xi. 1.

Evil humours, for; Lb. I. xxxi. 5; II. xxvii.

Exercise recommended; Lb. I. ii. 12; II. xxvii.

Exugiam, vol. I. pref. lxx., properly axungia, *fat about the kidneys.*

Eyes, for bad, Hb. xvi. 3, xix. 5, xxiv. xxxi. 2, 3, xxxvi. 3, 4, liv. 1, lxxv. 1, 2, 3, 4, lxxxviii. xci. 4, 6, cxvii. 2, cxix. 2, cxx. 1, cxxxv. 6, cxxxix. 2, cxlvii. 1, clxxxiii. 1; Quad. ii. 1, iii. 13, iv. 2, 7, 18; *νυκταλωπία*, iv. 19; for brightness, Quad. v. 2, 5, vi. 5, ix. 4, xi. 3, xiii. 10; vol. I. p. 374, 1, pp. 382, 386, 387; Lb. I. ii. throughout; II. lxi. contents; III. i. ii. xlvi.; Lacn. 1, 2, 4; pock in, Lacn. 13; salve, 16, 23; for, *Διδ.* 20, 21, 22, 23, 24, 25, 26.

Eyelids, for thick; Lb. I. ii. 23.

F.

Φαλάγγια, for; Hb. xc. 13, c. 4, cxxxv. 5, cxxxix. 4, cxlvii. 3, clxxiv.

Falling sickness, for; Hb. lxi. 2.

Fascination, for; Lb. III. i.

Fasting, medically; Lb. II. xxv.

Fatigue, for; Lb. I. lxxix. lxxxvi.

Faul, a charm; vol. II. p. 114.

Feet, swelled and sore, for; Hb. ii. 17; sore, v. 7, xi. 3, xxxiii. 1, lxxvii. 5; Quad. iii. 15, iv. 3, vi. 7, viii. 4; Lb. III. li.; Lacn. 49, 67, 68.

Femoralia, *genitalia;* vol. I. pref. p. lxxi.

Fever, for, Hb. i. 28; quartan, ii. 12; tertian, ii. 14; on alternate days, ii. 15, xii. 5, xx. 2, xxxvii. 2, xlii. 2, xlvi. 2, lxxii. 3, xciv. 6, xcviii. 3, cxiv. 2; cold, Hb. cxxxviii. 2, cxliii. 4 (*ῥίγη, shiverings*); dry, cxlv. 1 (*καῦσαν στομάχου*), cliii. 2, clx. clxxi. 2; Quad. ix. 12; Lb. I. lxii.

Fiends, against; vol. I. p. 386.

Fig (a hard round and red sore). *See* Fic in the Glossary to vol. II.; Lb. I. lvii.; III. xlviii.; Lacn. 6, 44, 47, 48.

Fight, for success in; Lb. I. lxxxv.

Φιλάνθρωπος, clivers, without interpretation, clxxiv. in the earlier MSS.

Filix, truly interpreted; Hb. lxxviii. 1.

Fire, against; Quad. i. 3.

Fiscus, *cod, scrotum;* vol. I. pref. x. lxiv.

Fithrem, *the great gut;* vol. I. pref. p. lxxii.

Fleas, for; Hb. cxlii. 7 (*ψύλλας*), cxliii. 1.

Flux, for; Hb. l. 3, liii. 2, lx. 2, lxxxix. 2, cxxviii. clxxv. 3, clxxviii. 6; Quad. i. 5, 6, ii. 4; vol. I. p. 376.

Flying venom (epidemic); vol. II. p. 112; Lb. I. lxxii.; II. lxiv.; Lacn. 6, 7.

Fœniculum, the foreign name retained; Hb. cxxvi. 1. (Introduced here doubtless during the Roman rule among the Britons.)

Fœnum græcum, *trigonella fœnum græcum*, by substitution, watercress; Hb. xxxix. 3.
Fœtus, for a dead, Hb. xciv. 7; Quad. ix. 6; sex of, vol. III. p. 144; formation of, vol. III. p. 146.
Folly, a dose for; Lb. I. lxvi.
Fox, in medicine; Quad. iii.; Lb. III. ii. 1.
Fracture, for; Hb. clxxxiv. 5.
Fraga, taken as the feminine of Fragum, rightly interpreted; Hb. xxxviii.
Φρένησις, rightly interpreted; Hb. xvi. 3. From disordered stomach; Lb. II. i. (Suicide from depression of spirits may be intended); III. lxviii.
Frogs, against, Hb. xlii. 4; frog bites, against, Lb. p. 86.
Fundament, for itching of; Hb. ciii. 2 (wanting in the Latin).

G.

Gaelic charm; vol. II. p. 112.
Gall, for, in a horse; Lb. I. lxxxviii. 1.
Galli crus interpreted, rightly it seems; Hb. xlv.
Gallo, *a hired servant;* vol. I. pref. pp. lxiii. lxvi.
Gastric derangements. *See* Bile.
Genitals, for diseased; Lb. I. xxix.
Gentiana, rightly interpreted; Hb. xvii. The drawing is of a gentianaceous plant, and nearest Erythræa pulcella.
Gibra, *man*, from the Hebrew; vol. I. pref. p. lxix.
Giddiness, for; vol I. p. 378, 9, 10; Διδ. 13, 14, 15.
Gladiolus adopted; Hb. lxxx.
Glass; Hb. xxxi. 3, cxvii. 2; Lb. II. vi. xviii. xxii.
Gnats, against; Hb. cxliii. 1.
Goat in medicine; Quad. v.
Goats milk; Lb. II. xxv. xxx. 1, lvi. 4.
Gold ring in medicine; Quad. v. 12.
Γονορροία, for; Hb. clviii. 4.
Γοργόνιον, without interpretation; Hb. clxxxii. *See* Colhxsecς in Names of Plants.
Gout, for; Hb. i. 29. ii. 13, xii. 4, xxv. 4, xxxix. 2, lxxiii. 3, lxxvii. 4, lxxxii. 2, cxv. 2, cxxx. 3, cxxxii. 4, cxxxix. 2, clxiii. 5, clxxiii. 5, clxxxiv. 2; Quad. iii. 15; vol. I. p. 376, 4; Lb. I. xxvii.; Lacn. 68, 69.
Grace, for; Hb. clxxix.
Gramen, as limited to ἄγρωστις, rightly interpreted; Hb. lxxix.
Greasy legs in a horse, for; Lb. I. lxxxviii.
Griping, *tormina*, for; Lb. III. xxviii.
Groin, for diseased; Hb. v. 5.
Gryas, unknown, interpreted; Hb. li.
Gums, for the; Hb. cxlii. 3 (for Dioskorides has οὖλα), clxxxi. 4; Quad. xiii. 12; Διδ. 32.
Gygra, *neck*, from the Hebrew; vol. I. pref. p. lxix.

H.

Hæmorrhage, for; Lb. III. xxxvii.
Hail. *See* Storm.
Hair, for falling, Hb. xviii. 2, xxi. xlviii. 2; Lb. I. lxxxvii.; to grow, Hb. lii. 2; Quad. iv. 11, ix. 6; not to grow, Lb. I. lxxxvii. 2.
Hair lip or Hare lip; Lb. I. xiii.
Hands, for the; Hb. xxiii. 2; Διδ. 48.
Hardness, of body, Hb. ii. 11; φύματα, Hb. cxlvi. 5; Quad. ii. 8.
Hare physicks himself, Hb. cxiv. 1; in medicine, Quad. iv.
Hart, male red deer, in medicine; Quad. ii. (mostly in hartshorn, *ammonia*); Lb. xxxi. 3.
Hastula regia, *royal sceptre*, an asfodel, interpreted as all gll.; Hb. xxxiii. liii.
Head, for the; Διδ. 3, 4, 5, 6, 7, 8, 10, 11, 12, 16.

Headache, for; Hb. ii. 1, iii. 4, iv. 7, liv. 2, lxxv. 6, lxxxv. 2, lxxxvii. 2, xc. 12, xci. 7, c. 2, 8, ci. 1, 2, cxix. 1, cxxiii. 3, cxxxii. 2, cxxxix. 3, cxliii. 5, cxliv. 3, cxlvii. 2, clviii. ℓ, clxix. 3; Quad. i. 3, ii. 2, iii. 2, 9, vi. 6; Vol. I. p. 380 often; Lb. I. i. 2, 3, 4, 5, 6, 7, 8; II. lxii. contents, lxv. 5; Lacn. 1, 5, 14, 23; Διδ. 8.
Heartache, for; Hb. xviii. 3, lxxxix. 3, xciv. 10; Lb. I. xvii.; Lacn. 55, 115; Wens. Lacn. 114; Διδ. 58.
Heartburn, for; Διδ. 60.
Heat of body, for, Φλεγμονή, *inflammation*, Hb. cxlii. 2; of stomach; Hb. cxliv. 3; *inflammation*, Hb. cxlvii. 1.
Hedera nigra misinterpreted; Hb. c. Hedera "crysocantes" interpreted as our ivy; Hb. cxxi. 1. The modern botanists agree.
Heel sinew broken; Lb. I. lxxxi.
Ἑλλέβορος λευκός, interpreted by a Saxon name; Hb. cxl. The herb was much administered, and doubtless grown by herborists. Repeated clix.
Hemiplegia; Lb. II. lix.
Ἑπτάφυλλον truly interpreted; Hb. cxviii. 1.
Herbs have most medicinal virtue about Lammas day; Lb. I. lxxii.
Ἡλιοσκόρπιος [-σκόπιος], without interpretation, foreign; Hb. lxiv.
Ἡλιοτρόπιον, *heliotropion scorpiurus*, interpreted, Hb. l.; without interpretation, lxv.; interpreted from Dioskorides, Hb. cxxxviii. 1.
Ἡρακλεία, without interpretation; Hb. lxxiv., which Heraclea cannot be ascertained.
Hernia, for; Quad. v. 10.
Hibiscus, which the modern botanists seem rightly to identity with the ligneous, shrubby mallow, interpreted by its cognate; Hb. xxxix.
Hicket or Hiccup; Lb. I. xviii.; II. vii; III. lxii; perhaps Lacn. 70.
Ἱερόβολβος interpreted; Hb. xxii., where the doubtful Greek has for interpretation English, now at least, doubtful.
Ὁλοχρυσος rightly interpreted; Hb. cxxxi.
Holy days in medicine; Lb. II. lxv. 4.
Holy oil; Lb. II. lxv. 5.
Holy salt; Lb. II. lxv. 5.
Holy salve; Lacn. 29.
Holy water; Lb. I. xlv. 1, lxxxviii. 2; II. lxv. 5; III. xli. lxiii. lxiv; Lacn. 29, 60, 79, 80, 81.
Hop, the name of the plant: use in beer; Hb. lxviii.
Horn for cupping; Lb. I. xlvii. 3, lvi. 2; II. xviii. xxii. xxxii. xlvi. 1, lix. 3; Διδ. 51.
Horse, to cure; Hb. clxii.; Lb. I. lxxxviii.
Hot and cold doctrines; Lb. I. i. 13, xv. 1, xviii. xxxv.; II. xvi. xxvii. xxviii.; Lacn. 112.
Hoved, for cattle; Lb. I. lxxxviii. 2.
Hreaking, for; Hb. lv. 2; blood; cxxxiv. 2, cxlvi. 2 (not in our copies of Dioskorides), cliii. 2, clviii. 2.
Ὑπέρικον κόριον; Hb. clii., foreign, without English name.
Ὑπώπια, with a Latin translation turns out *ulcers;* Hb. cxlviii. 2 (the translation carbuncles relies on glossarial authority).
Ὑστερικὴ πνίξ, miswritten; Quad. ii. 7.

I.

Iaris, *with locks, cincinnis;* vol. I. pref. p. lxix.
Idiotcy, prescribed for; Lb. I. lxvi.
Incurable diseases, for; Quad. i. 3.
Indigestion, for; Lb. II. xxix.
Inflammation, for; Hb. ii. 6.
Inflation, for; Hb. xlvi. 4, xci. 2, xciv. 12, clxxxiv. 5; Quad. vi. 13.
Influenza; Lb. I. i. 16, 17.
Inguinal parts, for; Hb. xciv. 4, ciii. 1, cxxiii. 1. 2; Quad. viii. 2.
Injection;, Lb. II. xxviii. (*clyster?*).
Intestines, disease of, Hb. ii. 3; to move, Hb. xxviii. xciv. 5, 12, cx. 2, cxiii. 2, cxlvii. 4, cxlviii. 1, where ἐπὶ στροφουμένων would be Latinized *ad tormina*, a more ambiguous term, cliv. 3, clv. 3,

Intestines,—*cont.*
clxiv. 1, where Dioskorides had *πρὸς στρόφους, for gripes*, clxxiii. 2; Quad. ii. 18.
Inula campana interpreted; Hb. xcvii. 1.
Inward fellon, an obscure disorder; Lb. I. xli.
Ἵπποι, for *δίδυμοι*; Vol. I. pref. p. lx. lxiv.
Ἵππουρις not interpreted; Hb. xl. Horsetail seems to be a modern word, a translation of the Hellenic.
Ἶρις Ἰλλυρική, foreign, name retained; Hb. clviii. 1.
Iron; Hb. xxxii. 8, lxiii. 3, lxxvii. 3.
Ἰσάτις, left without interpretation; Hb. lxxi.
Ἰσχιάς, *sciatica*, Dioskor. iii. xxix., truly interpreted, Hb. cxxxv. 2; misinterpreted, Hb. clii. 3.
Itch, for; Hb. lxxxi. ciii. 1, 2, cxxiii. 1; Lb. I. lxxvi. lxv. 5.
Iussum, for Ius, *broth, soup*; Vol. I. p. 376.
Ivory; Quad. xii. 1, 2.

J.

Jaundice, for; Lb. I. xli. xlii.; II. lxi. contents, lxv. 3; III. xii. lxxii.
Jerusalem, the contemporary patriarch orders recipes to be sent to King Alfred; Lb. II. lxiv.
Joint ache, for; Hb. iii. 1, xxii. 2, xliii. 2, xlvi. 4, lxxxix 5, clxxviii. 4; Quad. iii. 11 (hot bath), vi. 20; Lb. I. lxi. 1; III. xxiv.; Lacn. 23.
Journey, for a; Hb. xi.

K.

Καλαμίνθη ὀρεινή; Hb. xcv. 1.
Καλλίτριχον or *-os*, interpreted water wort; Hb. xlviii. In the mediæval gll. it is usually maidenhair, which shuns wet, and so Vienna drawings at Oxford, pl. 153.
Κάπταρις, Hb. cxlvi. 3; again, clxxii., where the English version of the word is false.
Καρδιακὴ διάθεσις understood etymologically; Lb. II. i.
Καταμήνια, for; Hb. lxxxii. 3, clii. 1, clviii. 4, clxiv. 1, clxv. 2, 5, clxxiii. 2; Quad. i. 7; Lb. III. xxxviii.
Κενταύριον τὸ μέγα (Dioskor.), rightly interpreted; Hb. xxxv.
Κενταύριον τὸ μικρόν, rightly interpreted; Hb. xxxvi.
Kernels, *strumous swellings*; Hb. iv. 3, xiv. 2, lxxv. 5, clviii. 5, clxix. 2; Quad. iii. 7, vi. 3, xi. 6; (*παρωτίδες*); Hb. cxliv. 3; Quad. ii. 12, vi. 18.
Χαμαιδάφνη, misinterpreted; Hb. xxviii.
Χαμαίδρυς, interpreted; Hb. xxv. *See* Names of Plants.
Χαμαιελαία, which is a laurel, mistaken; Hb. xxvi.
Χαμαιλέων λευκός, interpreted by approximation; Hb. clvi. 1.
Χαμαίμηλον, chamomile, interpreted rightly; Hb. xxiv.
Χαμαίπιτυς, misinterpreted; Hb. xxvii.
Χελιδονία, foreign; Hb. lxxv.
Kidneys, for disease of; Hb. lxxxvi. 3, cxix. 3; *νεφρῖτις*; Hb. cxlv. 2.
Kings evil, *ἴκτερος, jaundice*; Hb. cxliii. 1.
Κίρσιον, misinterpreted; Hb. lxx.
Κλύδωνες, or watery congestions; Lb. I. xiv.
Knee pain, for; Lb. I. xxiv.; III. l.; Lacn. 15, 49.
Knots, obligamenta. *See* vol. I. pref. xli. seqq.; Quad. i. 4. How to bewitch oneself, Quad. ix. 13; against, Lb. I. xlv. 6; III. i.
Κόννζα, without interpretation, being foreign; Hb. cxliii. 1.
Κοτυληδών, left uninterpreted; Hb. xliv.
Κυδώνια μῆλα, mistaken; Hb. cxxxv. 6.
Κύμινον, foreign; Hb. clv.
Κυνόγλωσσον, misinterpreted; Hb. xcviii. 1.

Κυνὸς βάτος, near akin to *Bramble*, not interpreted; Hb. clxx. Even Schneider says *rosa canina* (or *bramble*), passing by the suggestion of Sibthorp and Smith.
Κύπρεσσος; Hb. xx. 8.
Κύπρος, once believed privet, Hb. lxxvi. 2 (now thought *lawsonia alba*).

L.

Lacterida, a milky spurge, not interpreted; Hb. cx. (It was a *Springwort*.) Interpreted (conventionally? for Gith is μελάνθιον); Hb. cxiii.
Lactuca leporina, without interpretation; Hb. cxiv.
Lactuca silvatica, translated; Hb. xxxi.
Lammas Day, from the bread hallowed that day; III. 290.
Lancet wounds; Lb. I. lxxii.
Land, a charm for; vol. I. p. 398.
Λάπαθον, Hb. xiv., rightly interpreted, Hb. xxxiv.: sorrel is for distinction ὀξυλαπάθιον in gll.
Lar, for larder; vol. I. pref. p. lxiii.
Latin misinterpreted; Hb. cxv. 3.
Laver; Hb. cxxxvi. 1.
Lay, a Wort Lay! Lacn. 45.
Leap year; III. 262.
Legendary lore; vol. II. p. 112.
Legs, for bad; Hb. xxxiii. 1, li. 2; Lb. I. xxv. xxviii.
Leporis pes, translated; Hb. lxii.
Leprosy, has an English name, and is a native disease; Hb. xcii. 2, cx. 4, cxlvi. 4; Quad. vi. 10; Lb. I. xxxii. 3, 4. *See* it treated of as foreign, vol. II. p. 228, line 13; again; Lacn. 14.
Ληθαργία, truly interpreted; Hb. xc. 5.
Lice, for, Lb. I. lii.; called worms, Quadr. ix. 15; for, Lb. III. xliv.; Lacn. 71, 72, 77.
Lilium (foreign, already naturalized), retains its name; Hb. cix.
Limb, for a lost; Lb. I. xxxviii. 8.
Lingua bubula, misinterpreted; Hb. xlii.
Lingua carnis, misinterpreted; Hb. xcviii. 1.
Linen; Hb. cxxx.
Linseed; Hb. xxxix. 3.
Lion, in medicine; Quadr. x.
Lips, for sore; Lb. I. xi.; Διδ. 29.
Litany, a; vol. II. p. 112; Lb. I. lxiii. (as Ora pro nobis).
Litharge, regarded as silver filings, Quad. ii. 11; employed, Διδ. 2.
Λιθόσπερμον, correctly interpreted *Suncorn*, Hb. clxxx., with the Addenda.
Liturgical charms; Lb. I. xlv. 5, xlvii. 1, lxii. 3, lxiii. lxxxviii. 2; II. lxv. 1, 5; III. xli. lxii. lxiv. lxviii. lxxi.; Lacn. 9, 10, 11, 12, 29, 47, 51, 60, 74, 79, 105, 106, 114.
Liquids, their weights; Lb. II. lxvii.
Liver, diseased, for, Hb. iv. 5, xxxiii. 2, lxxxi. 5, cxvii. 4, cxlv. 2, cxlvi. 2 (ἡπατικοῖς), clix. clxxiii. 2; Quad. iii. 4; described; its functions, its diseases, Lb. II. xvii; abscess, ib., xix. xx.; torpid and swelled, xviii.
Lizanam, *tongue*; vol. I. pref. p. lxix.
Loins, for sore of (νεφρῖτις?), Hb. i. 27, lxxvii. 5, xciv. 14. clxi. 2; νεφρῖτις, for they mie blood and sand; Lb. II. xxxi. xxxii. xxxiii. p. 248; III. xvii.; Lacn. 36, 59.
Loss of appetite; Διδ. 50.
Loss of voice (hysterial); Lb. II. lx. contents; Lacn. 88.
Lowering treatment improper about Lammas day; Lb. I. lxxii.
Λύχνις στεφανική, interpreted by the syllables; Hb. cxxxiii.
Lumbago, for; Lb. I. xxii.
Lunar cycle of nineteen years; III. 264.
Lunatic, for a; Hb. x. 2, xi. 1, lviii. 2, lxvi. 2, cxxxii. 5, clxxix.; Quad. ix. 1; Lb. I. xxxviii. 4, lxiii. lxv. 3; III. i. xl. lxvii.

Lung disease, for; Hb. xlvi. 7, cxxvii. 2, cliv. 3; vol. I. p. 374, 3; Lb. II. lxiii. contents, li. lxv. 2; III. xiv; Lacn. 14, 24, 25, 26, 27, 28, 107.
Lupinus montanus; Hb. cxii. (foreign).

M.

Mad dog, for bite of; Hb. i. 25, ii. 21, iv. 10, xxxvii. 5, xc. 15, cxxxviii. 3, clxxiii. 5; Quad. ix. 11, xiii. 7, 8.
Madianum, *side;* vol. I. pref. p. lxx.
Mæonia, misunderstood; Hb. cxli. 1.
Maggots. *See* Worms.
Μαλάχη ἀγρία, interpreted; Hb. liii.
Male and female distinguished in pennyroyal, Hb. xciv; not so in Dioskorides; in southernwood, Hb. cxxxv. 7; not so in Dioskorides.
Malva erratica, interpreted; Hb. xli.
Malum granatum, not interpreted, foreign; Hb. lxvi. cxix. 3.
Μανδραγόρας, name retained, Hb. cxxxii., with stories represented in the frontispiece to the Vienna Dioskorides, and believed to be derived originally from Iosefos.
Mare, as in night mare; Lb. I. lxiv.; III. i.
Marrubium, rightly interpreted; Hb. xlvi.
Masses, in medicine; Lb. I. lxiii.
Matrix, for diseases of, Hb. xlix. 2; to purge, Hb. cxliii. 2 (where Dioskorides has πρὸς καταμηνίων ἀγωγήν, and the like), Hb. clxv. 2; for ὑστερικὴ πνίξ, Quad. ii. 7, iii. 1; dropsy, Lb. II. lx. contents.
Mead; Lb. I. lvi. 1.
Medical professional knowledge; Lb. II. xv. xx. xxiv. xxvii. xxviii. lix. 3. *See also* Horn, Tenaculum, Syringe, Salve. Controversy, Lb. lix. 11; history, Διδ. 1.
Megrim, ἡμικρανία, for, Lb. I. i. 9, 10, 11, 12; causes and symptoms, Lb. I. i. 13; III. i.
Μήκων, rightly interpreted; Hb. liv.
Membranes in the bellies of nestlings, used in medicine; Lb. xxx. 1.
Mentagra, *a toe;* vol. I. pref. p. lxxi. 1.
Mentastrum should have been interpreted; Hb. xcii. 1.
Mentha, *mint,* adopted; Hb. cxxii. (An herb of which the various sorts are so common and so fragrant must have once had a native name.)
Mercurialis interpreted; Hb. lxxxiv. 1.
Meteors; III. 268.
Michinas, *nostrils;* vol. I. pref. p. lxx.
Midges, against; Hb. cxliii. 1.
Midrif, διάφραγμα, for; Hb. iii. 6.
Milk, for flow of; Hb. clxi. 2.
Millefolium, rightly interpreted; Hb. xc.
Milotis, an herb, but what? Hb. clxxxiii.
Mischiefs, against; Hb. cxxxiii. 7, cxl. 3, clxxxii. 2.
Mistakes about Greek in the piece περὶ Διδάξεων; 1, 3, 25, 33, 40, 42, 50, 64.
Μῶλυ, τὸ, written temolum, and, being a garlic, interpreted erroneously; Hb. xlix.
Moon, in medicine; Hb. viii. 2, x. 2, lxi. 3, cxi. 3, clxxix.; Quad. i. 5; Lb. I. lxxii.; III. xlvii., which contradicts the next previous reference. Moon not confined to zodiac, a sphere; III. 242. From new moon to new moon is a month, which exceeds in length the period of its revolution round the earth; III. p. 248. In sorcery; III. 266.
Morbus regius, taken for spasms; Hb. lxxxvii. 1; Quad. xiii. 4.
Mortified parts, how to cut away; Lb. p. 84.
Mouse in medicine; Lb. III. xxv.
Mouth, for, Hb. ii. 20, iii. 3, xxx. 1, 2, cxlii. 3, cxlv. 3; Lb. I. v.; distorted, Lb. I. xii.; in eruption, III. v.
Mulberry tree in charms and medicine; Quad. i. 5, 6, 7.
Mushrooms; Quad. iv. 14.
Mustard in use for flavouring; Lb. II. vi.

N.

Nails, for scurfy, Quad. xiii. 6; Lb. I. lxxv; for lost, Lb. I. xxxiv.; Lacn. 85; Διδ. 49.
Napping, against; Quadr. viii. 10.
Νάρδος (*valerian*); Hb. lxxxi. 5, cxxxii. 3.
Νάρκισσος, an asfodelaceous plant, misinterpreted, as seems; Hb. lvi.
Nasturtium, rightly interpreted; Hb. xxi.
Nausea, for; Hb. i. 18; Quad. iv. 10, viii. 10; Lb. I. xix.
Navel, for the; Διδ. 56, 57.
Neck, for sore; Hb. i. 26; Lb. III. vii.; Lacn. 4.
Needles; Lb. I. lxxxviii. 3.
Nepeta, not interpreted; Hb. xcv. 1.
Night, III. 240, 242; prolonged, 260.
Νίτρον; Hb. cxxxvii. 3 (section 3 is not in Dioscorides); Διδ. 51.
Nits, eggs of lice; Quad. ix. 15.
Nocturnal visitors, supernatural beings; Hb. i. 1; Lb. III. i. liv. lxi.
Nose, nostrils, for; Hb. xx. 4, c. 6, clv. 4.
Nostalgia, for; Lb. II. lxv. 5.
Nymfete [*νύμφαια*], left without interpretation; Hb. lxix.

O.

Obstruction in women, for; Lb. II. lx. contents.
Οἰνάνθη, left without interpretation; Hb. lv.
Ὤκιμον, translated by an English name, which I have taken to mean *wild basil*; cxix. The true basil, *okimum basilike*, is not indigenous to us. Schneider refuses to accept basil as the just interpretation of ὄκιμον. Against my interpretation may be set the gloss Sweet basil, vol. I. p. 233, note.
Olusatrum, written olisatrum, and not interpreted; Hb. cviii. (The plant is found in England, but the Latin name was not easy of interpretation.)
Omnimorbia, the same as πόλιον, which see; Hb. cli.
Onsworm; Lb. I. xlvi. 1.
Orbicularis, herb, κυκλάμινος; the stems curve; rightly interpreted; Hb. xviii.
Ορείγανον, without native name; Hb. ci. (held indigenous), cxxiv.
Ὄργανον interpreted *bliss*; Διδ. 33.
Ὀρθοπνοία, Dioskor. iii. xxix., truly interpreted; Hb. cxxxv. 2.
Ὄρυζα, *rice*; Hb. cxl. 2 (called a wort, instead of grain).
Ostriago, Hb. xxix., if Ὀστρύα, is foreign, and misinterpreted.
Oven, Hb. xxxiv. 1; for baking bread, Lb. II. xxvii. li.
Overlooked (spitefully watched by a sorcerer); Lb. III. lxv.
Oversleeping, for; Quad. iv. 1.
Oxymel; Lb. I. lxxix.; II. xxiii. xxviii. xxxix. xliii. lix. 12, 13, where the receipt is given.
Oyster shells, Quad. ii. 20; patties, Lb. II. xxiii.

P.

Papaver; Hb. liv.
Paralysis, for; Hb. xxx. 5; Lb. I. xxii.; attributed to the air by the Saxon name, Lb. I. lix. I would suppose in that passage, hopn, the cupping horn, to be meant in SET ON; III. xlvii.
Parturition, for; Hb. lxxxii. civ. 2, cxliii. 3, clxv. 5; Lb. II. lx. contents; III. xxxvii., where translate, *that a boy or a maiden shall do*; Lacn. 98, 103.
Παρωνυχία, left uninterpreted; Hb. xliii. 3.
Pastinaca silvatica, truly interpreted; Hb. lxxxii. 1.
Patella, mistranslated; Quad. ii. 12.
Paten, the eucharistic; Lacn. 11.

Patha, *face*; vol. I. pref. p. lxix.
Peony; Hb. lxvi.; foreign, retains its Greek name.
Peppered medicated drink to comfort the stomach; Lb. II. iii.
Perdicalis, rightly interpreted; Hb. lxxxii. 1. *See* Πέρδιξ λευκός, in Theofrastos, and Περδικάπι in modern Hellenic.
Periapts; Hb. xviii. 4, lviii. 2, lxi. 3, lxx. cliii. 6, clxxxiii. 1; Quad. i. 1, ii. 17, iii. 10, iv. 2, 17, ix. 4; Lb. I. xxxix. 4, lxiv. lxv. 2; II. lx. contents; III. i. ii. 1, vi.; Lacn. 46, 102.
Περιστερεών, equivalent to verbena; Hb. lxvii.
Perna, *limb*; vol. I. pref. p. lxix.
Personacia, interpreted; Hb. xxxvii.
Pes leonis, λεοντοπόδιον (λεοντοπέταλον), not the plant in Diosk. iv. 131.
Petroleum, its virtues; Lb. II. lxiv.
Πετροσέλινον, the name retained; Hb. cxxix. Probably brought into the island by the Romans.
Πευκέδανος, rightly interpreted; Hb. xcvi.
Pheasants (wild hens); Lb. II. xxxvii.
Pimples, for; Hb. xxii. 3, cxliv. 1, clxxxiv. 4; Quad. ii. 20, v. 6, 7, xi. 2, xii. 1, 2.
Πίτυρα, rightly interpreted; Hb. clxxxiv. 4.
Planets; III. 270.
Pleiades; III. 270.
Pleurisy, for; Lb. I. xxi.; II. xlvi. xlvii. xlviii. xlix. l.; Lacn. 23; Διδ. 58.
Poison, for; Hb. i. 22, xx. 2, xxvi. 2, xxxvi. 6, xlvi. 5, l. 2, lxiii. 5; Hb. lxvii. 3, cxlii. 6 (θανάσιμον), clix. clxiii. 2, clxxix.; Lb. I. xlv. lxxxiv.; II. lxv. 2; III. xliii.; Lacn. 10.
Πόλιον, left without English interpretation; Hb. lviii. cli. By Dr. Daubeny also considered Teucrium polium, with the observation that the Vienna drawing is pretty good; but read as *santolina chamæcyparissus* by Schneider.
Pollote for βαλλωτή; Hb. clxxvii.
Πολύτριχον, an herb unknown, interpreted; Hb. lii.
Porrum nigrum; a blunder originating with Plinius; Hb. clxxvii.
Portulaca, written porcilaca, and left without interpretation; Hb. cv. (Foreign.)
Pose, for; Hb. xlvi. 1.
Potion, for a lodged; Lb. III. xlii.
Poultices, Hb. xxxiv. 1, xlii. 5, li. 2, cxxv. cxxvii. 2, cxxx. 1, cxxxiv. 3, cxliii. 5, cxliv. 1, cliii. 4, clxix. 2, clxxiii. 4, clxxiii. 5, clxxxiv. 4; Quad. ii. 11; Lb. I. iv. 5; of barley (meal) xxxv.; Lb. II. xxxii.; Lacn. 8.
Πράσιον, rightly interpreted; Hb. xlvi.
Prayer for the eyes; Lb. II. lxii. contents.
Pregnancy by medical art; Quad. iv. 12, 14.
Preparation of plasters; Hb. xi. 3.
Prescription for headache used for broken head, Lb. I. i. 14; for clearing the head used for headache, Lb. I. i. 3; for swoon applied to hunger, Lb. II. xvi. 2.
Πριάπισκος; Hb. xvi. 2. Made the same as vinca pervinca; Hb. clxxix. Others with more shew of sense make it the same as Satyrion.
Prolapsus, for; Lb. II. lvii. contents; III. lxxii.
Prophylactics, against bad drugs; Hb. xi. 1, cxi. 3; against strumous swellings, Quad. ii. 12, ix. 3, xiii. 13; for a sound digestion, Lb. II. xxx. lxv. 4.
Proserpinaca, rightly interpreted; Hb. xix.
Prosperity, for; Hb. clxxix.
Proud flesh; Hb. clxiii. 6.
Ψύλλιον, in Dioskorides, iv. 70, was hard of interpretation; the equivalent, coriander, that is, κόριον, may have arisen by substituting κόρις, *a bug*, for ψύλλα, *a flea*; Hb. clxix.
Puerperal hæmorrhage, for; Lb. II. lx. contents.
Puerperal insanity; Lb. II. lx. contents.
Pulegium, rightly interpreted; Hb. xciv. 1.
Purgative potions; Lacn. 18, 19, 20.

Purple (dalmatics), worn in church in Saxon times; vol. I. pref. p. lxvi.
Purulent gatherings; Hb. xxxix. 3.
Pustules, for; Hb. i. 15, xlvii. 1; Lacn. 6.
Putrefactions; Hb. cxlvii. 1. (Σηπεδόνας is not in our copies of Dioskorides.)

Q.

Quicksilver; Lb. I. lii.
Quinsy, for; Lb. I. iv. 4, 6.
Quiverings, for; Hb. clxxi. 4.

R.

Radiolus, a fern, *wheelspoke*, rightly interpreted; Hb. lxxxv.
Ῥαγάδας, not fully interpreted; Hb. clxv. 3.
Rain; III. 276.
Ram in medicine; Quad. vii.
Rats, a prayer against; vol. I. p. 397.
Red, a favourite colour in medicine; Lb. I. xlvii. 1. *See* Næse, Gl. vol. II.; Lb. III. i.
Renes mistranslated; Quad. iv. 9, 10.
Rheumatism. *See* Jointache.
Ricinus, foreign, not interpreted; Hb. clxxvi.
Ῥιγοῦντες, οἱ, interpreted, *those who have the cold fever*, or *ague*, rightly; Hb. cxxxv. 4, from Dioskorides.
Ritualistic references. *See* Liturgical. A mass contra tribulationem; Lb. III. lxii.; Lacn. 11. Collects; Lacn. 29, 30, 31, 32, 33, 92; 93, 97, 101; vol. III. pp. 78, 79, 80.
Robbers, against; Hb. lxxiv.
Romans made themselves earth houses in the late summer; Lb. I. lxxii.
Ros marinus interpreted; Hb. lxxxi. 1.
Rose oil, how to make it; Lacn. 7.
Runes; vol. I. p. 140.
Rupture, for; Hb. i. 16, lx. 3. lxxviii. 2.
Ruta, foreign, retains its name; Hb. xci. Ruta montana; Hb. cxvii. 1. Ruta sylvatica; Hb. cxvii. 3, 5, 6. This probably represents πήγανον ἄγριον, which is *peganum harmala*. Whether the two in the same article be identical is a question, in the case of such an author as Apuleius, of little importance.

S

Sabina, *savine*, *iuniperus sabina*, foreign, not interpreted; Hb. lxxxvii.
Sacramental paten in medicine; Lb. I. lxii. 3.
Salacity, for; Lb. I. lxx.
Salt from the salterns or saltpans, thought coarse; Hb. xxxvii. 5. (The better was obtained about Droitwich, as appears by the charters: and ? in Cheshire.)
Salve, the black, Lb. I. xlvi. 1, lvi. 2; how made, Lb. III. xxxix. 2; the green, Lacn. 4.
Salvia, without interpretation; Hb. ciii.
Σάμψυχον confounded with sambucus; Hb. clxviii.
Σατύριον; Hb. xvi. 1; so named on the doctrine of signatures.
Saxifraga (granulata) rightly interpreted; Hb. xcix. 1.
Scab, for; Hb. xlvi. 6, clxxxi. 3, clxxxiv. 4.
Scars, for black; Hb. x. 3.
Scelerata, herb, *ranunculus sc.*, from its acrid properties; Hb. ix. Often called in gll. Apium risus, a term explained by Hb. ix. 1.
Sciatica, for; Hb. lxvi. 3, xciv. 14; Quad. vi. 19; Lb. I. xxiii.
Σκόρδιον, *teucrium scordium*, foreign, without interpretation; Hb. lxxii.
Scorpions bite, for; Hb. ii. 9, lxiv. cxvii. 6, cxxxiii. cxxxv. 5, from Dioskorides; cxxxvii. 2, from D.; clxviii. from D.; clxxiii. 5; Quad. iv. 15.

Scrofula, for; Lacn. 95.
Scurf, for; Hb. xxi. 3, clxxxi. 3, clxxxiv. 4; Quad. vii. 4.
Sea sickness, for; Hb. xciv. 8.
Sempervivum rightly interpreted; Hb. cxxv.
Senecio rightly interpreted; Hb. lxxvii.
Sennas, *teeth*; vol. I. pref. p. lxix.
Septifolium, *sevenleaf*; Hb. cxviii. 1.
Serpyllum; Hb. ci. The Ἕρπυλλος of Theofrastos is, according to Schneider, *thymus incanus*.
Shanks, for sore of; vol. I. p. 380.
Shingles, for; Lb. I. xxxvi.
Shot. *See* Elfshot and vol. III. p. 54, also Lacn. 60, 97.
Shoulder dislocated, for, Lb. III. xxxiii.; pain; xlix.
Side sore, Hb. xix. 3; interpretation of paralysis, Hb. xxx. 5, cxxx. 2, cxxxv. 3; Lacn. 65, 66.
Signatures, the doctrine of. *See* Hb. vi. 2, xv. 2, clxi. 1, clxxx. 2 (from Dioskorides); Quad. i. 4, viii. 11, ix. 4, 5.
Silk thread, Lb. I. xiii.; yellow, that is, undyed; Lb. I. xlii.
Sinews, sore, for, Hb. ii. 13, xii. 3, xiii. 3, xxxvi. 5, 8, xli. 3, lxxii. 2, lxxvii. 4, cxv. 2, cxxix. 3, cxxxii. 4, 6, clxxxiii. 2; Quad. vi. 23, x. 3; vol. I. p. 380; shrunk, Lb. I. xxvi.; III. xxxiv.
Σίον, with Latin interpretation; Hb. cxxxvi. 1.
Σισύμβριον interpreted; Hb. cvii. To class it among mustards, as moderns do, is against ancient authority.
Σκιλλώδης not interpreted; Hb. clxxxiv. (*like squill*).
Σκόλυμος, foreign, and not interpreted; Hb. clvii. 1; edible; *ibid.* 2.
Σκόρδιον, an English plant, not translated; Hb. clxiii. 1.
Skull, for a fractured, Lb. I. xxxviii. 3; linked, III. lv.
Sleep, for want of, Hb. liv. 3; procured, cxxxii. 2, clviii. 2; Quad. vi. 2, ix. 2; Lb. I. lxxxii.; Διδ. 27.
Small pox, variola, for; Lb. I. xl.
Snails in medicine; Lb. I. lxviii.; Lacn. 108.
Snake, for bite of, Hb. i. 23, 24, ii. 8, iii. 7, iv. 8, 12, vi. 2, xv. 2, xx. 6, xxv. 3, xxxii. 4, xxxvi. 2, xxxvii. 1, xlii. 4, xlvii. 2, lxiii. 3, 4; to drive away, lxiii. 5, lxiv. lxxi. 2, lxxii. 1, lxxxix. 6, 14, 16, xcv. 2, xcvi. 2, 3, xcviii. 2, cix. 2, cxxix. 2, cxxxiii. 1, cxxxvii. 2 (an addition to Dioskorides), cxlii. 5, cxliii. 1, cli. 2, 4, cliii. 5, clv. 2, clviii. 4, clxi. 1, clxiii. 3, clxxiii. 2, 5, clxxiv. 2, clxxix.; Quad. ii. 1; to kill; 6, ii. 15; to drive away, ii. 19, iv. 14, vi. 8, 14, viii. 3, xi. 1; Lb. I. xlv. 1, 2, 3, 5.
Snoring, for; Διδ. 28.
Snow; III. 278.
Soap; Hb. xxxvii. 3.
Solago maior, without interpretation, foreign; Hb. lxiv.
Solago minor, without interpretation, foreign; Hb. lxv.
Solate, an herb; Hb. lxxvi.
Solsequia, adopted; Hb. lxxvi.
Sorcerers use verbena; Hb. lxvii. 3.
Sore, of any sort, to cure; Quad. x. 3, xiii. 1.
Sore eyes, for, use betony; Hb. i. 3.
Sore loins, for, betony; Hb. i. 10.
Sore sides, for, betony; Hb. I. 9.
Spasm. *See* Sinews and Cramp.
Spectre, against a; Quad. ix. 1, 14, x. 1.
Spiders bite, for; Lb. I. lxviii.; II. lxv. 5; III. xxxv.
Spitting too much, for; Διδ. 59.
Spleen, for disease of, Hb. xviii. 4, xxxii. 6, xxxv. 1, xxxviii. 2, lxviii. lxxix. lxxx. 2, xciv. 13, c. 3, cxxxviii. 4, cxlvi. 3, cli. 4, clxv. 6, clxx. 2, clxxii.; Quad. ii. 8, iii. 4, ix. 5; described, Lb. II. xxxvi.; and its diseases, *ib.* xxxvii. as far as xlv.; III. xvi.
Splenetic laughter; Lb. II. xxxvi.
Spoilt food, for; Lb. I. lxvii.; III. liii.; Lacn. 90.
Spreritis, an herb unknown, described like an Asperula; Hb. cxxxviii. 1.

Squeezing hands and feet as remedial; Lb. II. iii. v.
Σταφὶς ἀγρία, foreign, not interpreted; Hb. clxxxi.
Stench (hircus), to remove; Hb. clvii. 1.
Stich, for; vol. I. p. 393; Lb. II. liv. lxiv.; Lacn. 75.
Stie in the eye, for; Lb. I. ii. 16, 17.
Stiffness, for; Hb. xlvi. 8.
Στιχάς, foreign, without English name; Hb. cxlix. 1.
Stimulants; Quad. ii. 13, iii. 10, v. 11, viii. 8. xi. 14; Lb. I. lxx.
Stomach, of disordered; Lb. II. i. ii. iii. iv. v. vi. vii. viii. ix. x. xi. xii. xiii. xiv. xv. xvi.; III. xv.
Stones out of birds crops; Lb. III. 1.
Storm, to appease; Hb. clxxi. 3, clxxvi. 1; Quad. i. 1.
Strangury, for; Hb. iv. 6, vii. 3, xii. 1, lv. 1, lxxx. 1, xc. 5, cvii. cviii. cxlvi. 1, cxlviii. 1 (ἐπὶ δυσουρούντων), clvi. 3, clxiv. 1; Quad. ii. 16, viii. 11; Lb. I. xxxvii.
Στρούθιον, an herb, not understood; Hb. cxlvi. 1.
Στρύχνος μανικός misinterpreted; Hb. cxliv. 1.
Struma, for; Lb. I. iv. 2, 3, 4, 5, 6; Lacn. 95; Διδ. 18.
Submegilos, sense missed; Quad. iv. 1.
Sun in medicine, Quad. ii. 10; Lb. III. vi. lxii.; its eclipse; III. p. 242.
Suppression of urine in women; Lb. II. lx. contents.
Surfeit, for; Lb. II. xxxv.
Swallow in medicine; Lb. III. vi.; Lacn. 58.
Sweating, for; Hb. clxxxiv. 3.
Swelled legs; Hb. v. 3, Lacn. 49.
Swellings, for; Hb. ix. 3, xii. 3, xxi. 5, xliv. 2, xlviii. 1, lxxvi. 1, lxxxvi. 1, xc. 4, 7, cix. 3, cxxx. 1, clxxviii. 2, clxxxiv. 2; Quad. vii. 2, 3; vol. I. p. 374, 1, p. 394; Lb. I. xxxi. lxxvii.; Lacn. 9.
Swimming in the head, for; Lacn. 64.
Swine dung, used; Hb. ix. 3.
Symphoniaca, *henbane;* Hb. v. (συμφωνιακή).
Σύμφυτον album misinterpreted; Hb. cxxviii.
Synovia of the joints leaks out; Lb. I. lxi.
Syringe employed; Lb. II. xxii.

T.

Tabes, *a dry wasting away;* Lb. I. xlvii.; II. lxiii. contents; III. xxx.; lix. lxvi.; Lacn. 23, 37, 38, 39, 40, 41, 42, 43, 44, 89.
Talia, *loins;* vol. I. pref. p. lxx.
Talpa mistranslated; Lb. III. xviii.
Talus translated heel; Quad. iv. 17.
Tarragon, a kitchen herb; Hb. xii.
Tautones, *eyelids;* vol. I. pref. p. lxx.
Teeth, are they bones?; Διδ. 33.
Tenaculum; Lb. I. vi. 7.
Tenderness, for; Hb. ii. 22.
Tendon Achillis, heel sinew; Lb. I. lxxi.
Tenesmus; Lb. II. xxxi. xxxii.
Terror, for; Hb. lxxiii. 2, clxxix.
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Tetter, for; Hb. xlvi. 6, cxxii. 1; Quad. ii. 9, 10, 11.
Teucrion interpreted; Hb. lvii.
Θανάσιμα φάρμακα truly interpreted; Hb. cxxxv. 4, from Dioskorides.
Theft, a charm against; vol. I. pp. 384, 390, 391, 396; Lacn. 83.
Thigh, for ache of, ἰσχιαδική?; Hb. i. 27, xii. 2.
Thirst, for; Lb. III. xxvii.
Θλάσπι. *See* Hb. cl.
Thor; Lacn. 76. *See* Gl. vol. III. in þleð: if read as þleг, it is, *Thor had a dwelling in the mountain.*
Thorn, for a, in the flesh; Lb. III. xlv.
Throat, for, Hb. iii. 3; for sore throat in scarlet fever, as appears, Lb. I. iv. 4, xii.; Διδ. 37.
Thunder; III. 280.
Thyaspis. *See* Hb. cl.
Τιθύμαλλος; Hb. cx. (might have been interpreted Springwort).
Tolea, *tonsil;* vol. I. pref. p. lxxii.

Tongue, for; Hb. iii. 3; Lb. I. v.; Διδ. 29, 31.
Tonsils, for sore; Hb. lxx.; Quad. v. 3.
Tooth ache, for, use betony, Hb. i. 8, v. 4, xxx. 3, lxxvi. 3, lxxxi. 2, lxxxvi. 2, xc. 2, xcvii. 2, cliii. 4; canker of, clxv. 4, clxxxi. 4; for loose teeth, Quad. ii. 3; for cutting, Quad. iv. 16, v. 9, ix. 8, xiii. 11; vol. I. p. 394 (a charm); Lb. I. vi.; III. iv.; Lacn. 100; Διδ. 33, 34.
Tooth pick; Lb. I. ii. 21.
Toparcha, *the devil in hell;* vol. I. pref. p. lviii. lxiii.
Tormina regarded as constipation; Quad. ii. 18.
Triacle, a compound of the Greek iatroi; Lb. II. lxiv.
Τρίβολος approximately interpreted; Hb. cxlii.
Trichina spiralis. *See* Lb. I. xlvi.; Lacn. 10.
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Ulcer, for; Hb. ii. 18, iv. 2, ix. 2, xix. 6; Quad. vii. 1, 2, 3.
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Vapour bath by pouring water on heated stones; Lb. I. xvii. 2, xxvi. xli. xlii. *See* III. xlviii.; Lacn. 115.
Veins, stopped, *varicose?*, Hb. iv. 4; ossified, Hb. xc. 9; what veins bled on, Lb. II. xlii.; vary in number, Διδ. 66.
Veneria, *orris root*, nearly; Hb. vi. 1.
Venter, disease of; Lb. II. i. 2.
Verbascum rightly interpreted; Hb. lxxiii.
Verbena; Hb. lxvii.
Verbenaca, Vermenaca; Hb. iv. *See* Æsc þrote, Gl. vol. II.
Verrucaria is ἡλιοτρόπιον τὸ μέγα; Hb. cxxxvii. 4.
Vertamnus interpreted; Hb. l.
Vexed child, for a; Hb. xx. 7.
Victoriola (*see* Μυρσίνη ἀγρία and Δάφνη Ἀλεξανδρεία in Dioskorides) rightly interpreted; Hb. lix. A synonym for Δαφ. Αλ. is Στεφάνη; these plants were used for victors diadems.
Vinca pervinca, *periwinkle*, without a native name; Hb. clxxix.
Viola, not the violet but the wall flower, rightly interpreted; Hb. clxv. 1, where observe Viola alba translates Λευκόϊον. *See* Banwyrt in names of plants.
Viola purpurea, our violet, without an English name; Hb. clxvi. Nothing in common with Dioskorides iv. 122, but the name of the plant.
Viperina; Hb. vi.
Visions, frightful, against them use betony; Hb. i. 1.
Vmbilicus left uninterpreted; Hb. xliv.
Voice, for the; Lb. I. lxxxiii.; Lacn. 62; Διδ. 30.
Vomiting, for, Hb. i. 20; to produce, Hb. clxxxi. 2; Lb. II. xii.; Διδ. 61, 62; for over, Διδ. 63.
Vomiting blood, for; Hb. i. 13, xix. 2, l.
Vrtica, *nettle;* Hb. clxxviii.
Vvula, for the; Διδ. 36.

W.

Warantia, *crosswort*, *galium cruciatum;* vol. I. p. 376.
Warts, for; Hb. ix. 3, xxi. 6, xxxii. 4, cx. 3, cxxxvii. 4 (from Dioskorides); Quad. iii. 5, ix. 9; Lb. I. xxxiv. lxxiv.; III. xxv.
Weals, for; Hb. cii. 2, cliii. 4.
Weather prophets; III. 268.
Wens, for; vol. I. p. 382; Lb. I. lvii.; III. xxxi.; Lacn. 12, 23, 61.

Wheat; Hb. clxxxiv. 4.
Wild beasts, against; Hb. lxxiii. 2, clxxix.
Winds; III. 274.
Wine; Hb. i. 8, 9, 10, 16, 17, 21, 22; red, 24, ii. 7, 8, iii. 5, 6, 7, iv. 5, 6, 9, 12, v. 4, xvii. 2, xix. 2, xx. 2, xxxiii. 2, xxv. 2, 3, 4, xxvi. 2, 3, xxx. 2, 5, xxxi. 3, xxxii. 4, 6, xxxv. 1, xxxvi. 2, 4, xlvi. 5, xlvii. 2, lii. 2, lvii. 1, lxii. lxiii. 2, 4, 5, lxxii. 1, lxxx. 1, 2, lxxxvii. 1, xc. 9, 10, 13, xci. 6, 7, xcii. 1, xcv. 2, xcviii. 2, xcix. 2, c. 2, 3, 5, 7, cx. 2, cxvii. 2, 3, 6, cxix. 2, cxlvii. 5, clii. 2, 3, clix. clxiii. 2, clxxiv. 2; Quad. ii. 2, 4, 7, 14, iv. 8, 18, v. 4, 5, vi. 20, 25, viii. 6, 9, 13, xi. 9, 14, xii. 4, 11; vol. I. p. 376, 4, p. 378, 9, 10; Lb. I. i. 2, 17, ii. 21, 23, xviii. xx. xxi. xxiii. xxxi. 5, 7, xxxv. xxxvi. xxxvii. xxxix. 3, xlv. 1, 2, 3, xlvi. 2, xlvii. 1, xlviii. 2; II. ii. 2, 3, vi. xii. xvi. 2, xxii. xxiii. xxiv. xxv. xxvii. xxix. xxxii. xxxiii. xli. xlv. xlvii. lii. 1, lvi. 4, lix. 9, lxv. 3, 4, 5; Lacn. 10, 11, 23.
Wishes, for; Hb. clxxix.
Witches; Lacn. 76.
Wolf, in medicine; Quadr. ix.
Womens tongues, against; Lb. III. lviii.
Worms, for, Hb. ii. 10; in ears, v. 2, xxxvi. 7; tapeworms, xlvi. 3, lxv. xcvii. 3, ci. 3, civ. 1, cxii. 2, 3, cxxxvii. 3 (not in Dioskorides), cxxxix. 5; *στρογγύλας ἕλμινθας*, Hb. cxlvii. 4, clvi. 2; Quad. ii. 5, xi. 4; insects in the eyelids, vol. I. p. 374, 1; eating teeth, Lb. I. vi. 3; swallowed, Lb. I. xlv. 6; eating through the body, Lb. I. xlvi. xlvii. 2; intestinal, Lb. I. xlviii.; hair worm, xlix.; handworms and dewworms, l.; trichina, liii.; maggots, liv.; gnaw the stomach, II. i.; in the eyelids, III. ii. 5, xxiii.;
Worms—*cont.*
penetrate, III. xxxix.; swallowed, Lacn. 10; handworms, Lacn. 84.
Worts, cultivated in gardens; Hb. vii. 1, lxxxi. 1; best gathered about Lammas day, Lb. I. lxxii.
Wounds, for; Hb. ii. 6, 16, 20, iv. 2, 11, ix. 2, xvi. 2, xxv. 2, xxvii. 1, xxxv. 2, 3, xli. 5, lvi. lxiii. 3, 7, lxxvii. 2, 3, lxxviii. 1, lxxxi. 6, lxxxix. 4, xc. 2, 6, c. 5, cxxii. 2, cxxxiv. 3, cxlv. 3, cli. 4, clxiii. 6, clxiv. 1, clxvi. 1, clxvii. 2, 3, clxxv. 2, clxxvii. 2, 3, clxxviii. 1, 3, 5, clxxxiv. 3, 4; Quad. xi. 7; Lb. I. xxxviii. xlv. 5, lxxii.; II. lxi. contents; III. xxxiii.
Wrist drop, for; Hb. lix.
Written charm; Lb. III. lxii.

X.

Ξίφιον, which is *gladiolus communis, gladden*, interpreted foxes foot, Hb. xlvii.; interpreted *gladden*, Hb. clviii. 1.

Y.

Year of the moon, the period of its revolution round the earth, p. 246.
Yeast; Hb. xxi. 6.
Yule, the second; Lb. II. xxiv.

Z.

Zodiac, its signs; III. p. 294.

INDEX TO PROPER NAMES.

Abdias, the prophet Obadiah ; Quadr. i. 1.

Æsculapius ; Hb. xxiii. ; vol. I. p. 1, p. 326 ; Διδ. 1.

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Appollon ; Διδ. 1.

Arestolobius, a king and leech ; Lacn. III.

Aristoteles ; Διδ. 1.

Artaxes = Artaxerxes ; Διδ. 1.

Blasius, St. ; vol. III. p. 294. *See* Acta Sanctorum, Feb. 3.

Brigita, or St. Bride (vol. III. p. 78) was born in St. Patricks time, at Faugher, two miles north of Dundalk, of Dubtach and Brocessa. She received the vestments of a nun from Macaille, one of the bishops disciples of St. Patrick, and founded the abbey of Kildare in the plain of the Liffey, about twenty miles from Dublin. Here, with a bishop, who ruled other Irish bishops, she was regarded as head and preeminent over all abbesses of the Scots. Ordination of men and consecration of buildings were, with her, essentials of Christian discipline, and even of salvation. (*See* Todd, St. Patrick, p. 13.) According to the four masters and the Annals of Ulster she died A.D. 525. She was patroness of Ireland, and likened to the Virgin Mary. An ancient Irish hymn is published by Colgan (Trias Thaumaturgus, vol. II. p. 515), in which her praises and miracles are recounted. The Scholiast states this hymn to have been written by St. Brogan, and therefore about 520. Another ancient hymn in Latin has been published by Colgan and Dr. Todd. Her name is taken from a heathen goddess bpigiδ, of which there were three, the goddesses of physic, smiths, and poets. (O'Donovan.) In this present volume, p. 78, her ancillæ are mentioned. In the extant lives the names of women associated with her own are Darlugdacha, Hinna or Kinna, Daria, Bria. The words malint noarline dearnabda murde murrunice domur brio rubebroht, contain, perhaps, riorglan, δeap neamδa, muire δe, *Immaculate, Maid of Heaven, Mary of God*, but Keltic scholars must pass their own judgment upon them.

Brigita, or St. Bride—*cont.*

Cassianus, Saint ; Lb. p. 78. There were three of the name.

Chesilius ; vol. II. p. 294. *See* Acta Sanctorum, July 20.

Constantinus, *see* Seven Sleepers ; Lacn. 56.

Dionysius ; Lacn. 56 ; vol. III. p. 294. *See* Seven Sleepers.

Ehwald, Saint ; vol. III. p. 78. Edwald ? *See* John of Tinemouth.

Eugenius ; vol. III. p. 294. *See* Acta Sanctorum, July 13.

Franks ; Hb. cxxv.

Galenos ; Διδ. 64.

Germanus, Saint ; Lb. p. 78.

Hippokrates ; Διδ. 1, 20, 66.

Idpartus ; vol. I. p. 326,

Iohannes ; Lacn. 56. *See* Seven Sleepers.

Lucania ; Hb. li.

Machutus, Lacn. 57, an Irish saint of note.

Malchus ; Lacn. 56. *See* Seven Sleepers.
Martin ianus ; Lacn. 56. *See* Seven Sleep er s.
Maximianus ; Lacn. 56. *See* Seven Sleepers.
Nicasius, vol. III. p. 294, was a saint martyred, it is said, by Domitianus, in the Vexin, near Rouen, Oct. 11.
Noe ; Δι∂. 1.
Noδδes nine sisters ; Lacn. 95.
Octavianus, the emperor ; vol. I. p. 326.
Persæ ; Δι∂. 1.
Plato ; Δι∂. 1.
Protacius ; vol. III. p. 294.
Quiriacus ; vol. III. p. 294. Acta SS., May 4.
Rehhoc, Saint (Lchd. vol. III. p. 78). St. Rioc, Rigoc, or Righocc, whose name is equivalent to regulus, the diminutive of rex, and signifying *kingling*, was, it is said, a nephew of St. Patrick by his sister Darerca, and a father named Conis. He was born in Wales, and afterwards removed to Ireland, where he became, at last, abbat of Inisbofinn, an island in Lough Ribh in the Shannon, the seat of a celebrated monastery. The statement that he was a nephew of St. Patrick is questionable ; it is more probable that he belonged to a somewhat later age, and that a scholiast who states him to have been a disciple of St. Mugint, at Whitern in Galloway, not earlier than A.D. 500, is correct. The scholiast writes thus : "Finnen, of Magh Bile, went to
Rehhoc, Saint—*cont.*
" Mugint for instruction, and Rioc and
" Talmach, and several others with him.
" Drust was king of Britain then, and
" had a daughter, Drustice was her
" name, and he gave her to Mugint to
" be taught to read, and she fell in love
" with Rioc, and she said to Finnian,
" I will give thee all the books which
" Mugint has, that thou mayest tran-
" scribe them, if thou wilt give me Rioc
" in marriage. And Finnen sent Tal-
" mach to her that night in the form of
" Rioc, and he knew her, and from
" thence was conceived and born Lonan
" of Trevit. But Drustice supposed that
" Rioc had known her, and she said
" that Rioc was the father of her son ;
" but that was false, because Rioc was
" a virgin." *See* Book of Hymns, edited by J. H. Todd, D.D.
Sambucius ; vol. III. p. 294.
Serapion ; Lacn. 56. *See* Seven Sleepers.
Seven Sleepers ; Lacn. 56 ; vol. III. p. 294 ; Maximianus, Malchus, Iohannes, Martinianus, Dionysius, Constantinus, Serapion. *See* Acta SS., March 21. An idle tale.
Sigismund ; vol. III. p. 78. Acta SS., May 1.
Stephanus ; vol. III. p. 294. Perhaps the saint commemorated Aug. 2.
Victricius ; Lacn. 51. *See* Index to Todds Life of Patrick in Victoricius.

HISTORICAL FRAGMENTS.

PREFACE.

I HAVE sought permission to print the following hitherto inedited fragments, lest no future opportunity should occur of rescuing them from the obscurity of their manuscript condition and the danger of destruction by fire.

They are in the first place proofs that, besides the Chronicle, other and independent native histories in the English tongue were composed and cared for; next, they are earlier records of the events they narrate than any others now known; and lastly, they speak not in an inflated and impure Latinity, but in the dignity and simple grace of the Old English language.

St. Mildriðs, Tanet.

The first fragment, relating to the endowment of the Abbey of St. Mildred, in the Isle of Tanet, offers no new facts to the historian. Its narrative is to be found in the Latin of William of Malmesbury, of Simeon of Durham, of Thomas of Elmham, of Florence of Worcester, in the life of St. Mildred by Goscelin, and in other places.

Tale probably true.

Strange as the tale is, it seems in its main features purely historical. In the Corpus copy of the Chronicle, under the year 640, is an interlinear sentence about Eadbald, king of Kent. Ðe hæfde cwene sunu Ermenred ⁊ Ercenberht · ⁊ þes Ercenberht sixode æfter his fæder · ⁊ Ermenred gefæderode cwene sunu þa syððan wurðan gemartirode of ðunore. *He had two sons, Ermenred and Ercenberht, and this Ercenberht reigned after his father, and Ermenred begat two sons, who were subsequently martyred by Thunor.* In a charter of Edward the Confessor the story is recited, with Gods

judgment upon Đunor.[a] I am indebted to Mr. Snell for the information that this interlineation of the C.C.C. chronicle is in red ink, and has been written with a scratchy pen, squeezed as much as possible into the blank space between the lines and at the end of a line of the old writing, and (that not giving room enough) is continued at the foot of the page. The word þeȝ is doubtful, and might be, as it has been, read þeȝn. The murder was committed, says Goscelin, at Hestrie, *Eastry*, near Sandwich. This author makes the archbishop and Hadrianus move first in the exposure and exaction of penalty for the crime; "habito concilio pontificali et "populari regem arguunt parricidii." The archbishop he names is Theodorus, while the text before us gives us Deusdedit. Eorcenberht and Deusdedit died both of them on the prid. Id. Iulias,[b] or on 14 July 664. It was then not Deusdedit who brought the royal crime before the lords of Kent, but Theodorus, and the year may well have been, as is alleged, 670.

A linch still existing marks the line.

Thomas of Elmham in his work drew a map of the island of Tanet, with the devious course of the hind marked out upon it, and reports the existence of a limitary line, called once "Domnevæ meta," and afterwards "meta sanctæ Mildredæ." Hasted[c] tells us that the forty eight ploughlands thus ceded to the Abbey contain ten thousand acres of the best land in Kent, and are bounded by a linch or broad bank dividing the two capital manors of Minster and Monkton.

An abbess Domna or Dame.

Among the tests which modern sceptical criticism might apply to the narrative here before us is one derivable from the name Domneva. The queens name was Eaþe, and it is Latinized in the charters as Æbba; from this by prefixing the Latin domna or dompna for domina is obtained Domneva, Dompneva. It will be

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[a] C.D. 900.
[b] Beda, H.A. iv. 1.
[c] Hasteds Kent, vol. iv. p. 315.

readily asserted that to prefix domna to a Saxon ladys name in 670 is a proof of falsity, and it will be added that this story must be classed with other Augustinian forgeries. But there is no pretence that this narrative is contemporary; it may have been written three hundred and fifty years after the foundation of the Abbey, and yet be historical. The Rule of St. Benedict gives that title to an abbess, for of an abbot it says: "Abbas vero, "quia Christi vices agere creditur, Domnus et Abbas "vocetur."[a]

Forged deeds on real transactions.

Whatever were the subtleties practised by the pens of the monks of Canterbury in defending themselves against unreasonable demands, it is clear that their possession of their dwellings, their cells and kitchens and refectories, and the dedication of their churches to Christian worship, were evidence beyond all parchments and all inked lines, of the early grants of these premises to such uses. If the Canterbury original charters were destroyed by the Danes or by fire, almost as much fault lay with those who demanded in the imperious tones of superior authority the production of such deeds, as with the monks who, when hard driven, forged, to defend the right, a falsarious document.

In the same way the existence of the Minster and of its boundary linch, inclosing its ten thousand acres, are a more powerful evidence to the historical character of this story, than the united credibility of all the chroniclers.

Thunors low.

Thomas of Elmham, and others who follow him, are much mistaken when they read þunoþeȝ hleap as þunoþeȝ hleap, and interpret it as *puteus, pit;* it was *Low, Hillock,* and is rightly read by Goscelin as Agger vastus.

A charter not reciting this story.

Among the charters[b] produced from the muniment chests of St. Augustines, is one which puts a different,

[a] Regula S. P. Benedicti, cap. lxii.

[b] Thomas of Elmham, p. 230. Cod. Dipl. x.

though not necessarily contradictory face upon the grant of land. In it Oswynus, rex Cantuariorum, grants to the abbess Æbba, that is Eafe, "terram, quæ sita est "insula Thanet, xviii. manentes continentem, quam ali- "quando Yrmenredus possidebat." This says that part of the land had once belonged to Eormenred. But the entire charter must be rejected as a poor forgery. There never was a king of Kent such as this Oswynus. Thomas of Elmham himself makes him the same as Oswin of Norðhymbria, and out of that personality he was formed. Mr. Kemble[a] puts the same facts in a different view, as editor of charters, which he must not pronounce, if he would edit them, to be utterly worthless. He says, "Oswine, rex Cantuariorum, if there ever were such a "person, is known to us from these charters alone; and "so little known to us from them, that the compiler "of the chartulary in which they are found, confounds "him with St. Oswine of Northumberland, and notes "discrepancies in the dates upon that supposition." It is related by Beda,[b] that on the vacancy of the primacy by the death of Deusdedit, a consultation was held by Oswin, then Bretwald, or the great monarch who made his influence everywhere felt throughout this island, and by Ecgberht, king of Kent, as to the appointment of his successor. Thus he becomes a king, historical in Canterbury, and a thin ghost to figure in a forgery of a grant of land at a distant day.

In the second fragment Mildriđ receives the kiss of peace from "all the societies," words which make it probable that Dame Eafe ruled a monastery both of monks and nuns, as Æþeldriđ did at Ely.

Ritual used in admitting Mildriđ.

The first leaf of the second fragment relates to the admission of St. Mildred, as a nun, to the abbey of St. Mary in Tanet, by her mother Eva, Eafe, the abbess.

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[a] Codex Dipl. vol. I. pref. p. xxii. | [b] H.E. III. xxix.

According to established ritual, this office of consecration belongs to a bishop, and Goscelinus tells us she was so dedicated by Archbishop Theodorus, though the name of that prelate does not appear in the portion of the service remaining to us here. While, indeed, of all the service, the benediction most fitly and regularly belonged to the bishop, and if from any cause he took no other part, yet this especially would be uttered by him, it is surprising that we find it spoken by Domna Eafe, the abbess. Martene, ii. 526, has printed thirteen various offices for the admission of monks or nuns, and among them one from a pontifical of Ecgbert, archbishop of York, 734 to 766 A.D.; a Saxon office, "Consecratio "virginis," is found in MS. Cott. Vesp. D. i. fol. 78; in MS. Cott. Claud. A. iii. fol. 99b. is another, with a rubric "Si episcopo visum fuerit canatur," shewing that the bishop was present. With none of these do I see much resemblance in our text. From Calmets Commentary[a] on the Regula Benedicti we learn that in the service of the institution of abbots these words occur: "Con- "firma hoc Deus quod operatus es in nobis," with Gloria. Something very like this occurs in Domna Eafes service. Generally, however, not only the Saxon, but the ancient liturgies have less in common one with another, less handed down from the earliest ages, than in our prepossessions we should be willing to expect.[b]

The information about the building of the priory at Minster in Sheppey continuing for thirty years is new, and it is by no means easily reconcileable with established dates. Thirty years may fairly be reckoned from the profession of Seaxburh in 669 till her death in 699, but the words of the Saxon text go beyond that. As she retired from Kent to Ely in 679, and Hloðhere suc- Priory in Sheppey.

[a] Vol. II. p. 295 of the Latin edition.

[b] A service of an admission of a novice, besides those the ordinary works give, is described in H.A.B. vol. II. p. 317. Leofric's missal requires a bishop.

ceeded to the throne in 673, her purchase of an estate from him wherewith to endow the priory, must naturally be placed between those years: and then till her death we could not reckon thirty years. But if we suppose two periods of thirty years, then the second, which is mentioned, may end with the accession of Hlo$\eth$here, and her marriage would be fixed to 644 or 643.

Asser mentions the Sheppey priory.

The destruction of the priory mentioned in the text is also dwelt upon by Asser. "Anno Dominicæ incarna-"tionis DCCCLI. . . . . primum hyemaverunt Pagani "in insula, quæ vocatur Scheapieg, quod interpretatur "insula ovium: quæ sita est in Tamesi flumine inter "Eastseaxum et Cantuarios, sed ad Cantium propior est, "quam ad Eastseaxum, in qua monasterium optimum "constructum est." The priory survived the ravages of the Danes, and some of its prioresses are recorded in an obituary book of the priory of nuns at Davyngton, near Rochester. This obituary exists in manuscript in the Cottonian collection, but the days and months, not the years of the deaths of the prioresses of Sheppey are recorded. It has lately been ascertained to be a Daynton or Davyngton MS. by Sir Frederic Madden.

Æ$\thorn$elwolds account of king Eadgar.

The third piece is a partly historical postscript to bishop Æ$\thorn$elwolds paraphrase of St. Benedicts Rule; and it is valuable as the contemporary statement of the views and measures of those, king Eadgar, archbishop Dunstan, and bishop Æ$\thorn$elwold himself, who drove out the secular or canonical clergy from the great ecclesiastical foundations, and in their stead substituted Benedictine monks, who should, if human nature could be sublimed into pure spirituality, live better and holier lives than their predecessors.

Birth of Æ$\thorn$elwold.

Æ$\thorn$elwold, a man of great energy and a zealous church partisan, was born at Winchester of religious parents, who "flourished" in the time of EDWARD the

Elder (901 to 925). His mother, while she bore him in her womb, is said to have dreamed that a banner reaching to the skies, inclining downwards towards the earth, enveloped herself in its folds and fringes, and then rose again, steady, to the sky. She dreamed again that a golden eagle springing from her mouth overspread with its wings the whole city of Winchester, and then disappeared in the clouds. These tales, if they have no other value, testify to the estimation in which the saint, prelate, and potentate, to whom they relate, was held by his admirers. We are told also, and doubtless are very wrong not to believe, that his nurse bearing him in her arms one day proposed to go to the church for her devotions, but was detained by such a storm of rain that she was unable to reach the doors. Bending over the child with holy thoughts she suddenly found herself seated within the church, carried thither by some unknown agency to her utter amazement.

His ordination.

Æþelwold, as a boy, neglected not his studies, nor were they wasted on a sluggish soul. When grown, he was introduced to the royal court of ÆÞELSTAN (925 to 940), and by the kings command received the tonsure, and was soon after made priest by Ælfheah, bishop of Winchester (934 to 951 A.D.). Ælfheah, like many others in those times of unquestioning faith, was endued with the spirit of prophecy, and he said of three whom he had that day ordained, that of them two would become bishops, one in Worcester and then in Canterbury, (this was Dunstan), another would succeed himself in his episcopal dignity (this was Æþelwold), and the third led by the slippery blandishments of pleasure would perish by a miserable end. Æþelstan, who was the third, wanted to know whether he himself were to be one of the two bishops: he received a rebuke for a reply, so we conclude Æþelstan to have been a backslider.

His profession.

When Dunstan became abbot of Glastonbury, Æþelwold followed him, and there, from him, accepted the

monastic dress. He continued his studies in that celebrated abbey, learning grammar and metre; that is to say, acquiring a sufficient knowledge of Latin in prose and verse, with the power of writing in that wide spread tongue: he also diligently perused the Catholic authors, that he might be able to give a reason for the faith that was in him, and decide rightly on affairs. Dunstan made him dean of the foundation. It is also related of him that he tilled the abbey garden, and prepared fruits and pulse for the table of the brethren. According to the usual monastic discipline, as long as he was a simple brother, he would be told off in his turn for the various duties of the house: if it fell to his lot to be one of the hebdomadarii coquinæ, he would have to take his share in the labours of the kitchen; if it came round to him to be hebdomadarius in reading, he was to perform his part in reading and singing the daily service of the church; or for his week obeyed the orders of the horderer, or steward, and sweated in the hayfield, the fallow, or the garden. To Æþelstan succeeded (940 A.D.) Eadmund, and to Eadmund Eadred (946 A.D.); while Æþelwold was ripening into a scholar, and a man of the world, and proposing, for his better proficiency in all that adorns a literary and inquisitive mind, to visit lands beyond sea. The kings mother, Eadgife, persuaded her son to keep the young man at home, and he gave him the half ruined monastery at Abingdon. The active churchman ferreted out some old documents, with which he convinced the king and his nobles that a large part of the possessions of the monastery had been seized, and had now fallen into the hands of the king. Having proved his case to the satisfaction of the highest court in the kingdom, the land he claimed was reconveyed to the abbey, 955 A.D. The charter expressly says it was the town of Abingdon which was thus restored, having been taken from the abbey by King Ælfred,

pro victoria, qua functus est de Danis super Esseduno victis,[a] in 871 A.D. But since that loss the abbey had received such and so numerous grants that it is difficult to believe it poor, though it may have been ruinous. If we pass over all the private charters in the Abingdon volume, and they are numerous, we still find grants to the abbey, of lands at Dumbleton and Fleforð, 930 A.D., of Uffington about 931 A.D., of lands at Swinford, 931 A.D., of lands at Sandford, 931 A.D., of twenty hides, about two thousand acres, at Hinxey, Seacourt, and Witham in 955. And as the grants before the time of Ælfred were large, and the establishment great, we may regard the terms used by the various writers as relative.

Becomes abbot.

Æþelwold, as abbot of Abingdon, could not begin building till the reign of Eadgar, but in three years he completed his church, and a splendid[b] one it was, in the name of the Virgin Mary. His monks were fifty in number, with some, Osgar, Foldbriht, and Friwegar, he brought from Glastonbury accompanying him, Ordbriht from Winchester, and Eadric from London. Osgar he immediately sent to Fleury, to be further instructed in the observance of St. Benedicts rule, and to fetch home a copy. Before his church was dedicated he was raised by Eadgar, admiring his vigour, to the bishopric of Winchester (963 A.D.). Remembering the text "Lord, I have loved the beauty of thy house,"[c] he enriched the new temple with requisite ornaments: he gave it a golden chalice of great weight, three crosses of silver and gold, four feet long, afterwards broken up in the time of Stephens civil war, textures threaded with pure silver and gold, precious stones, thuribles, vials, basins, candlesticks, a silver table worth three hundred pounds, which remained unhurt till the time

Made bishop.

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[a] H.A.B. p. 50.

[b] Mæplic, he says himself.

[c] Psalm xxv. 8 v.—Domine dilexi decorum domus tuæ.

of Abbot Vincent, 1130 A.D.; it was carved with the Virgin Mary (?) and twelve apostles, and was placed over the altar; and four bells, two smaller made by himself and two larger by St. Dunstan. He also made a wheel with little bells to be rung on festivals. Some monks of Jumieges at a later period stole part of these valuables, and carried them away into Normandy. Here we read of a man zealously devoted to his profession, and recognize the spirit which now animates men like him. He allowed his monks at each meal as much bread as would balance sixty shillings, and so much cheese, as that an Abingdon pound of it lasted ten days. He defined their refreshment, as was customary in religious houses, that none of these holy men, tempted by the devil, should eat to surfeit; every day was placed on table a generale, or dish for all, such as fish, or toasted cheese, not conveniently brought up in portions; for each man two messes of soup or broth, and one pittance or separate plateful. He permitted in the refectory a dish or tray of dishes of a stew mixed with meat. He increased the quantity of food "in albis," when the service of the mass was performed "in albis," and "in cappis" when it was celebrated in copes.

Chasubles and copes.

This consuetudinale reads as if "in albis" signified in white chasubles, for the phrase is often in opposition to "in cappis." The alb was the dress of all in the community, but the celebrant of the mass was always robed "honorifice."[a] In a later custumal of Abingdon[b] not printed in Mr. Stevensons Appendix, the priest whose weekly turn it is, must chant the mass "in alba casula," besides wearing the usual alb. When copes were used,

[a] Thus in the Benedictine ordinarium of Archbishop Lanfranc, "sacerdos honorifice, levita (that is, "*his deacon*) dalmatica, duo subdiaconi tunicis," p. 93; and similarly elsewhere.

[b] Harleian 209, fol. 12 a. Hebdomadarius cantabit missam in alba casula et rotunda alba.

the monks of Abingdon feasted on a general dish, three pittances and meat pudding.[a] Eels were their food in Lent; in summer they drank milk, and their usual drink, which we may suppose beer, was measured; a gallon and a half twice a day, which affords about one tumbler at each meal to a man. On six great feasts they had wine. These rules seem fit and moderate; yet the devil would often suggest discontent, rebellion, and a debauch to some of those recluses.

He was a great builder.

Æþelwold was a great "ædificator;" we may presume, not only builder of sacred edifices, but their architect also. In superintending his works a beam fell on him, and broke nearly all his ribs on one side. He recovered.

As bishop.

Before the dedication of his new church at Abingdon, promotion fell to his lot. The king, Eadgar, whose zeal for the increase of monasticism was equal to his own, gave him the bishopric of Winchester, always a great and gorgeous post. He used his preferment, power, and wealth for the promotion of the object he had at heart. About the marriage of the clergy a ceaseless contest was ever prolonged; popes, bishops, and synods thundered, prosecuted, and persecuted; but the secular clergy were still married men. The advocates of the monastic system, changing their ground, attacked clerical husbands in a new way: monks must have no wives; their vows, their cloistered society, the very nature of things forbad it; and monks should drive the seculars out of all clerical employment. Experience has fully shewn that a widely extended system of monasticism is a mistake in all respects, for the state, for the church, for mankind, for the men themselves. Æþelwold perhaps did not embrace this error, for men enough might be found well suited to fill the monasteries he founded. Monks before him were only found, after the troubles from the Danes, in Glastonbury and in

[a] Artocreas. This dietary may be found in H.A.B. vol. II. p. 279.

Abingdon, which, when he came to it, had twelve. He left monkish societies at Abingdon, Hide, Ely, Peterborough, and Thorney.

He ousts the clergy at Winchester.

His first care in coming to his episcopal throne was to oust the clergy in possession at Winchester: heavy charges are brought against them; it is said that they would not perform mass in their turn of duty, but that they kept vicars, living on what they might, to do the duty for them; themselves being nonresident for seven years together; they divorced their illegal wives, and got others; they were wholly given to gluttony and drink; the church was bare inside and out, for the vicars had not the means to find vestments and to make repairs; scarce one could be found, and such a one only by compulsion, to provide a poor pall for the altar, or a five shilling chalice. Some among such accusations proceed from the copious writer Ælfric, who knew Winchester and Æþelwold well; but he was, like the king, Dunstan, and the bishop, a partisan, strong and unreserved, of celibacy in the clergy. Æþelwold himself in the text now printed speaks only of "foulnesses" and "the aforesaid guilts;"[a] and we see what the real crime of the canons was; they had wives. Their enemies were ardent, godfearing, and powerful men, and there may have been some nonresident prebendary and some neglect of the ornaments of the cathedral; so a tempest of indictments and censures showered down. The married canons were ejected (764 A.D.); the chapter was then governed directly by the bishop, and he was Æþelwold; they might appeal to the archbishop perhaps, but he was Dunstan; they might send a wailing cry to the king, but he was Eadgar. Thus the mitred head and crosiered hand, the prayerful, zealous, bounteous servant of his Master dealt with his helpless victims.

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[a] The lives of Æþelwold, and the Annales de Wintonia. The "option" allowed, as W.M. says, was to become Benedictine monks.

Ælfric, a genuine disciple, tells of a Bath Kol, a daughter of the voice, a strange coincidence on the day that Æþelwolds monks summoned from Abingdon came to supplant the lawful occupants of the stalls at Winchester. They stood in some hesitation at the entrance of the church, and heard the chanting reach the words, "Serve the Lord with fear, and rejoice unto him with "reverence; lay hold of instruction lest ye perish from "the right way."[a] Full of a conviction of their own superior sanctity, they cried, "Why tarry we at the "doors? See, we are exhorted to enter."[b] An omen.

The king, at one with the invading bishop, sent his attendant, Wulfstan, with his orders to the seculars to withdraw, or to become monks themselves. To the honour of these Englishmen it is related, that they refused, since, of course, the condition implied separation from their wives, submission to unjust power, and a censure on their former lives. This part of the story contradicts the statement that they were not resident. For some reason unknown three agreed to live the life of rule, Eadsine, Wulfsine, and Wilstan. Option allowed to the clergy.

Then comes a story about the bishops being poisoned, which proves only that he thought he deserved it, and that, while he measured a fitting diet to his monks, he very rightly, ate and drank himself like his neighbours. It was his custom after three or four morsels,[c] to drink, by reason of infirmity, some moderate portion of what we are not told, but as it was moderate it must have been wine. It so happened, not noticing what he was doing, that he emptied the hanap. Immediately pallor overspread his face and torture griped his bowels: he rose and went to bed, but, with some pious reflexions, taking heart, he soon got up again,[d] none the worse. How the bishop thought himself poisoned.

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[a] Psalm ii. 11. So Vulgate.
[b] Hortamur ingredi.
[c] Offulas.
[d] Maturius surrexit.

Monks and nuns at Newminster and the Winchester nunnery.

There were then three religious foundations in Winchester, the Old Minster, the New or that of Hide, and a nunnery. The king and Æþelwold soon drove out the clergy from the New Minster, and put monks in their places, with at their head Æþelgar, their abbot, afterwards archbishop of Canterbury, 988 to 990 A.D. Into the nunnery he also introduced his Benedictines, and made the abbess Æþeldriþ. The king by charter arranged some conflicting claims of these houses.[a] The new abbot of Abingdon was his old familiar Osgar.[b]

At Ely.

Of untiring energy, Æþelwold next turned his eyes to the re-establishment of the monastery at Ely. He bought by exchange from the king "the minster land" at Ely, of sixty hides;[c] the king himself added Meldeburne, Earmingaford, and Norðwold, and they established there many[d] monks. In one of the Saxon charters[e] which recites these grants, the king declares his determination to restore everywhere the deserted monasteries, to plant them with monks and mynchens under the rule of St. Benedict. Ely was no longer a double foundation, men and women, but became of monks only, under abbot Brihtnoð, a disciple of the bishops. Many additions were soon made to the estates of Ely, and they bore their fruit by and by in the noble edifice to the honour of God which all regard with admiration. The charters testify as strongly as the lives to Æþelwolds share in the foundation.

At Peterborough.

He next established monks at Medehamstede or Peterborough, and placed over them Aldulf, afterwards (992 to 1002 A.D.) archbishop of York.

At Thorney.

He then built a monastery at Thorney near Peterborough, and gave the abbacy to Godemann. The name of this abbot is attached to one of the most

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[a] C.D. 594.
[b] C.D. 546. Life.
[c] C.D. 563. Saxon.
[d] Perplures. H.A.B. vol. II. p. 262.

splendid works of Saxon art which have come down to these later times. At Winchester Æþelwold had a school, as was customary in all monasteries, and Godemann presided over it. While so employed, he wrote in fair characters, and ornamented with many ecclesiastical illuminations, a Benedictional for the bishops use. It was the custom during the service, and not as with us at the end of it, for the bishop in his place to offer up a prayer for a blessing, and this volume was written and ornamented by Godemann for Æþelwolds use.[a]

King Eadgar established monks at Chertsey, where he appointed Ordbriht abbot, and at Milton Kings, which had Cyneweard set over it. Both these were older foundations. Æþelwolds name is not connected with the changes. More than forty monasteries and nunneries were placed on a new footing in this reign. At Chertsey and Milton.

Our bishop was "a secretis"[b] to King Eadgar, powerful in speech and business, and preached as remembering the command in Isaiah, "Cry and cease not!" St. Swiðhuns popularity as a miracle worker began in his time, and was of value to Æþelwold. Ælfric oddly observes in his life of Swiðhun, that, till miracles began at his tomb, Swiðhun was not known to have been much of a saint. Our bishop, not to leave his work unfinished, was careful to visit the monasteries he had built. Æþelwold an active preacher.

He had a weakness in his bowels, as Gregorius and others of these abstemious men had, and in his legs. One or two circumstances are related of him, as miracles; the men of those days looked at such events from a different point of view from ourselves. He died in the second year of his episcopate, 984 A.D., on the first of August. His death.

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[a] By the most noble owners permission it has been printed in the twenty-fourth volume of the Archæologia.

[b] This phrase shall be explained further on.

Lives of him.

A life of this prelate by Wulstan has been printed by Mabillon, and in the Acta Sanctorum for Aug. 1. It differs little from a life by Ælfric, published in the history of Abingdon.

Translates the rule of St. Benedict.

His translation into English of the rule of Benedict was made by command of Eadgar, and he received for it from the king the manor of Southburne.[a] The version is copious and illustrative, not literal, such as brings the translator as well as the author before the readers mind. It has never yet been published.

A minister of the king.

Æþelwold was keeper of the rolls to King Eadgar. This seems so impetuous an assertion that I have left it over to this point. The life which has Ælfrics name to it, and which we may reasonably suppose to have been written by that copious and elegant author, though I dissent from those who make him an archbishop, says Æþelwold was "a secretis" to the king. That expression may be pulled into many meanings, but its true sense is classical. Suetonius, if my memory fail me not, says that some one was "a manu" to the emperor Vespasianus, and the sense of this expression is ascertained by the low Latin "amanuensis." It is not however to be concluded that Æþelwold was the kings secretary or amanuensis, for his prelatical rank and constant occupation forbad that; but the term "a secretis" means that his department concerned the kings "secreta;" nor may that be interpreted as one might be ready to explain it in the reign of Charles the Second, for Æþelwold was not to be groom of the chambers, and Eadgars life had been reformed, as the bishop himself tells us; nor yet does it mean that he was of the privy council, for that formal body, an offshoot of Parliament, had nothing answering to it in early times. To be "a secretis," was to be the kings confidant, and in a formal sense. There is a charter[b] of Eadgars

[a] Thomas of Ely, p. 604. | [b] C.D. 594.

relating to the two monasteries at Winchester, the old and new foundations, in which he rearranges the possessions of each by exchanges and compensations, so as to afford to each monastery a property of its own within a ring fence, by a ꝑymeꝺ, *an extension, a clearance,* of other proprietors and claims, making a convenient estate, for its proprietor monastery. In the exchanges and purchases involved in this transaction, bishop Æþelwold, and Eadgyfe, the kings daughter, then abbess of the nunnery, are mixed up, the object of all being to give compactness to the several properties, a very sensible and businesslike purpose. In this document occurs a word ȝeƀıhlıȝean, which has tormented the interpreters: it has for its root the word ƀıȝole, or sometimes ƀıȝol, *secret,* and the sense which the context requires must be reconcileable with this derivation. Now, *to enroll in a court of record,* is a very suitable sense for the passage, and if the kings formal confidant, his "a secretis," was the keeper of his records, all is easy. The sense then is, "*Here is set forth in this writing how king* "*Eadgar gave orders to enter on record* (the posses- "sions of) *the monasteries at Winchester, with* (ex- "changes and) *extension.*" This passage then seems to prove that Eadgar had a court of record, that its title was derived from the idea "secret," and since bishop Æþelwold was to the king "a secretis," he was the chief officer of his court of record, and Lord High Keeper of the Rolls.

The Liber de Hyda and William of Malmsbury attribute to king Edred the enlargement of the monastic foundation at Abingdon, which we here learn on the authority of Æþelwold himself, who was a party in the transactions, to be due to Eadgar. The Liber de Hyda also relates a tipsy royal feast at the opening of the new buildings with an inexhaustible firkin of "hydromel."

The saints death bed.

Ælfric mentions that wonders were wrought by the deceased saint: a fragment of an English martyrology thus relates one:—ðonne ðe he he tuelf ȝeaɲ ðæɲ punoðe ða eoðe he In ðone ȝeɲean ðæɲe ecan eaðmeɲɲe · ðæɲ æðelpalðeɲ punðeɲ pæɲ ðæt he ɲpɲæc to hiɲ hioɲnæɲa ɲumum ⁊ ða ɲeɲinga oðɲuiȝðe he ɲuæ he hpæɲ hpeȝu heɲcnoðe · ða ɲpæȝn ɲe hiɲ ðeȝn hine ɲoɲ hipon he ɲuæ ðeðe · ða cuæð he hu mealite lc bu ɲomoð ȝe In heoɲon ȝeheɲan ȝe heɲ ɲpɲæcan ?? This is evidently a story of his death bed. *When he had remained there twelve years he passed away to the joys of eternal felicity. One wondrous fact about this Æðelwold was that* on his death bed *he was speaking to some of his disciples, and then suddenly became silent, as if he were hearkening to somewhat. His attendant inquired why he so did, then said he, How can I do both at once, hear in heaven and talk on earth?* Words of saintly faith, and a foretaste of everlasting glory.

His friend archbishop Dunstan visited him in his last illness. Se laɲaɲð ɲanct Ælpolð leiȝ ɲeoch ⁊ hun kom to ðe halȝa ðunɲtan oɲ cantpaɲabyɲe.[1]

Kings of Essex.

The fourth morsel contains a genealogy of the kings of the East Saxons, somewhat differing from that which has been current. Different, however, or not, it was well to have acquired it, since our information about that line is but scanty.

Historians, if they come up to the honours of that name, have complained that less has been handed down to us about the East Saxon kingdom than about any other.

Essex not truly independent.

It was rather a satrapy than a kingdom, for while the hereditary succession, traced not in one but in three lines, goes to vindicate to it the name of kingdom, yet its perpetual dependency on one more powerful state or another reduces it to a province. Thus our acquaintance

[1] C.D. 922.

with Essex begins when it was ruled by Sæberht, and Sæberht was nephew of Æþelberht, the Bretwalda, and powerful king of Kent. Æþelberht converted to Christianity makes Mellitus bishop of London, reckoned of the kingdom of Essex, and Mellitus forthwith converts the king of Essex, who was sub potestate positus eiusdem Ædilbercti (Bed.). Thus things arrange themselves in due subordination. But the Christian king of Kent dies, and Eadbald his successor is a heathen. The two kings of Essex follow suit; they refuse Christianity, pick a quarrel with Mellitus, and drive him off. Follows Kent.

The power of Oswig or Oswin in Norðhymbria was great: he dictates his will to Kent. The king of Essex often resorted to his court on friendly terms, "cum frequenter ad eum in provinciam Nordanhymbrorum veniret;" and as Oswin, himself a Christian, exhorted his less powerful friend to abandon idols of wood and stone, and explained to him that they could be no gods, the courtier satrap, Sigeberht, shewed his worldly wisdom in accepting a better faith; he was baptized by St. Finan, and brought St. Cedd into Essex with him, to establish two missionary settlements or colleges, at Ythancester, now St. Peters on the Wall, and at Tilbury. Subject to the North.

Sighere and Sebbi were dependent upon Mercia, and are found as witnesses of royal Mercian charters; being but counts, comites, of the greater king. To Mercia.

As fortune favoured one or other, the limits between Essex and Kent varied. Essex submitting wisely to a superior lord was sometimes by his appointment paramount over Kent. Thus in the time of the Mercian predominance, Swefred, son of Sebbe, of Essex, appears in a charter (C.D. xiv.) playing the part of Mercian viceroy in Kent; Sebbe his father being present and adding his signature to the charter. Another charter (C.D. xv.) claims to be from Swefred: on the manner of writing the name see C.D. lii.

Instructed by this example, we shall think it possible that Sigered in the time of his fathers reign over Essex was himself king of half Kent, rex dimidiæ partis prouinciæ Cantuariorum; in which capacity he grants by charter (C.D. cxiv.) twenty ploughlands at Islingham three miles from Rochester, to the cathedral church there. Little is known of the local history of Kent at this time.

London was shorn away from Essex; Londonia tamen cum circumiacentibus regionibus, Merciorum regibus, quamdiu ipsi imperitaverunt, paruit. (W.M.)

HISTORICAL FRAGMENTS.

HISTORICAL FRAGMENTS.

Cott. Caligula, A. xiv.

S. Mildrýð · 121 b.

III. IĐ. IVLII. NATAL. SCÆ. MILDRYÐÆ VIRGINIS.

On þrihtnes naman Sc̄s̄ auguſtinuſ gefulpihte æþelbryht cantpara cyning ⁊ ealle hiſ ðeode· þonne pæſ eadbalð cyning æþelbryhteſ ſunu· ⁊ byrhtan hiſ cpêne · ⁊ æþelburh heora dohtor· oðre naman tâte ·
Bed. II. ix. forgifan eadpine norðhymbra cyninge to cpêne· ⁊ Sc̄ſ
paulinuſ mið hine fôr · ⁊ gefullode ðone cyning eadpine
fol. 122 a. ⁊ ealle hiſ ðeode · ⁊ æfteſ hiſ lîfe hio eft cantpara
pyriġ gefohte ⁊ hine[1] brodor eadbalð þæne cyning· ⁊
paulinuſ fe biſceop eft mið hine com· ⁊ hio hyre þa
betſtan maðmaſ to cantparan cyricean brohte hine to
gebedhæðene · ⁊ þæſ cyningeſ ſaple þe hi begæt· ða
man ġyt þær inne ſcearian mæġ · ⁊ he ða paulinuſ
onfenġ þa[2] biſceophîce æt hrofeceaſtre on godeſ pillan·
⁊ ðær hiſ lîf geendode · ⁊ godeſ rice begeat. Đonne
pæſ eorlmenred cyning· ⁊ eorlcenbyrht cyning · ⁊ Sc̄ē
eanſpyð · hi pæron ealle eadbaldeſ bearn · ⁊ imman
hiſ cpêne · hio pæſ francna cyngeſ dohtor · ⁊ Sc̄ē
eanſprið refteð on folcanſtâna þæm mynſtre þ̄ hio
ſylf geftaðelode · þonne pæſ eorlmenburh ⁊ oðre na-
man domne eafe · ⁊ eorlmenġyð · ⁊ æðelred · ⁊ æðel-
brihte · pæron eorlmenredeſ bearn · ⁊ orlafe hiſ cpêne·
ðonne pæſ domne eafe forgyfon to myrcna landa
fol. 122 b. merpalde pendan ſunu cyngeſ to cpêne · ⁊ hi þær be-
geatan Sc̄ē mildburge · ⁊ Sc̄ē mildryðe · ⁊ Sc̄ē mild-
gyðe · ⁊ Sc̄ē mereſrin þ̄ halige cild · ⁊ hi þa æftер ðan

[1] hiſ, MS. | [2] Read þ̄.

HISTORICAL FRAGMENTS.

OF THE MONASTERY OF ST. MILDRED IN TANET.

Genealogy.

St. Augustinus baptised Æþelbriht, king of the Kentish men, and all his people, in the Name of the Lord. Next, Eadbald, king, was son of Æþelbriht and of his queen Berhta; and Æþelburh their daughter, otherwise named Tate, was given to Eadwine, king of the Norðhymbrians, for his queen; and St. Paulinus went with her, and baptized the king Eadwine and all his people. After Eadwines death she returned to Canterbury and to her brother Eadbald, the king, and bishop Paulinus returned with her. She brought her best treasures to the church at Canterbury for prayers for herself and for the soul of the king her father. They may still be seen therein. Paulinus accepted the bishopric at Rochester by the will of God, and there ended his life, and was received into the kingdom of God. After that Eormenred and Eorcenbriht were kings. These and Eanswið were all children of Eadbald and of Imme his queen, daughter of the king of the Franks. St. Eanswið lies at rest at Folkestone, the minster, which she founded. Further, Eormenburh, by another name Dame Eafe, and Eormengið, and Æþelred, and Æðelbriht, were children of Eormenred and his queen Oslaf. Dame Eafe was given into the land of the Mercians to Merwald, son of king Penda, for his queen, and there they begot St. Mildburh and St. Mildrið and St. Mildgið and the holy child St. Merefin. And after that Merwald and his wife, for the

ꝑoꝛ ȝoðeꝛ luꝑan ⁊ ꝑoꝛ ꝓiꝛꝛe poꝛolde him toðældon · ⁊ hioꝛa beaꝛn ⁊ hioꝛa poꝛuld æhta ȝode ꝑoꝛȝeaꝑan ⁊ hioꝛa ylðeꝛte ðohtoꝛ · ⁊ Sc̄e mildbuꝛh neꝛteð æt ꝓynlucan · ꝓæm mẏnꝛtne on meꝛcna lande ꝓæꝛ ꝓæꝛon hine mihta oꝑt ȝecyðede · ⁊ ȝyt ꝛynd · Sc̄e mildꝛyð neꝛteð binnan teneð on ðæm ıȝlande · ⁊ ðæꝛ ꝓæꝛon oꝑt hyne mihta ȝecyꝑede ⁊ ȝet ꝛynd · Sc̄e mildȝyð neꝛteð on noꝛðhembꝛan · ꝓæꝛ ꝓæꝛon hine mihta oꝑt ȝecyðede ⁊ ȝet ꝛyndon · ꝓonne ꝓæꝛ Sc̄e meꝛeꝛın ꝓ halıȝe cild on ıoȝoðhāde to ȝode ȝelæd · ꝓonne ꝓæꝛon æðelꝛed ⁊ æðelbꝛyht ꝓa halȝan æꝓelinȝaꝛ beꝑæꝛte · eȝcbꝛihte cynȝe to ꝑoꝛtne ⁊ to lāne · ꝑoꝛ ꝓan hi ꝓæꝛon æt hioꝛa yldꝛan beꝑeallenne · ⁊ ꝓæꝛ he ſe cyninȝ
fol. 123 a. heoꝛa ꝓæðeꝛan ꝛunu · eoꝛcenbꝛihteꝛ · ⁊ Sexbuꝛh hiꝛ cꝑēne · ꝓa ꝓæꝛon hi ſona on ȝeoȝoðe ꝛꝓyðe ȝeꝛceadꝓiꝛe ⁊ ꝓihtꝓiſe · ſꝓa hit ȝoðeꝛ ꝓilla ꝓæf. Ða oꝛðuhte ꝓ anum ꝓæꝛ cyninȝeꝛ ȝeꝑeꝛan · ſe ꝓæꝛ ꝓunoꝛ haten · ⁊ ꝓæꝛ him ꝛe leoꝑeꝛtan ðeȝen to hiꝛ beaꝛnum · ða onbꝛæddе he him ȝiꝛ hi lenȝ hꝛeðon ꝓ hi ꝓuꝛdon ꝓam cynȝe leoꝑnan ðonne he. Onȝan hi ꝓa haꝛian ðeaꝛnunȝa ⁊ ꝓꝛeȝean to ꝓam cyninȝe ⁊ cꝓæð · ꝓ ȝiꝛ hi libban moꝛton ꝓ hi æȝðeꝛ ȝe hine ȝe hiꝛ beaꝛn ꝓæꝛ cyneꝛicеꝛ benæmde. Onȝan hine ða bıðdan ꝓ he moꝛte ꝓa æꝓelinȝaꝛ deaꝛnunȝa acpellan · ac ſe cyninȝ him lyꝑan nolde ꝑoꝛ ðam ꝓe hi him leoꝑa ꝓæꝛon ⁊ ȝeꝛibbe · ⁊ ꝓa ȝiꝛ ſe ðunoꝛ hine oꝑt ⁊ ȝelome bæð ꝓ he him leaꝑe ſealde ꝓ he moꝛte ðon embe ða æꝓelinȝaꝛ ſꝓa he polde · ⁊ he ða ꝛona ſꝓa ðyde ꝛꝓa he æꝛ ȝyꝛnende ꝓæf ·
fol. 123 b. ⁊ he hi on mihт ſona ȝemaꝛtıꝛıode ınnan ðæꝛ cyninȝeꝛ heahꝛetle · ſꝓa he ðyꝛnlicoꝛt mihte · ⁊ he ȝeðoht hæꝑde ꝓ hi ꝓæꝛ næꝛne uppe ne ꝓuꝛdan · ac ðuꝛh ȝoðeꝛ mihte hi ꝓanon ȝecyðde ꝓuꝛdon · emne ꝛꝓa ðæꝛ leohteſ leoma ꝛtōð up ꝓuꝛh ꝓæꝛe healle hꝛōꝑ up to heoꝛonum · ⁊ he ða ſe cyninȝ ꝛylꝑ embe ꝑoꝛman hancꝛeð ūt ȝanȝende ꝓæꝛ · ⁊ he ꝓa him ꝛylꝑ ȝeꝛeonde ꝓæꝛ ꝓ punðoꝛ · ꝓa peaꝛð he aꝑẏꝛht ⁊ aꝑæꝛeð · ⁊ het hi hꝛæðlice ꝓæne ꝓunoꝛ to ꝓeccean ⁊ hine ahꝛoðe hꝛæꝛ he hiꝛ mæȝcild-

love of God and of mankind, separated from their conjugal estate, and gave their children and their worldly possessions to God. Their eldest daughter, St. Mildburh, lies at Wenlock, the monastery in Mercia, where her miraculous powers were often exhibited, and are still. St. Mildriƀ lies within the island of Tanet; her miraculous powers were often exhibited, and are still. St. Mildgiƀ lies in Norƀhymbria, where her miraculous powers were often exhibited, and are still. The holy child St. Merefin was led away to heaven in his youth. The saintly princes Æþelred and Æþelbriht were committed to King Ecgbriht for nurture and instruction, since they were orphans, and the king was their fathers brothers, Eorcenbrihts, son, by Sexburh his queen. In early youth they were very discreet and right wise, as was the will of God. This offended one of the kings counts, who was called þunor, and was the kings most valued attendant upon his children. þunor dreaded lest, if the young princes lived long, they would become dearer to the king than he would be. So he began secretly to hate them, and to accuse them before the king, and said, that if they should live they would deprive either him or his children of the kingdom. He began to pray that he might secretly slay the young princes, but the king would not give him leave, since they were dear to him and relatives. Yet þunor often and from time to time prayed him to give him leave to do with the young princes as he would: and before long he did as he desired, and þunor at night soon made martyrs of them within the kings royal residence, as secretly as he could. He supposed that they never would reappear, but by the power of God they were made known, for a beam of light stood up through the roof of the hall up to heaven, and the king himself about the first cockcrowing, was going out, and himself saw that wonder. Then was he terrified and afraid, and ordered þunor quickly to be fetched, and demanded of him what he had done with his cousins,

The young princes entrusted to the king.

þunor plots.

Murders the young princes.

um cumen hæfde ðe he him foffolen hæfde • he him andfoffode ⁊ cpæð • þ he fylf pifte ⁊ he him fecgan nolde buton he nyde fceolde • he ða fe cyning cpæð þ he be hif fneondfcipe hit fecgan fceolde • he him andfoffode ⁊ cpæð þ he hi innan hif healle undef hif heahfetle bebyfgeð hæfde • ⁊ he þa fe cyning
fol. 124 a. fpyðe unfōt gefondden pæf • fof þæf godef pundfe • ⁊ fof þæfe gefihþe ðe he ðæn gefefen hæfde • ⁊ he þa be ðam gearo pifte þ he gode[1] abolgen hæfde • fpyfof þonne hif ðeaff pæfe • ⁊ þa on mofgen fpyðe hnæðlice him to gefeccean het hif pitan • ⁊ hif þegnaf • þ hi him gefnæddon hpæt him be ðam felofc ðuhte • oððe to done pæfe • ⁊ he þa ⁊ hi gefnæddon mid ðæf æfcebifceopef fultume • Deufdedit • þ man heofna fpuftof on mefcna lāfde þe hio to fofgifen pæf gefeccean hēt • to ðam þ hio hyfe bnoðfa pefgild gecufe • on fpylcum þingum fpylce hyfe • ⁊ hife nyhftan fneondum felofc licode • ⁊ hio ða fpa dyde þ hio þ pefgeld geceaf þuh godef fultum on ðam igfande þe tenеð if nemneð • þ if þonne hund eahtatig hīda landef þe hio ðæf æt þæm cyninge onfeong • ⁊ hit ða fpa gelamp þa fe cyning ⁊ hio domne eafe æfejt þ land gecēaf • ⁊ hi ofef þa ea
fol. 124 b. cōmon þa cpæð fe cyning to hife • hpylcne dæl þæf landef hio onfon polde hyfe bnoðfum to pefgilde. Hio him ða andfpofode • ⁊ cpæð þ hio hif na mafan ne gyfnde þonne hife hind utan ymbe yfnan polde • þe hife ealne peg befofan āfn ðonne hio on fāde pæf • cpæð þ hife þ getyðeð pæfe þ hio fpa myceleſ hif onfon fceolde fpa feo hind hife gepifede. He ða fe cyning hife geandfpofode • ⁊ cpæð þ he þ lufthice fægnian polde • ⁊ hio ða hind fpa dyde • þ hio him befofan hleapende pæf • ⁊ hi hyfe æftef filigende pæfon • oð þ hi comon to ðæfe ftope þe if nu gecpedon þunofef hlæpe • ⁊ he ða fe þunof to ðam cyninge aleat • ⁊ he him to cpæð • leof hu lange fylt ðu hlyftan þyffum

[1] MS. Read god.

whom he had stolen from him. He answered him and said that he knew himself, and would not tell him, unless he needs must. Then the king said, by his friendship he must say it. He answered him and said that he had buried them within the kings hall, under his high seat. Then the king became much disturbed at the divine miracle and the light which he had seen; and thereby he quickly knew that he had angered God more than he had need. And so next day he bid instantly fetch him his councillors and thanes, that they should advise him what to them seemed best, or what was to be done. He and they then, with support of Deusdedit the archbishop, arranged that an order should be issued to fetch their sister in Mercia, into which she had been given in marriage, that she should choose her brothers wergild, or compensation to the relatives, of such things as seemed good to herself and to her nearest friends. And she so arranged as to choose by Gods help the compensation in the island which is called Tanet, that is to say, eighty hides of land, which she there received of the king. And it so happened, when the king and she, Dame Eafe, first chose the land, and they came over the river Wantsume, then the king asked her what part of the land she would take for her brothers wergild. Then she answered him and said that she desired no more than her hind would run round. This hind always ran before her when she was travelling. She said that it had been granted her that she should take so much as the hind directed her. Then the king answered her and said that he would gladly consent to that. She then so managed that the hind kept running before them, and they followed after her, till they came to the place which is now called Þunors Low; and so Þunor made his obeisance to the king, and said to him, Sir, how long wilt thou listen to this

Þunor confesses.

Eafe chooses the wergild.

ðumban nytene þe hit eal pyle þiſ land utan beyſnan· pylt ðu hit eal ðæſne cpenon ſýllan · ȝ ða ſona æftep þyſſum poſðum ſe éoſðe tohlā̆ð

End. Imperfect.

MS. Lambeth 427.

Benedicta & beata sis semper in æternum & in thronum dei connumerata & computata sis cum choris uirginum. Ða hyſe moðoſ hi mið þyſſeſe bletſunȝe hyſe ðuſ onfanȝen hæfðe · heo hy aþenedum himum æt foſan þam halȝan pḗfoðe aſtſehte ȝ hy mið teaſa aȝotennýſſe to ðſihtne ȝebæd. Ða heo hyſe ȝebed ȝeendod hæfðe · heo up aſtod · ȝ to hyſe moðoſ cneopum onbḗah · ȝ heo hy ða mið ſibbe coſſe ȝeȝnette · ȝ ealle ða ȝefeſſnædene ſā́mod · ȝ hy hiſe fætef to handa bæſon· æftef ſeȝollicſe piſan him ða eallum æt ȝædefum ſittendum· onȝan feo abbodyſſa hyſe moðoſ · of ðam dauítícum ſealmum ȝyddian ȝ þuſ cpeðan. Suscepimus deus misericordiam tuam in medio templi tui · Spa ſpa anna feo halȝe pudupa · ȝ ſimeon ſe ealda ſunȝon · ȝ ðſymdon ða hy þ mycele ȝ þ ſoſmæſe bēaſn mið heoſa eaſmum beclyptон · ȝ in to ðam temple bæſon ȝ offſodon. Heo ſanȝ þa oðef fef. Confirma hoc deus quod operatus es in
fol. 210 b. nobis a templo sancto tuo quod est in hierusalem. Heo ſanȝ þ ðſidde. Saluos nos fac domine deus noster & congrega nos de nationibus ut confiteamur nomini sancto tuo et gloriemur in laude tua. Ðylicum ȝ ſela oðſum ȝodcundlicum poſðum heo hyſe leoſe beaſn ȝeoſne læſde · ȝ to ȝode tihte. Þæf hit hyſe eac eaðdæde · ſpa lanȝe ſpa hyſe inȝehyð pæf eal mið ȝodef ȝafte afyllod · Næf heo ſpa nu æðelboſene men ſýnt mið oſefmettum afylleð · ne mið poſuld ſſydum · ne mið nyðum· ne mið æfeſte· ne mið teon poſðum næf heo ſacful · ne ȝefliт ȝeoſn · næf heo ſpicol nanum

dumb animal, which will run about all this land? Wilt thou give it all to the queen? And soon after these words the earth opened (beneath him).

Dame Eafe meets her daughter Mildriŏ, a candidate for admission to the nunnery of Minster in Tanet. She receives nuns vestments, and the abbess (usually the bishop) thereupon blesses her, with the words,

Benedicta et beata sis, etc.

When her mother had thus received her with this blessing, Mildriŏ stretched herself before the holy altar with extended limbs, and with a flood of tears prayed to the Lord. When she had ended her prayer, she stood up and bowed to her mothers knees, who then greeted her with the kiss of peace, and so did all the societies, and they brought her water for the hands in the Regular manner. To them, then, all sitting together, the abbess began to sing out of the Psalms of David, and thus to say: Suscepimus, etc., Psalm xlvii. 10, Vulg., as Anna the holy widow and the aged Simeon sung and made music when they embraced with their arms the great and illustrious child Jesus, and bore him into the temple, and made offering. She sang then the other verse, Confirma, Psalm lxvii. 29, Vulg. She sang the third, Salvos nos, Psalm cv. 47, Vulg. With these and many other divine words she earnestly instructed her dear child, and drew her to God. It was also easy to be done for her, as long as her conscience was all filled with the Spirit of God, she was not, as nobly born men now are, filled with presumption; nor with worldly pride, nor malice, nor envy, nor opprobrious words; she was not calumnious nor a wrangler; she was not a deceiver in any of those things which seemed good to her. She was mer-

Ritual of the admission of Mildriŏ.

Virtues of Mildriŏ.

þæꝛa þe hẏꝛe to ðohte. Heo pæꝛ pudupena ⁊ ꝛteopcilda · ágꝛigend ⁊ ealꝛa eaꝛmꝛa · ⁊ gefꝛincendꝛa ꝛꝛefꝛuend· ⁊ on eallum þingum eaðmod ⁊ ꝛtille. Þæꝛ heo ꝛþẏðe gemyndi · þ̄ pe ealle oꝛ tpam mannum comon · ⁊ oꝛ eoꝛðan lâme gefceapene ⁊ gefꝛohte pæꝛon · ⁊ to þam eꝛt gepuꝛðan fceolan. Gemunde

The sense does not run on.

fol. 211 a. ðæꝛ cuðe pæꝛon · ⁊ gẏt a ꝛẏndon · ⁊ ꝛc̄a eadbuꝛh þa to ðam mẏnꝛtꝛe þenġ· æꝛtef ꝛc̄e milðꝛẏþe ⁊ heo ða cyꝛicean aꝛæꝛðe ðe hyꝛe lichama nu inne ꝛeftеð. Ðonne pæꝛ Sc̄e Seaxbuꝛh · ⁊ Sc̄a æþelðꝛẏð· ⁊ Sc̄a ꝛihtbuꝛh · hẏ pæꝛon annan ðohtꝛa eaft engla cynġef. Ðonne pæꝛ Sc̄a æþelðꝛẏð ꝛoꝛġyꝛen tpam peꝛum · tondbꝛyhte ſuðgyꝛꝛena ealðoꝛmæn· ⁊ Ecgfeꝛðe noꝛðhymbꝛena cyniġe to cpêne · ⁊ hêo ðeah hpæþeꝛe hyꝛe mæġðhâð ġeheold oð hyꝛe liꝛef ende · ⁊ heo ða hẏꝛe licheꝛte geceaf on êliġ byꝛiġ· ⁊ ðæꝛ hyꝛe mihta oꝛt cuðe ꝛyndon. Ðonne pæꝛ ſc̄e Eoꝛmenhild eꝛcenbꝛihtef ðohtoꝛ · ⁊ Seaxbuꝛġe ꝛoꝛġyꝛen pulfheꝛe pendan ꝛunu mẏꝛcena cinġef to cpêne · ⁊ on hyꝛa ðaġum myꝛcena ðeoð onfenġ fulluht · ⁊ ðæꝛ hi beġeaton ꝛc̄e pæꝛbuꝛġe ða haliġe fæmnan · ⁊ heo ꝛefteþ on ðam mynſtꝛe þe iꝛ ġecpeden hêanbuꝛh. Ðonne ꝛefteð ſc̄e Eoꝛmenhild on eliġ byꝛiġ mið hyꝛe medeꝛ ⁊ mið hyꝛe moðꝛian ſc̄e Æþel-

fol. 211 b. ðꝛẏða· ⁊ heoꝛa mihta ðæf oꝛt cuðe ſyndon ⁊ ſc̄a ꝛeaxbuꝛh · ⁊ ꝛc̄a eoꝛmenhild onfenġon haliġ ꝛiꝛte on ðam mẏnſtꝛe þe iꝛ ġecpeden midðeltune on kentlande· ⁊ þ̄ iġland on ſcæpẏġe hyꝛð into midðeltune · ⁊ hit iꝛ ðꝛeoꝛa mila bꝛad ⁊ ꝛeoꝛan mila lanġ. Ða ġelicoðe ðæꝛe halġan cpêne ſeaxbuꝛġe þ̄ heo ðæꝛ binnan foꝛ myꝛhðe · ⁊ foꝛ mæꝛðe· hyꝛe ðæꝛ mynſtef ġetimbꝛoðe · ⁊ ġeſtaðelode ſpa ġeo men cpædon · þ̄ ðꝛittegum ġeaꝛum ne ġeſtilde næfꝛe ꝛtefen ceaꝛcienðef pêneꝛ ne ceoꝛienðef paleſ. Ða þ̄ mẏnſtef ġetimbꝛoð pæf ða com hyꝛe to ġoðef enġel· on nihtlicꝛe ġeſihðe · ⁊ hiꝛe

ciful to widows and orphans, and a comforter of all the poor and afflicted, and in all respects of easy temper and tranquil, She was very mindful that we all sprung from two men, man and woman, and were wrought and shapen of loam of earth, and to it must come again.

* * * * * *

(*Her miracles*) were there known, and yet are. And St. Eadburh then took the rule of the minster after St. Mildriþ, and she raised the church in which her body now resteth. St. Seaxburh then, St. Æþeldriþ and St. Wihtburh were daughters of Anna, king of the East Angles. St. Æþeldriþ was given to two husbands, to Tondbriht, alderman of the men of the South Fens; and Ecgferth, king of the Norðhymbrians, for his queen. She however preserved her virginity till her lifes end, and she chose her bodys resting place in the town of Ely, and there her miracles are often known. Further St. Eormenhild, Eorcenbrihts daughter and Seaxburhs, was given to Wulfhere, son of Penda, king of the Mercians, for his queen; and in their days the people of the Mercians received baptism. There they begot St. Werburh, the holy virgin, and she lies in the minster which is called Hanbury. St. Eormenhild rests with her mother, and with her mothers sister St. Æþeldriþ, at Ely, and there their miracles are often known. St. Seaxburh and St. Eormenhild received the holy vestment of nuns in the minster which is called Middelton or Milton in Kent: and the island of Sheppey is a dependency of Milton, and it is three miles broad and seven miles long. It pleased then the saintly queen Seaxburh that within the limits of it she should build herself a minster for pleasure and for splendour, and found it, so that men said that for thirty years never ceased the sound of jarring wain nor screaming wheel. When the minster was built, there came to her an angel of God, in a vision

Foundation of the priory in Sheppey.

bodode · þ æſt ſeala ȝeaſum hæðene leod ſceolde ðaſ þeode ȝeſinnan. Hæfde heo þa ȝehealdan þ cyneſice þſittiȝ ſintſa hyſe ſuna hloðheſe to handa· ȝ heo ða æt him ȝebohte hiſ dæl ðæſ eaſdeſ to ſſeodome· into ðam mynſtſe ða hſile ðe cſiſtendom pæſe on enȝla lande ȝehealden · ȝ þa ȝebletſunȝe heo þæſ to on ſome beȝeat · þam ðe þa aſe to ȝodeſ þeodome.

Ends so.

MS. Cott. Faustina, A. x., *fol.* 148 *a.*

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. . ȝeaſd mid þæm leoman þæſ halȝan ȝeleaſan mild-heoſtlice peaſð ȝefylled þuſh ȝodeſ ȝyfe þe on ecneſſe libbende eallu þinc endemeſ ætȝædeſe ȝeſoſhte· ȝ eal þæt mid ȝecyndelicum hiſe on ſoſe ſceapudum tidum ſyndeſlice to cyþþe ȝ ȝefſutulunȝe bſohte· ȝ ſe mæſa pyſhta þe ſihſiȝende pylt ȝ ȝemeteȝaþ eal þæt he ȝeſoſhte no be þæm anum lætan polde · ac eoſnoſtlice oſeſ þone ȝaſſecȝ þone ylecan leoman þæſ fullan ȝeleaſan aſſſinȝan let· ȝ foſnean þ ytemeſte iȝlond ealleſ middanȝeaſdeſ mid onȝolcynne ȝenihtſumlice ȝefylled pundoſfullice anlyhte ȝ mæſſode; Soðlice þ ylece iȝlond on æſum tydum mid [h]æþenȝilde afylled · þeaſle ſſiþe beſſicyn· deoſolȝilde þeopude; þeah hpæþeſe þuſh fultum þæſe þancpeoſþan cſiſteſ ȝyfe · ȝ þuſh ſanctum ȝſeȝoſium þæſ ſomaniſcan ſetleſ biſceop · ſſam þæm þyſtſum heoſa ȝeleafleaſte peaſþ ȝeneſed; Mid ȝeſiſſe ſe ſoſeſæda biſceop þuſh mynðȝunȝe þæſe halȝan ȝodeſ ȝyfe· anȝan æt ſuman cyſſe to beſſinenne ſume inlendiſce ymbe þæſ iȝlondeſ ȝepunan ȝ hpæþeſ hi cſiſtene pæſon; Se peaſð æftes þyſſe æſcan ſſa ſſiþe mid þæſe blæſan ſoþeſe luſe ontend· þæt he ſſa puldoſfulle ȝ ȝode ſſa pelpeoſþe leode ȝe-

fol. 148 b.

of the night, and announced to her, that before many years a heathen people should overcome this nation of ours. She had then held the kingdom for thirty years to deliver it to her son Hloðhere. And she bought of him his share of the district, Sheppey, to be free for the uses of the minster as long as Christianity should be maintained in England: and she obtained from Rome a blessing for those who for the service of God undertook the charge (*of the priory*).

EADGARS ESTABLISHMENT OF MONASTERIES.

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. . world was mercifully filled with the light of the holy faith through the grace of God, who living to all eternity wrought all things alike together, and brought all that severally, with its natural aspect, at predestined times, to publicity and demonstration. And the illustrious Creator, who rules and controls and tempers all that he wrought, would not leave at *spreading the Gospel over the Roman world* only, but made the same beam of the true faith to dart, aye, over the ocean, and wondrously illumined and glorified that almost extremest island of the whole earth, sufficiently filled and peopled with the English race. That same island in former times was filled with paganism, and, in the depth of delusion, served a devil worship. It was, however, by help of the grace of Christ, to whom all thanksgiving is due, and by means of St. Gregorius, bishop of the see of Rome, saved from the darkness of their infidelity. Certainly, the aforesaid bishop, through monition of the holy grace of God, began on one occasion to inquire of some natives about the customs of the island, and whether they were Christian. After this inquiry he was so strongly inflamed with the ardour of true love, that he wished to visit and to travel to a

Conversion of England.

neoꝛian �y ȝeꝼaꝛan polde • �y miꝺ laꝛe �y ȝebyꝛnunȝe þæꝛ ꝛoþan ȝeleaꝼan �y miꝺ þpeale þæꝛ halȝan ꝼulluhtef þuꝛh hine ꝛýlꝼne ȝeclænꝛian polde; him ꝼoꝛebod com ꝼꝛam eallum ꝛomanum þæt he þ̄ pæꝛ beȝinnan moꝛte ne him ꝛꝛa ȝecpeme �y ꝛꝛa licpyꝛþe ꝼolc ȝeꝼaꝛan; he þeah ꝛanctum aȝuꝛtinum þ̄ ȝetꝛeopuꝛte beaꝛn þæꝛ halȝan ȝeleaꝼan him to ȝeꝛpelian ꝼunde • �y hine hiꝺeꝛ aꝛende • þ̄ he ꝛꝛa þæꝛlic ꝼolc �y him ſꝛa ȝecpeme ælmihtezum ꝺꝛihtne ȝeoꝛnꝼullice ȝeꝛtꝛynde • �y embe þa ȝeꝛtꝛeon ꝛꝛiþe ȝecneoꝛð pæꝛe • he ȝeoꝛne þone hiꝛ ȝeſpelian þuꝛh æꝛendꝛacan manode �y læꝛde þ̄ he ȝeoꝛne mynꝛtꝛa timbꝛyde cꝛiſte to loꝼe �y peoꝛþunȝe • �y þæm ȝoꝺeꝛ þeopum þone ylecan þeaꝛ tæhte �y ȝeꝛette þe þa apoꝛtolaꝛ miꝺ heoꝛa ȝeꝼeꝛꝛnæbene[1] on þæm anȝinne uꝛeꝛ cꝛiꝛtendomeꝛ heolðon; him eallum pæꝛ an heoꝛte �y an ꝛaul • ne heoꝛa nan ꝛynꝺꝛiȝe æhta næꝼde • ne þæt ꝼuþþum ne ȝecpæþ þæt he æniȝe hæꝼde • ac ealle þinȝ heom ȝemæne pæꝛon; þæꝛ ꝛylꝼa þeaꝛ ꝼoꝛ þý lanȝe þuꝛh mynꝺȝunȝe þæꝛ halȝan peꝛeꝛ on anȝelcynneꝛ mynꝛteꝛum ꝼoꝛþþeaꝛð pæꝛ • �y pel þeonde. Ac

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fol. 149. [un]ꝺeꝛꝛtoð �y piꝛte ȝetꝛeopne ðyhtneꝛe hiꝛ haleȝꝛa cyꝛicena æꝛ he ȝepuꝛþe mannum ȝeꝛputoloð • he him ꝼoꝛþy mænigꝼealde �y ȝenihtꝛume æhta �y mihta ȝeꝛealde; Ne he lanȝe ne elcode ne mihta ne oꝼteah; Næꝛ lanȝ to þy þæt hiꝛ bꝛoþoꝛ þyꝛeꝛ lænan liꝼeꝛ timan ȝeenꝺoꝺe; Se þuꝛh hiꝛ cildhaꝺeꝛ nyteneꝛꝛe þiꝛ ꝛice to ꝛtencte �y hiꝛ anneꝛꝛe toꝺælde �y eac ꝛꝛa haleȝꝛa cyꝛi-

[1] ȝeꝼeꝛꝛnændenne, MS.

people so glorious and so well worth winning to God, and in his own person by instruction and exemplification of the true faith and with the laver of holy baptism cleanse them. Then came to him a prohibition from all the Romans, that he should not begin that journey, nor undertake to travel to a people so acceptable to him and so agreeable. He found, however, St. Augustinus, that most trusty child of the holy faith, to take his place, and sent him hither, that he should zealously beget so sensible a people and so acceptable to him, for the Almighty Lord, and should be very diligent about the so begetting them. He earnestly admonished and instructed his vicar, St. Augustinus, to build minsters for the praise and glory of Christ, and to teach and appoint the servants of God the same mode of life which the apostles, with their society, at the beginning of our Christianity observed. They were all of one heart and of one soul; nor had any one of them separate possessions, nor even said that aught of the things which he possessed was his own; but they had all things common.[a] Hence this same custom was by admonition of the holy man in the minsters of the English race long perpetuated, and thriving. But

Gregorius sends Augustinus.

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(*Eadgar observing Dunstan*) understood and knew him a true director of his holy churches, before his *high character* was[b] openly displayed to men. Hence he granted him multiplied and sufficient property and power.[c] Nor did he long delay, nor deprive[d] him of his authority. It was not long before his brother (*Eadwig*) ended his days (1 Oct. 959). He, through his childish ignorance, parted this kingdom and divided its

Dunstan.

[a] Acts iv. 32.

[b] gepuppe is in the subjunctive of the oratio obliqua.

[c] Dunstan was made bishop of Worcester in 957, a diocese in Mercia, in Eadwigs reign.

[d] That is, nor was it he that deprived.

cena land Incuþum neaxenum todælde; Æxten hiꝛ xoꝛðꝛiþe eadgaꝛ· se xoꝛnesæda cynincg þuꝛh godes gyxe ealne angelcynꝛes anwealð begeat· ⁊ þæs ꝛicest tꝛiꝛlunge ext to annesse bꝛohte· ⁊ swa gesundlice eallesweolð þæt þa þe on æꝛan timan lixesþæꝛon ⁊ hiꝛ hyldꝛan gemundon ⁊ heoꝛa dæda gexyꝛn tocneoꝛan þeaꝛle swiþe þundꝛedon ⁊ waxiende cwædon; hit is la swa micel godes þundes þæt þyssum cildgeongum cynincge þus gesundfullice eallu þing undeꝛþeodde synt on hiꝛ cynelicum anwealde; hiꝛ soꝛegengan þe gebungene þæꝛon on ylde ⁊ on gleawscype swiþe bescapede ⁊ soꝛewittige· on ænegum gewinne eaꝛfoþþylde næxte þisne andweald on swa micle ribbe smyltnesse gehealdan ne mihton· naþeꝛ ne mid scette; Ac nis no to undꝛienne swylce hit ungewunlic sy þonne god ælmihtig mæꝛlice leanaþ æghwylcum þaꝛa þe him god behet ⁊ þæt ext fullice gelæst; ðꝛihten cꝛist is þeaꝛle swiþe on þyssum þingum mid ealles modes gledscype to henienne; Soþlice ælmihtig ðꝛihten þe is ealra þinga gewita· þe on æꝛ wat eal þæt toweaꝛð is· þe wiste hu fxemful he beon wolde· him æxre swiþe milde wæs· ⁊ ealle god him symle fxemfullice toweaꝛde dyde; Sylce se wihtwisa ⁊ se aꝛfæsta leangsaxa· no mid woꝛdum ac mid dædum bodede ⁊ bus cwæde; Nu þu minne naman and anwald· þæt mine cynicean þe ic wihtlice on minum sundeꝛlicum andwealde hæbbe geoꝛne swiþast ⁊ sxnþnast. Ic þe to leanes· þinne noman mæssige ⁊ þin wice þe þu undeꝛ minum andwealde hyltest geeacnige: ⁊ mid gode sxnþsige; hwa is monna on angelcynne wunende þ nyte

unity,[a] and also distributed land of holy churches to strangers and robbers.[b] After his decease Eadgar, the aforesaid king, acquired the entire power of the English kin, and brought again into unity the separated parts of the kingdom, and ruled all on so sound principles, that those who were alive in those former times and remembered his ancestors, and knew the history of their deeds, wondered very much, and gazing said, Lo! it is as a great miracle of God that all things are thus duly subject to this boyish king in his royal power; his predecessors, who were ripened by age, and very well seen in prudence, and sagacious in any crisis of emergency, were never able to maintain this dominion in so much peace and tranquillity, neither by fighting nor by paying scot. But that is not to be wondered at, as if it were unusual for God Almighty gloriously to reward every one of those who promise him good, and then fully perform the promise. Our Lord Christ is in these things with all gladness of mind very highly to be praised. The Almighty Lord indeed is cognizant of all, he who long before knows all that is to come; and he knew how good a servant *Eadgar* would ever be to him, and was ever merciful to him, and always destined him all good things for his advantage. As if the right wise and faithful Recompenser, not with words but with deeds, had thus preached and said: Thou now zealously protectest and furtherest my name and my dominion, that is my churches, which I rightly have in my special power: in recompense I will magnify thy name, and enlarge thy kingdom, which thou holdest under my subjection, and will further it with good. Who is there dwelling in England who knows not how *Eadgar* advanced and protected the kingdom

Accession of Eadgar.

[a] He made Eadgar king of Mercia.

[b] Eadwig was an enemy of the monks; perhaps these robbers were the secular clergy. Thus W.M. says he turned the monks out of Malmesbury, which was theirs of right, and made it a "stabulum "clericorum."

hu he godes þrice · ꝥ ir godes cyrcean· æghæs ge mid gastlicum gode · ge mid worldcundum eallum mæge fyrhtode ⁊ frihode. Witodlice wona wa he to hir cynedome gecoren wearþ · þæs swiþe gemundige hir behates · þe he on hir æþelincghade cildgeong gode behet · ⁊ wanctа marian · þa se abbod hine gelaþode to þæm munuclife. Eal swa we wiþ uran cwædon þurh þæs gehates mýngunge swiþe geþancol on anginne hir wices · began þa stope to fyrhtienne eal swa he ær behet on hir cildgeogoðe · ⁊ mid eallum þingum godode to þan swiþe þæt heo næs nane oþer · ne paccene þonne formænig þara þe hir yldran ær gefyrhtedon on langsumum wæce · he wæs wona getimbrian het mæslic mynster on þreora geara wæce · þæt wile þincan ungeleaflic eallum þæm þe þa stope on uferum tidum
fol. 150 a. geseoð ⁊ þir ne gemunaþ; We ꝥ ilce mynster þus gehradod het sc̄a marian gehalgian gode [to lofe] ⁊ to weorþunge · ⁊ wæs to muneca micele gefe[stæde]ne gefremnode to þæm þæt hy gode hyrsumedon æfter tæcinge þæs halgan regules · ær þæm lyt [mu]neca wæs on feapum stopum on swa miclum wice þe be rihtum regule lifdon; Næs þæt na fealdre þonne on ane[1] stope seo ir glæstingabyrig gehaten; Ðær hir fæder eadmund cyninc munecas ærest gestaþolode; Of þære stope wæs se forestwrecena abbud genumen ⁊ gehadod to þæm forestæban mynstre þe eadgar cyninc gestaþolode ⁊ mid munecum gesette; he wearle swiþe wearþ gegladod þurh þæt gastlice munyca angin · ⁊ geornlice angan to smeagenne ærest þinga · hu he hir agen lif gerihtlæcan meahte mid rihtre æfestnesse; hit eac swa on bocum awriten ir. Se þe god beginnan þence · he þæt angin on him sylfum astelle; æfter

[1] For abre.

of God, that is, Gods church, whether with spiritual or worldly good, by all his influence? In fact, as soon as he was chosen to his kingdom, he was very mindful of his promise, which he while a young child in his princely estate made to God and to St. Mary, when the abbot invited him to the monastic life. As we before said, by the recollection of his promise, in the beginning of his kingdom, he very thoughtfully began to improve the place,[a] as he before promised in his childhood, and enriched it with all things to such a degree that it was nowise different nor inferior to any of those many old foundations, which his ancestors had formerly for a long period encouraged. He soon gave order to have a glorious minster built there in three years time. That will seem incredible to all who shall see that minster in after times and do not remember this. He commanded that same minster thus ornamented to be consecrated to St. Mary, to the praise and worship of God; and there he collected a great society of monks, that they should serve God according to the teaching of the holy (*Benedictine*) rule. Before that there was but a scant number of monks in a few places in so great a kingdom, living by right rule.[b] That was not more than in one place, called Glastonbury, where his father, king Eadmund, first established monks. From that place the aforesaid abbot[c] was taken and ordained to the above mentioned monastery, which king Eadgar founded and furnished with monks. He was very much rejoiced at that spiritual commencement of monks, and earnestly began to inquire first of all, how he might rectify his own life with true religion. It is also written in books: "He who pur-" poses to begin good should try the first of it on him-" self." After he became duly ordered himself, he began

A promise of Eadgar to Æþelwold.

Abingdon restored.

Eadgars own life wanted rectifying.

[a] Abingdon.

[b] The numerous early foundations had been swept away by the Danes.

[c] Æþelwold himself.

þam þe he ſylf ȝeniht peaꝛð · beȝan ȝeoꝛne mynſteꝛa
ꝛiðe ȝeond hiꝛ cyneꝛice to ꝛihtlæcynne· ⁊ ȝoðeꝛ þeoꝛ-
bōm to aꝛæꝛenne ; þ̄ ſꝛa peaꝛð ȝelæꝛt þuꝛh þa ſul-
tumiȝendan ȝoðeꝛ ȝiſe ; bꝛeac þa ȝeꝛinlice ðunſtaneꝛ
hiꝛ eꝛcebiſceoꝛeꝛ ꝛæðeꝛ ; þuꝛh hiꝛ mynðȝunȝe he pæꝛ
ſmeaȝende embe hiꝛ ſaule hæle· ⁊ no þæt an· ac
eac ſpylce be ealne æꝛeſtneſſe ⁊ ȝeſundfulneſſe hiꝛ
andpealdeꝛ ; haliȝe ſtoꝛa he ȝeclænſode ſnam ealna
manna fulneſſum · no þæt an on peſſeaxna ꝛice · ac
fol. 150 b. eac ſpylce on myꝛcena lande ; ꝑitoðlice he aðneꝛ [þa]
canonicaꝛ þe on þæm ſoꝛeꝛæðum ȝyltum oꝛeꝛ . . ðe
ȝenihtſumeðon· ⁊ on þam ſyſmeſtum ſtoꝛum ealleꝛ hiꝛ
anpealdeꝛ munecaꝛ ȝeſtaþolode to peoꝛþfulne þenunȝe
hælendeꝛ cꝛiſteꝛ ; An ſumum ſtoꝛum eac ſpilce he
mynecæna ȝeſtaþolode and þa æ[l]fþꝛyðe hiꝛ ȝebeddan
betæhte· þ̄ heo æt ælceꝛe neoðe hyꝛa ȝehulpe· he ſylf
pæꝛ a ſmeaȝende ymb muneca ȝefundfulneſſe · ⁊ pel
pillende hi to þam mynȝode þ̄ heo hine ȝeefenlæcende
on þa ilcan piꝛan ymbe mynecæna hoȝode ; he beȝan
mið ȝeoꝛnfulne ſcꝛiuðnunȝe ſmeaȝan ⁊ ahꝛian be þam ȝe-
boðum þæꝛ halȝan ꝛeȝuleꝛ · ⁊ piꝛan polde þæꝛ ſylfan
ꝛeȝuleꝛ laꝛe ; þuꝛh þa biþ ȝeȝeaꝛꝛoð ꝛihteꝛ liſeꝛ ȝe-
ꝑuna ⁊ aꝛꝑyꝛþe ȝeꝛilnunȝ · ⁊ þa ȝeꝛeteðneſſa þe to
halȝum mæȝenum pæmaþ ; he polde eac ſpylce þuꝛh
þone ꝛeȝul oncnapan þa piꝛlican ȝefaðunȝe þe ſnotoꝛ-
lice ȝeſet iꝛ be incuþꝛa ðinȝꝛa[1] endebyꝛðneſſe ; þuꝛh
þiſeꝛ piꝛðomeꝛ luſt he het þiꝛne ꝛeȝul oþ læden ȝe-
ꝛeoꝛðe on enȝliſc ȝeþeodan ; þeah þa ſceaꝛꝛþþanclan
piꝛan þe þone tꝛyðæleðan piꝛðom hlutoꝛlice tocnapaþ
þ̄ iꝛ andpeaꝛðꝛa þinȝa ⁊ ȝaſtlicꝛa ꝑīſðōm ⁊ þaꝛa æȝþeꝛ
eft on þꝛim toðalum ȝelyfeðlice punaþ · þiꝛꝛe enȝliſcan
ȝeþeoðneſſe ne behoꝛien · iꝛ þeah nieðbeheſe unȝelæ-
ꝛeðum poꝛoldmonnum þy ſoꝛ helle piteꝛ oȝan ⁊ ſoꝛ
cꝛiſteꝛ luſan þiꝛ eaꝛnmſulle hiꝛ ſoꝛlætaþ · ⁊ to hyꝛa
ðꝛihtne ȝecyꝛꝛnað · ⁊ þone halȝan þeoꝛðom þiꝛeꝛ ꝛeȝu-

[1] Read ðinga.

zealously to arrange monasteries far and wide throughout his kingdom, and to set up a service of God. That was so executed by the supporting grace of God; he constantly made use of the advice of Dunstan the archbishop; by his admonition he searched concerning the salvation of his soul; and not only that, but also about all religion and the sound condition of his dominion. He cleansed holy places from foulnesses of all men, not only in the kingdom of the West Saxons, but also in the land of the Mercians. For example, he drove out the canons, who were more than sufficiently notorious for the aforesaid crimes, and in the most important places of all his dominion he established monks to perform a reverential service to the Saviour Christ. In some places also he established mynchens, and entrusted them to his consort Ælfþriþ, that at every need she should help them. He ever investigated, himself, about the right conversation of monks, and kindly advised her to imitate him, and in the same way see to the mynchens. He began with earnest scrutiny to seek out and inquire concerning the precepts of the holy Rule, and was willing to know the instruction of the Rule itself, by means of which is prepared a habit of right living and a honest purpose, and the regulations which draw men to holy virtues. He desired also by means of the Rule to know the wise ordering which is prudently appointed on occurrence of strange events. From a desire of this wisdom he ordered the translation of this Rule from Latin into English. Although the acute and wise men who have a clear knowledge of the bipartite wisdom, that is, the wisdom of things temporal and spiritual, either of which, it is admitted, consists of three divisions, have no occasion for this English translation; it is however a necessity for unlearned secular men, who for fear of hell penalty and for love of Christ, quit this miserable life and turn unto their Lord, and choose the holy service of this Rule, lest only unconverted

Dunstan brings Eadgar to repentance.

Eadgar insists on the celibacy of the clergy.

Introduces monks instead of canons: And nuns.

Orders Æþelwold to translate the rule of Benedictus.

lef ȝeceoraþ, þy læf þe æniȝ unȝecynneð porolðman
fol. 151 a. mið nytneffe ⁊ unȝepitte neȝulef ȝeboda abnæce · ⁊ þæne tale bruce þ he þy dæȝe miffenȝe · þy he hit felfe nyfte; Ic þa [þaf] ȝeþeode to micclan ȝefceade telede; Del mæȝ ðuȝ [an hit naht] mið hpylcan ȝeneorðe mon fy ȝefthyneð ⁊ to þan foþan ȝeleafan ȝepæmeð butan þæt an fy þæt he ȝode ȝeȝanȝe; Dæbben for þi þa unȝelæpedan inlendirce þæf halȝan neȝulef cyþþe þurh aȝenef ȝeneoriȝef anfriȝenneffe · þ hy þe ȝeorn-licor ȝode peopien and nane tale næbben þæt hy þurh nytennefre mifton þurfen; For þi þonne ic mið ealne efthulneffe mine æfteriȝenȝan biddе · ⁊ þurh ðruhtnef naman halriȝe þæt hy þyref halȝan neȝulef biȝenc á þurh cnihtæf ȝife ȝeycen · ⁊ ȝodiende to fulfremedum ende ȝebrenczen; Ne ȝedyrhtlæce heora nan þurh deorlef myndȝunȝe oþþe þurh æniȝe ȝitfunȝe þæt he ȝodef ane ȝepaniȝe · oþþe æniȝre incan fece hu heo ȝepanod peorþe · oþþe on land ane · oþþe on æneȝum oþrum æhtum · þe læf þe þurh pædle ⁊ hæfenleafte þære halȝan æfeftnefre pelm aplaciȝe and mið ealle acoliȝe · þæt la næfre ne ȝelumpe; þæf þe ic pene fio æfæftnef þæf halȝan neȝulef on æfum tiðum ȝepanod peaft þurh neaflac yfelra manna · ⁊ þurh ȝeþafunȝe þara cynenȝa þe to ȝode lytelne eȝe hæfdon; If frihe miclan ûf eallum to parmienne ⁊ ure ðruhten to biddenne · þæt fio yrmþ on ure æfeftnefre næfre eft ne ȝeheorðe; Abbodirfum þe eac tæcaþ ·
fol. 151 b. þæt hi inholde fin · and þæf halȝan neȝolef ȝebodum eallum mode heoriȝen ·[1] and ȝodef ælmihtiȝef bebode beodaþ · þæt heora nan ne ȝedyrhtlæce þæt heo ȝodef landafe naþor ne heora maȝum ne porolðricum mið unȝefceade fellen · ne for fceatte ne lyffetunȝe; ȝeþencen þæt hi ȝode to hyrðum fin ȝefette · ⁊ no to neafrum; Gif heora hpilc mið deorlef corthunȝe berpicen · for ȝode oþþe for porulde ȝyltiȝ biþ · ne ȝladiȝe on bæt noþer ne cyninȝ ne porul[ð]rica frilce him ȝefymeð

[1] Illegible.

secular man with his ignorance and stupidity should break the precepts of the Rule, and use the excuse that he on that day made a mistake, in that he did not know better. I then have reckoned this translation to make much difference. Well may it be of no consequence with what language a man is begotten unto God and allured to the true faith, provided only that he do come unto God. Unlearned natives therefore may have knowledge of the holy Rule, through an explanation in their own language, so as more zealously to serve God, and to have no excuse to the effect that from ignorance they must make mistakes. Hence then I with all devotion pray my successors and intreat in the Lords name, that they ever increase the observance of this holy Rule through the grace of Christ, and by mending it bring it to a perfect end. Let none of them by suggestion of the devil, or through any covetousness, venture to diminish the patrimony of God, nor seek any excuse by which it may be diminished, either in estates or any other possessions, lest through poverty and penury the fire of holy devotion turn lukewarm and quite cold. May that never happen! As I suppose, the devout observance of the holy Rule in former times grew cold by reason of the robbery of evil men, and by connivance of the kings who had little awe for God. We must all very much beware and pray our Lord, that that misery never again come up upon our devotion. We also teach abbesses, that they be loyal, and with all their mind serve the biddings of the holy Rule, and enforce God Almightys commands: that none of them venture to give Gods estates either to their relatives or to men powerful in a temporary sense, with indiscretion, either for money or for the purpose of paying court to them: let them reflect that they are appointed pastors on behalf of God, and not robbers. If any of them, led astray by temptation of the devil, be guilty in the sight of God or of the world, be neither king nor potentate rejoiced at that, as though an oppor-

Monastic endowments necessary to maintain the faith.

Alienation of monastic property deprecated.

ꝼy �then antimbeꝛ ȝeꝼealð þæt he ȝoð beꝛeaꝼiȝe þe þa æhta ah · ꝺ nænne ȝylt næꝼꝛe ne ȝepoꝛhte ; Ne ꝼy la nan eoꝛðcunð cyniȝ miþ ȝitꝼunȝe to þæm ꝼꝛiþe unꝺeꝛȝan þæt he þæm heoꝼoncunðum cyniȝe þe hine ȝepoꝛhte ne læte beon þæꝼ ylecan ꝓihteꝼ peoꝛþne þe he ꝼylꝼ iꝼ ; Giꝼ ciȝeꝼ ȝeꝛeꝼena hꝓylc ȝyltiȝ biþ ꝓiþ ȝoðe oþþe ꝓiþ men · hꝓa iꝼ manna to þam unȝeꝼceaþ anð unȝepittiȝ þæt he þæm cyniȝe hiꝼ aꝛe ætꝛecce ꝼoꝛ þi þe hiꝼ ȝeꝛeꝼa ꝼoꝛꝓyꝛhte biþ ; Stanðe ꝼoꝛ þi on þæt ilice ȝeꝛaþ on ecneꝼꝼe ſpa hꝓæt ꝛpa þæm ecum cꝓiꝼte ȝeꝼealð biþ on cyꝓicena æhtum. Giꝼ hꝓa to þæm ȝeðyꝛꝼtiȝ biþ þæt he þiꝼ on oþeꝛ apenðe he biþ unȝeꝛæliȝ on ecum tintꝛaȝum ȝepitnaþ ; þæt la ne ȝepeoꝛþe þæt minꝛa æꝼteꝛȝenȝenna ænig þa yꝛmþe ȝeeaꝛniȝe ;

Add. MS. Brit. Mus. 23,211.

De Reȝiþuꝼ oRientalium ꝼeaxonum.

Oꝼꝼa ꝛiȝheꝛing ꝛiȝheꝛe ꝛiȝbeꝛhting ꝛiȝbeꝛht ꝛ[æ-peaꝛð]ing ꝼapeaꝛð ꝼabeꝛhting ꝼabeꝛht ꝛleððing ꝛle[ðða] æꝛcpining æꝛcpine oꝼꝼing oꝼꝼa beðcing beðca [ꝛiȝeꝼuȝl-ing] ꝛiȝeꝼuȝl ꝛpæpping ꝛpæppa antꝛecȝing · antꝛ[ecȝ] ȝeꝛecȝing ȝeꝛecȝ ꝼeaxneting.

Item de ꝓeȝiþuꝼ oRientalium ꝼaxonum.

Spiðꝓeð ꝛiȝemunðing ꝛiȝemunð ꝛiȝehaꝓðing ꝛi[ȝe-heaꝓð] ꝼebbing ꝼebbe ꝼeaxꝓeðing ꝼeaxꝓeð ꝼæb[eꝓht]ing ꝼabeꝓht ꝛleððing ꝛiȝeꝓeð ꝛiȝeꝓicning ꝛiȝeꝓic ꝼeleꝓeðing ꝼeleꝓeð ꝛiȝebeꝓhting ꝛiȝebeꝓht ꝛiȝeb[alði]ng ꝛiȝebalð ꝼeleꝼeꝓðing ꝼeleꝼeꝓð ꝛiȝeꝼeꝓðing ꝛiȝeꝼeꝓð ꝼeaxing ꝼeaxa ꝛleððing ðonan ꝼoꝓð * * * *

tunity were afforded and material given for plundering God, who is the real owner of these monastic estates, and who never committed any crime; nor let any terrestrial king be so overcome with covetousness as not to allow the Divine King who created him to be worthy of the same right as he himself is. If any one of a kings reeves is guilty against God or against man, what man is there to that degree indiscreet and senseless as to claim his estates from the king, because his reeve is a lost man?[a] Let whatever is given in the way of properties of churches to the Eternal Christ stand for ever on the same footing: if any one is to that degree daring as to turn this to another end, he will be miserably tormented in eternal torments. May that not happen that any of my successors deserve that unhappiness!

Monastic estates sometimes seized by civilians.

OF THE KINGS OF THE EAST SAXONS.

Offa was son of Sighere, Sighere of Sigberht, Sigberht of Sæweard, Sæweard of Sæberht, Sæberht of Sledda, Sledda of Æscwine, Æscwine of Offa, Offa of Bedca, Bedca of Sigefugl, Sigefugl of Swæppa, Swæppa of Antsecg, Antsecg of Gesecg, Gesecg of Seaxnet.

Again.

Swiðred was son of Sigemund, Sigemund of Sigeheard, Sigeheard of Sebbe, Sebbe of Seaxred, Seaxred of Sæberht, Sæberht of Sledda.

Sigered was son of Sigeric, Sigeric of Selered, Selered of Sigeberht, Sigeberht of Sigebald, Sigebald of Seleferð, Seleferð of Sigeferð, Sigeferð of Seaxa, Seaxa of Sledda, and from him as above.

[a] Perditus is so used. *A rascal.*

NAMES OF PLACES.

Dereham (Norfolk), a monastic foundation before A.D. 743. *See* Wihtburh.

Essex, or the kingdom of the East Saxons, was first ruled by ÆSCWINE about A.D. 556, (Escenedini H. H.,) or his son SLEDDA, A.D. 587; he was followed by his son SÆBERHT, A.D. 597; then came his two sons SEAXRED and SIGEWEARD = Sæward, A.D. 616; then SIGEBERHT the Less, A.D. 623; then SIGEBERHT the Good, A.D. 653; then SWIÐHELM, A.D. 660; then SIGHERE and SEBBI, A.D. 665; then SIGHEARD and SWEFRED, A.D. 686?; then OFFA, A.D. 704; SELRED, A.D. 709, killed A.D. 746; then SWIÐRED, A.D. 746 till A.D. 7..; then SIGERIC, who goes A.D. 797 to Rome; then SIGERÆD, till A.D. 824. The history of these two last is more full of doubt than that of the preceding.

Folkstone, a monastic foundation about A.D. 640, p. 420, founded by Eanswið.

Heanburh, Hanbury in Staffordshire, a monastic foundation of Æþelred of Mercia, from A.D. 675 to A.D. 702 or 704. *See* Wærburh, p. 428.

Heanburh—*cont.*

Minster in Tanet was founded by Domneva = Domna Eafe = Eormenburh, with the wergeld of two murdered princes A.D. 670. The church was dedicated in the name of St. Mary, "Dei Genitrix." The second abbess was Mildriþ, from whom the place now takes its name. The third was Eadburh, who founded a new church in the names of St. Peter and St. Paul; she died A.D. 751. The fourth abbess was Sigeburh; she died A.D. 797. The fifth and last abbess was Siledriþ, in whose time the convent was destroyed by the Northmen. (Thomas of Elmham, &c.)

Teneþ, the island Tanet, Thanet, p. 424.

Trentham, in Staffordshire, a monastic foundation of Æþelred of Mercia, A.D. 675 to 702. *See* Wærburh.

Wenlock, a monastic foundation, probably of Merwald about A.D. 670, p. 422.

NAMES OF PERSONS.

Æðelberct, Æðelberht, Æþelbriht, king of Kent, supreme over the English races as far north as the Humber (Bed. p. 60), marries Bercta a Christian; leans himself to that faith, and welcomes St. Augustinus (ibid.), A.D. 596. Grants an old Roman church for the cathedral, Canterbury; founds the monastery there, builds St. Pauls, London; and St. Andrews, Rochester. Bed. H.E. III. xiv. Dies 616 [617]. His code of laws in English is extant (*See* Bed. p. 84). Reigned 53 or 56 years: W.M.T. 16: notices the difficulty. By Bercta or Berhta he had Eadbald his successor, and Æþelburh = Tate, married to Eadwine king of Norðhymbria (Bed. II. ix). After Berhtas death he married again.

Æþelbriht, a prince of Kent, son of king Eormenred, was murdered by Đunor, with consent of Ecgbriht, between A.D. 664 and A.D. 670.

Æðelburh, daughter of Æðelbryht king of Kent, also called Tate, was a Christian, given to Eadwine king of Norðhymbria, a heathen, and the marriage was the means of converting her husband. On his death, A.D. 633, she returned by sea to Kent with Paulinus (Bed.), and founded the monastery at Limene (Flor.Worc.), that is, at Limenea, the river of Portus Lemannis; for the river Rother formerly reached the sea at Lymne (Hasteds Kent). She was buried here, says Thomas of Elmham, p. 177, and he spells the name Limninge. General consent puts her monastery at Liminge, some miles from Limne and its river. The topographical difficulties

Æðelburh—*cont.*

have yet to be solved. Eadwine was 48 at his death, A.D. 633, and was born about A.D. 585; she might be born soon afterwards. Her commemoration on Oct. 11.

Æþeldrið, daughter of king Anna of East Anglia, was given, A.D. 652, in marriage to Tondberct, an alderman of the South Gyrvii, or people of the fens, and had the Isle of Ely as her dower. Tondberct in three years left her a widow; five years later she was married to Ecgfrið, king, A.D. 670 to A.D. 685, of Norðhymbria. After twelve years of an incomplete union, as Beda relates, with Ecgferð, she retired to Coldingham, under his aunt Æbba as abbess, and A.D. 672 became abbess of Ely; where the monastery held both men and women, as was the way in Ireland. She died 23 June 679. (Beda, H.E. IV. xviii. Martyrol. Thomas of Ely.) P. 428.

Æþelred, a prince of Kent, son of king Eormenred, was murdered by Đunor, with consent of Ecgbriht, between A.D. 664 and A.D. 670, pp. 420, 422.

Anna, or Onna, son of Eane = Ene, king of the East Angles, was killed by Penda, king of Mercia, A.D. 654. He had daughters Seaxburh, Æþeldryð, and Wihtburh (p. 428), also a natural daughter Æþelburh, abbess of Brie (Beda. III. viii.), and two sons. His wifes name was Hereswið, sister of Hilda, abbess of Whitby; Hereswið ended her days at Chelle. Florence of Worcester calls the sons Aldwulf and Alfwold; Thomas of Ely, Adulf and Iurmin.

Antsecg, an ancestor of the East Saxon kings, p. 442, about A.D. 390.

St. Augustinus, a (Benedictine) monk, with others, is sent by Pope Gregorius to convert the Iutes, Saxons, Angles. He takes alarm at the task. Gregorius sends him a hortative, A.D. 596. He lands in Tanet, and there has a conference with king Æðelberht. Performs service in Berctas church, St. Martins, an old church of British Roman times. Obtains leave to build and restore churches, and recovers an old Roman church for the cathedral at Canterbury, with farms to provide a revenue (Bed. H.E. I. xxxiii. He is consecrated A.D. 597 at Arles, going thither for the purpose. Propounds to the pope casuistical questions, and is resolved (Bed.) Gets robes, vessels, and books from Gregorius. At his suggestion the king commences the monastery of St. Peter and St. Paul, at Canterbury, with endowments. Has a conference with the British bishops, and shews himself a proud prelate (Bed). Dies 26 May (Bed.) A.D. 605 ? P. 420.

Bedca, an ancestor of the East Saxon race of kings, p. 442. About A.D. 480.

Bercta, d. of Chariberht, k. of the Franks, becomes wife of Æðelberht, k. of Kent, on condition that she have liberty to celebrate her Christian worship. Before A.D. 596. She worshipped in an old British church ; that of St. Martin, Canterbury ; *ib.*

Dunstan. *See* pages 432–438.

Eadbald, king (A.D. 616 to A.D. 640) of Kent, son of Æðelberht. He adheres to the heathen custom of marrying his fathers second wife, but archbishop Laurentius converts him, and he quits his unlawful connexion (Bed. II. vi.), He married Imma, daughter of (Theodberht) king of the Franks (in Austrasia), p. 420. Their children were Eormenred, king, Eorcenberht, king, and Eanswið, p. 420. He afforded an asylum to Æþelburh his sister, and Paulinus when driven out of Norðhymbria, and gave Paulinus the bishopric of Rochester. A forged charter (C. D. vi., Thomas of Elmham, p. 145) gives him Egfrið for one son, and discovers the ignorance of the forger.

Eadburh, third abbess of Minster in Tanet, (p. 428), died A.D. 751 (Thomas of Elmham, pp. 217–220) ; a probable date. A charter (T. of E. p. 314, C.D. xcviii.) dated A.D. 748 bears her name, but in it the year of the indiction is not the year of the charter A.D. She built a new church dedicated in the names of St. Peter and St. Paul.

Eadgar, king of England, A.D. 959 to A.D. 975, the great patron of the monkish system, and a zealous friend of the church, had Dunstan and Æthelwold for his bishops and ministers, p. 431, sqq. His monastic rule, endowments, and buildings renewed more than forty foundations. He finished the rebuilding of the church of New Minster in Winchester A.D. 972 (F.W.) Of his amours an account is given by William of Malmsbury. An allusion here, p. 436.

Eadmund, king of England, A.D. 940 to 946 ; establishes monks at Glastonbury, p. 436.

Eadwine, king of Norðhymbria, p. 420.

Eanswið, fl. A.D. 650, daughter of Eadbald king of Kent, founded the abbey of Folkestone, and there was buried, p. 420.

Ecgbriht, king of Kent, A.D. 664 to 673 ; connives at the murder of his cousins, is discovered, and obliged to pay wergeld, p. 422.

Ecgferð, king of Norðhymbria, p. 428.

Eorcenbriht, king of Kent, A.D. 640 to A.D. 664, associated with his brother, whom he survived. He died 14 July (H.E. IV. i.) In his reign Christianity obtained a firmer hold upon the people.

EORCENBRIHT—*cont.*
He married Seaxburh, daughter of ANNA. His children were ECGBRIHT, king, HLOÞHERE, king, Eormenhild, and Eorcengota, who was sent to the monastery of Faremoustier en Brie.

Eormenburh, daughter of EORMENRED king of Kent; called also Eafe, Æbbe, Domna Eafe, Domneva. She was married before A.D. 664 to Merwald, prince of Mercia. She and her hind exact wergild for her murdered brothers about A.D. 670, with the acres of that grant she founds a monastery in Tanet, p. 424. She becomes abbess and admits with due office her daughter Mildryð, p. 426. Her church was dedicated to St. Mary, "mother of God." A charter (C.D. xiv.) dated A.D. 676 grants some lands to the monastery.

Eormengið, daughter of EORMENRED, king of Kent. She might be born about A.D. 645. Florence of Worcester, I. 259, makes her a saint. P. 420.

Eormenhild, daughter of Eorcenbriht, king of Kent, and of Seaxburh, was married to WULFHERE, king of Mercia: on Wulfheres death, A.D. 675, she came to Sheppey, and, A.D. 699, succeeded Seaxburh as abbess of Ely. She died 13 Feb. (year?) (Thomas of Ely, p. 596 in Anglia Sacra). The "holy raiment" of chastity she received at Middeltun, p. 428.

EORMENRED, king of Kent (A.D. 640 to . . .), marries Oslaf, p. 420. Their children were Eormenburh = Eafe = Domneva, Eormengið, Æþelred, Æþelbriht (*ib.*), four. In the genealogical account of the Kentish kings by Florence of Worcester, Æþeldryð is added, and Eormenburh comes twice. Goscelin doubles Eormenburh.

Geseeg, an ancestor of the East Saxon kings, p. 442. About A.D. 360.

HLOÞHERE, king of Kent, A.D. 673 to 685, son of EORCENBRIHT, succeeds his brother. Few particulars are related of him. He was wounded in a battle against EDRIC, son of his predecessor ECGBRIHT, et inter medendum defunctus. A charter is printed in Smiths Beda and in C.D. xvi., in which Hloðere mentions this EDRIC or EADRIC. P. 430.

Merefin, son of Merewald, ruling prince of Western Mercia, and of Eormenburh = Eafe. He died in the odour of sanctity. Date about A.D. 670. Pp. 420, 422.

Merwald, son of PENDA, king of Mercia, married Eormenburh = Eafe, daughter of EORMENRED, king of Kent. They had Mildburh, Mildryð, Mildgið, and a boy Merefin. Merewald, with his brothers WULFERE and ÆÞELRED, and his sisters Cyneburh and Cyneswið, promoted the foundation of Medehamstede, now Peterborough (Chron. Laud. MS. 656). He is not, however, represented as present at the consecration, nor is his name affixed among the witnesses. He ruled the West Hwiccas, or Severn border of Mercia, and is said to have founded and endowed the monastery at Leominster, formerly "Reodesmouht" (MS. Harl. 2253, fol. 132). He sometimes occurs as St. Merwald. He separated himself from his wife according to the teaching of the day. Pp. 420, 422.

Mildburh, daughter of Merwald, a ruling prince of Western Mercia, and Eormenburh = Eafe; buried at Wenlock (p. 422), a monastery which it is said she founded. The foundation must have been in her lifetime, for the Mercian royal race were only lately then baptized, and some relapsed into paganism. The place was destroyed by the Danes, but was reestablished as a Cluniac monastery (W. Malmsb. p. 369). Wenlock was within the boundaries of Merwalds authority.

Mildgið, daughter of Merwald, ruling prince of Western Mercia, and of Eormenburh

Mildgiθ—*cont.*
=Eafe. Mildgiθ was buried in Norθhymbria, sainted, and wrought miracles (pp. 420, 422).

Mildriθ, daughter of Eormenburh and prince Merwald, is sent to Kalun, near Andely, now Chelle, for education under an abbess Welcome ; she undergoes many trials, refusing marriage, and escapes to her mother, who admits her as nun at Minster in Tanet. The service detailed on p. 426, though Goscelin says she was consecrated by archbishop Theodorus.

Offa, an ancestor, probably before the Saxons settled in Essex, of the royal race there. Not to be confounded with Offa king of the Angles, in the Gleemans Song. Flourished about A.D. 510, p. 442.

Offa, king of the East Saxons, A.D. 704 to 709, son of Sighere, reliquit uxorem, agros, cognatos, et patriam propter Christum, et propter euangelium, ut in hac vita centuplum acciperet et in sæculo venturo vitam æternam. Et ipse ergo ubi ad loca sancta Romæ pervenerunt, adtonsus, et in monachico vitam habitu complens, ad visionem beatorum apostolorum in cælis diu desideratam pervenit. (Beda.) P. 442.

Oslaf, queen of Eormenred, king of Kent ; about A.D. 640, p. 420.

Paulinus was sent by Gregory the Great about A.D. 601 to Canterbury to Augustine, with patens, chalices, copes, altar cloths, relics, and manuscript books ; he accompanies the Christian princess Æθelburh into Norθhymbria on her marriage with the heathen king Eadwine, A.D. 625, being ordained bishop 21 July 625. Baptizes the infant child of Eadwine, at Whitsuntide A.D. 626. Baptizes the king himself, at Easter A.D. 627. Establishes his bishopric at York. Preaches the word in Lincolnshire, and builds in stone the cathedral at Lincoln. Flees

Paulinus—*cont.*
from Norθhymbria on Eadwines death, before Penda, A.D. 633, and becomes bishop of Rochester. Dies 10 October A.D. 644.

Penda, A.D. 626 to 655, king of Mercia, defeated and killed Eadwine, king of Norθhymbria, A.D. 633, at Hæþfelθ, 12 October. Soon afterwards he killed Sigberht and Egric, kings of the East Angles. In A.D. 642, in alliance with the British and the Angles, he attacked, defeated, and killed St. Oswald, king of Norθhymbria, at Maserfelθ, a few miles from Winwic in Lancashire, a name which commemorates the Gewinn or struggle. The following extract from Ælfrics life of St. Oswald, supplies many particulars not mentioned by Beda. It shows that Penda carried away with him Oswalds head and right arm into Mercia, and set them upon a stake at Oswaldes treop, or Oswestry, thus solving an historical problem, in close harmony with Beda, who says Penda set up the kings head and arms on stakes (III. xii.). Hence it appears that the claims of Oswestry and Maserfeld are reconcileable. Oswalds successor Oswin, with a troop of horse, made a bold and successful raid into Mercia, recovering his brothers head and arm from the stake of triumph.

Þa ȝeȝeah he ȝenealecan hiȝ hiȝeȝ ȝeendunge · ȝ ȝebæd ȝor hiȝ ȝolc þe bæȝ ȝeallende speolc · ȝ betæhte heora ȝapla ȝ hine ȝylȝne ȝode · ȝ þuȝ clypode on hiȝ ȳlle. God ȝemiltra upum ȝaplum. Þa het ȝe hæþena cyninc ȝ hiȝ heaȝod oȝ aȝlean · ȝ hiȝ ȝriðan eaȝm · ȝ ȝettan hi to mȳȝcelȝe. Þa æȝtep oȝȝolbeȝ ȝleȝe ȝenȝ oȝȝiȝ hiȝ bȝoðoȝ to noȝðhymbȝa ȝice · ȝ þâð mid ȝeȝode to þæȝ hiȝ bȝoðoȝ heaȝod stod on stacan ȝeȝæstnod ȝ ȝenam þ heaȝod · ȝ hiȝ ȝriðan hand · ȝ mid aȝȝupðnȳȝȝe ȝeȝode to lindiȝȝapnea cyȝcan. Penda in A.D. 645 avenged himself on Cœnwalch, king of Wessex,

PENDA—*cont.*
for the repudiation of his sister. He was defeated and killed, A.D. 655, near Leeds, by OSWIN, OSWIG, or OSWY, king of Norðhymbria. *See* Anna. He married Cyneswið, and had PEADA, WULFHERE, Æþelred, Merewald, Merchelm, Cyneburh, and Cyneswið (Bed. Flor. of Worc.). P. 420.

SÆBERHT, king of the East Saxons, A.D. 597, was converted by Mellitus, and baptized, A.D. 604. He was son of SLEDDA by Ricula, Rigula, sister of ÆÞELBERHT, king of Kent. His connexion with that more powerful prince, and his conversion, seem to prove him a mere ealdorman. P. 442.

Seaxa, of the royal race of the East Saxons, father of Sigeferð, son of SLEDDA; p. 422. About A.D. 590.

Seaxburh, daughter of ANNA, king of the East Angles, was married to EORCENBERHT, king of Kent, say after A.D. 640. On the death of the king her husband, A.D. 664, she retired to the abbey of Middeltun = Milton Kings, and there commenced the building of the priory at Minster in Sheppey, but A.D. 679 she succeeded ÆÞELDRIÐ, her sister, as abbess of Ely, and died there A.D. 699; pp. 428, 430. She received the veil from Theodorus, who was consecrated A.D. 668 (Thomas of Ely, p. 597), and this allows of a preparatory noviciate.

Seaxnet, an ancestor of the East Saxon kings; p. 442. About A.D. 330.

SEAXRED, father of SEBBE, king of the East Saxons, A.D. 616. Son of Sæberht (p. 442, F.W.). With two brothers, who shared the kingdom, he mocked and expelled bishop Mellitus (Beda, H.E. II. v.), A.D. 617. Beda tells of their demanding the white housel bread, and as they were probably dependents, like their father, upon Kent, this relapse to paganism naturally associates itself with the renewed heathendom of Eadbald. They

SEAXRED—*cont.*
were killed by the West Saxons, CYNEGILS and CWICHELM; "parvo post tempore pugnaverunt contra Kinegels et Kichelm: audacter quidem cum paucioribus contra plures, sed infeliciter." (H.H. p. 716, W.M.)

SEBBE, SÆBBI, king of East Saxons, Essex, reigned thirty years, received the monastic habit from Waldere, bishop of London (A.D. 693? to 704), and soon after died, Bed. IV. xi. Was son of Seaxred (p. 442). F.W. makes him son of Sæward. In Chron. Laud. MS. 656, he attests the foundation of Medehamstede, A.D. 656. Sighere, who reigned with him (F.W.), also attests it. They were subject to WULFHERE (Bed. H.E. III. xxx.). Hence there is something to rectify in the dates.

Seleferð, of the royal race of the East Saxons; father of Sigebald, son of Sigeferð, p. 442. About A.D. 590.

SELERED = SELRED, king, A.D. 709 to A.D. 746, of the East Saxons, son of SIGEBERHT, p. 442. He was killed A.D. 746. (Chron.)

Sigebald, of the royal race of the East Saxons, father of SIGEBERHT, son of Seleferð, p. 442. About A.D. 620.

SIGEBERHT the Good, king of the East Saxons, A.D. 655 to A.D. 660, was a dependent on OSWIN, A.D. 642 to 670, king of Norðhymbria. By that influence he was led to Christianity, baptized by St. Finan, A.D. 651 to A.D. 661, and made St. Cedd his bishop, A.D. 654. He was assassinated by some relatives who thought him deficient in rigour. (Bed. H.E. III. xxii.) P. 442.

Sigefugl, an ancestor of the East Saxon race of kings, p. 442. About A.D. 450.

SIGEHEARD, king of East Saxons, Essex, son of SEBBE, reigned with his brother SWEFRED, about A.D. 686?, p. 442, F.W. The two brothers attended the preparations for the funeral of Waldhere, bishop of London. (Beda, H.E. IV. ix.) *See*

Sigeheard—*cont.*
C.D. lii. dated A.D. 704, with the names of two out of the three.

Sigemund of Essex, father of Swiðred, son of Sigeheard. P. 442.

Sigeræd = Sigered, son of Sigeric, and king of the East Saxons, Essex, from A.D. 797 probably to A.D. 824, when he was defeated by Ecgbriht. He was, it seems, in his youth viceroy of half Kent. P. 442.

Sigeric, son of Selred, from a date unknown about A.D. 760, king of the East Saxons, Essex, till he went to Rome, A.D. 797. (Chron.)

Sledda, king of the East Saxons, Essex, son of Æscwine, was first or second of the kings of Essex, father of Sæberht and Seaxa, p. 442, A.D. 587.

Swæppa, an ancestor of the East Saxon kings; p. 442. About A.D. 420.

Swiðred was king of East Saxons, Esssx, and son of Sigemund, p. 442. F.W. dates him with the death of Cuðberht, A.D. 758, and says, regni solium aliquantis annis tenuit. W.M. says Ecgbirht (A.D. 800 to A.D. 836) expelled him from his kingdom, the same year he subdued Kent, A.D. 824. But this is an error. He succeeded probably in A.D. 746, and was followed by Sigeric, who went to Rome in A.D. 797. (Chron.)

Tondbriht, alderman of the South Fen country, p. 428. *See* Æþeldrið.

Wærburh, daughter of Wulfhere, king of Mercia, and of Eormenhild; assumed the veil and entered the monastery at Ely under Æþeldrið, after her fathers death, A.D. 675, and before 679. Her brother Æþelred placed her over a monastery he established at Triccingaham or Trittingaham, now Trentham in Staffordshire; she wished her body to lie at Heanburh, now Hanbury, another of the newly founded convents (F.W.), p. 428. Her remains were subsequently removed to Chester.

Wihtburh, daughter of Anna = Onna, king, A.D. 6 to 654, of the East Angles, She built a monastery at Dereham (in Norfolk), and dying 17 March A.D. 743, was there buried. Fifty five years afterwards, her body was found incorrupt; p. 428, Chron. MS. Domitian, year A.D. 798. The monastic estates were granted by Eadgar to Ely. The saints body was removed A.D. 974, and her "depositio" is dated 8 Id. Julias. (Capgrave, fol. 315 b.)

Wulfhere, son of Penda, was king of Mercia A.D. 657 to A.D. 675. Married Eormenhild, p. 428.

Ðunor, a courtier of Ecgbriht, king of Kent, who between A.D. 664 and A.D. 670 contrives the murder of Æðelred and Æðelbryht, sons of king Eormenred. He lies buried under a barrow in Tanet, pp. 422, 424.

END OF VOL. III.

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